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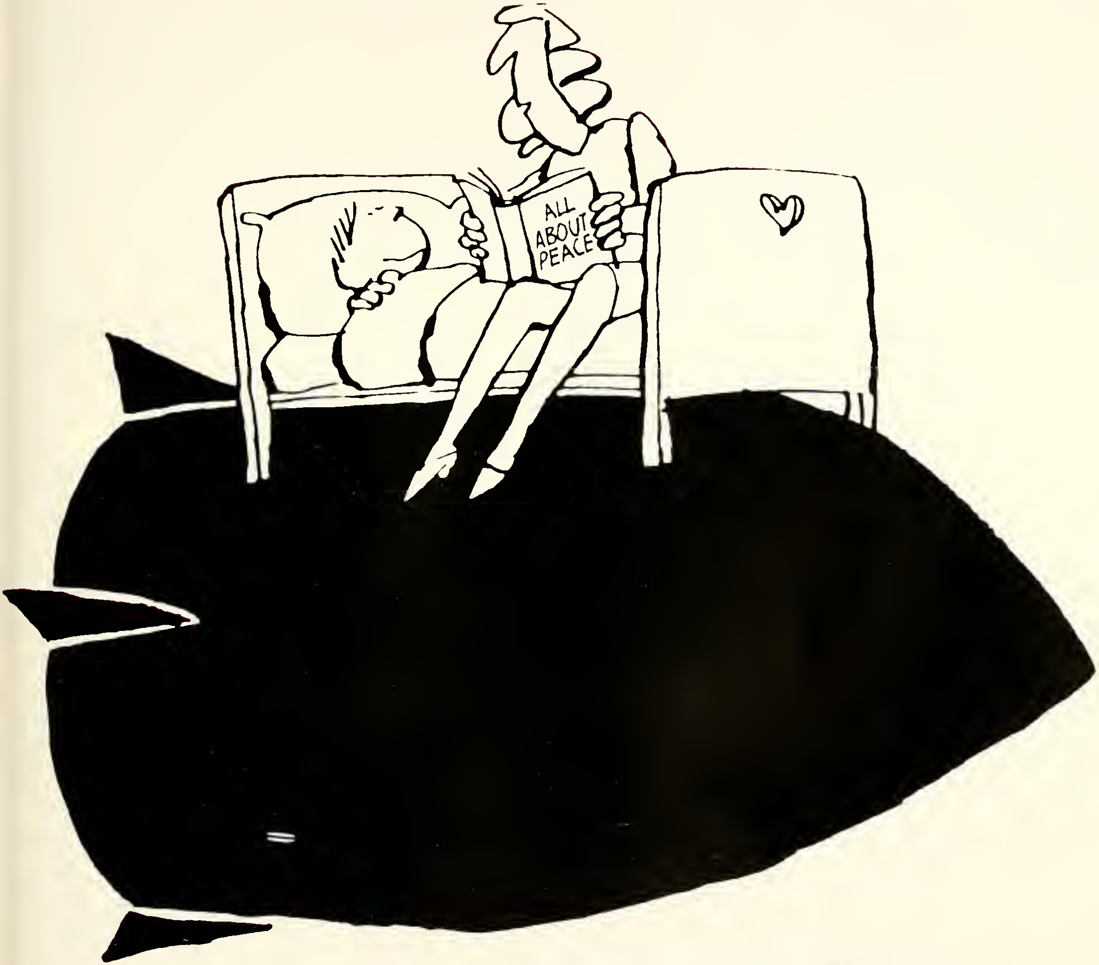
CHURCH OF THE BRETHREN JANUARY 1986


ALL ABOUT PEACE

THE HISTORIC PEACE CHURCHES

Do they have anything left to say?

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EDITOR
Kermon Thomasson
MANAGING EDITOR
Wendy Chamberlain McFadden
EDITORIAL ASSISTANT
Clay Bowman
SUBSCRIPTION SERVICES
Norma Nieto, Sandy Kleist
PROMOTION
Kenneth L. Gibble
PUBLISHER
Connie S. Andes

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letters

EFFECTIVENESS ARGUMENT INEFFECTIV

Barry Shutt"s opinion piece ("Tax Resistan Is Not The Way," Oct.) is food for thought. It certainly the way many Christians have bee thinking over the years. It was that sort of thin ing that gave rise to the Church of the Brethr as a more faithful witness to believing in Jesu

I think the witness of Jesus was effectiv though certainly not with the IRS or the Pent gon. A person of conscience should ask what "e fective" means, and for whom.

The arguments presented by Shutt would ce tainly apply to the witness of those who ha refused to participate in war, who have been wil ing to be imprisoned for their beliefs rather tha participate in the organized killing of others. the witness of conscientious objectors to be den grated simply because it did not stop all war?

All the arguments Shutt proffers have bee heard again and again: "Are there not other evi to be resisted? So don't resist this one." "The are differences of opinion among Christia about an issue, so let us wait to do the good un all are agreed." "If you do not do this evil, the someone else will be drafted in your place to c it, so you must do evil." Or, in Paul's word "Shall we then continue in sin so that grace ma abound?"

Shutt suggests we should focus on the growi defense budget, rather than on what disciplesh requires. He equates writing a letter to yo members of Congress with refusing to do tl wrong, as much as you can. "Tithing mint ar cummin"—isn't that what Jesus called such su gestions?

The opinion that effectiveness is the iss trivializes the risk and seriousness of t desperate situation of the world and the hi calling of Jesus Christ.

L. William Yolton
Executive Director
National Interreligious
Service Board for
Conscientious Objecto
Washington, D.C.

THE MILITARY'S FINANCIAL HEART

Barry Shutt (Opinions, October) questions t political effectiveness of war-tax resistance ar wonders if simply writing letters to elected c ficials to protest the military use of our taxes not just as valid a witness for peace.

For years I enclosed a carefully composed le ter with my tax return protesting the use of n tax dollars for military purposes, but I have y to receive a single reply from an IRS or other a ministrative official. My actions apparent spoke louder than my words.

However, when I withheld 10 percent of n 1984 income taxes to protest the proporti spent on nuclear weapons, I received *repeated* a tention from the IRS in the form of lette demanding payment and threatening to co fiscate my property.

Who knows what the political repercussio might be if *thousands* of Brethren pacifis withheld all or part of the military portion eir income taxes due. Contrary to Brother hutt's opinion, war-tax resistance is a potential- powerful witness for peace because it threatens e military system at its financial heart.

Shutt's other argument that it is just as valid to ithhold taxes in protest of an "outrageous farm ogram" or for congregations to refuse money the Brotherhood Fund because they do not e the National Council of Churches is irrele- nt. The very small amount of money being ent on these programs pales beside the nearly 00 billion spent annually on arms by the US.

David W. Fouts

ıtherville, Md.

ARK TWAIN NO RACIST

Thanks for the Mark Twain story in the Octo- r Messenger. It counters the charge made metimes that Twain was a racist. It sounds e, instead, he was way ahead of his times in his itude toward blacks.

Incidentally, Twain's study that you mention the story was moved some time ago from ıarry Farm to the campus of Elmira College, in vn. It's worth a visit.

Jason Hollopeter

linsgrove, Pa.

IIDE IN A SPIRITUAL ANCESTOR

What a splendid story on Mark Twain and hn T. Lewis (October). Because of his courage d humility, John T. Lewis is a spiritual cestor of whom we Brethren can be proud.

The story so excited me I read it aloud to my nily, who were equally impressed.

gave copies of the story to the McPherson llege English department, in the hope they will it in their American literature section on ain.

'Mark Twain and his Dunker Friend" has to the story of the year for Brethren.

Jeanne Jacoby Smith

Pherson, Kan.

ESTWARD WITH THE BRETHREN

'Mark Twain and his Dunker Friend" (Oc- er) was delightful reading, as was "Love Feast Quinter 1886 Style." I could go for more such icles.

Some time back I stopped at a motel in Banff, erta, and was astonished to see a copy of ssenger on the registration desk. Turned out owners had once attended the Irricana (Al- ta) Church of the Brethren. Conversations h them spurred me to explore the story of how thren cooperated with the railway companies establish Brethren colonies all over the West.

A story about that part of our history would p today's Brethren better understand our pat- n of scattered congregations in the West and stered congregations in the East.

Beverly Good

urchville, Va.

OULD EDITORIALS GLORIFY GOD?

was deeply saddened by the October torial, "The Gift of Prophecy." To write a satirical piece on the evils and wickedness of human oppression in South Africa is one thing, but to blatantly put down a professing brother or sister in Christ, regardless of denominational faith or difference of opinion, is deplorable. To the label this "vision of sorts" as a spiritual gift from God (gift of prophecy), bothers me.

According to God's Word, "the testimony of Jesus is the spirit of prophecy (Rev. 19:10), and "he who prophesies speaks to men for their upbuilding and encouragement and consolation" (I Cor. 14:3). This editorial did neither.

Does this type of journalism have a place in an official publication of the Church of the Brethren? More importantly, exactly how did it bring glory to God (I Cor. 10:31)?

Larry Pottenger

Goshen, Ind.

EDITOR HOLDING THE 'FORT'

A prophet the editor ain't! (See October Editorial, "The Gift of Prophecy.") If he hadn't mentioned that he was lying in bed, half asleep when the October editorial "came . . . in a vision of sorts," I never would have guessed it. I would have thought he had his head buried in the sand instead of his pillow.

His source on being prophetic failed to tell him that some prophets receive clearer "visions" *after* they shower and shave.

This editorial, like the one in June on Bitburg, is typical of the lack of FORT given to some of Messenger's editorials (FORT—Foresight, Originality, Research, and Thought).

Mark M. Landis

Myerstown, Pa.

WAS FISH SERVED IN UPPER ROOM?

Brethren have a wide variety of practices and customs associated with our love feast occasion. The October Messenger put us in touch with significant innovations developed at the Portland, Ore., church. I wonder how many churches serve fish at love feast.

A recent newsletter of the Association for the Arts in the Church of the Brethren reported the experience of Karen Terada in Japan where Sadao Watanabe's painting of "The Last Supper" shows *fish* on the table.

There is historical precedent for the Japanese practice. An examination of early Christian art reveals that fish and loaves are commonly exhibited on the table where Jesus and the disciples are eating the Last Supper. This art (which it is safe to say reflected early church *practice*) reflects the memories enshrined in the Gospel of John where no mention is made of preparations for a Passover meal. In John's Gospel, the prototype for the Last Supper is the miraculous feeding of the 5,000 from the five loaves and two fish supplied by a generous lad.

When our Good Shepherd fellowship planned for our October 6 love feast, we honored this all-but-forgotten tradition by planning a menu of fish sticks, fresh-baked rolls, and applesauce.

Norman L. Harsh

Blacksburg, Va.

page one

Tess, the prodigal dog. She's won a place in the hearts of Messenger representatives across the country. On the day after our family moved to our new home, Tess disappeared; she was wearing no identification tag. After two weeks of checking animal shelters, scouring the neighborhood, and running ads in the papers, we sadly resigned ourselves to life without Tess. Then the miracle happened. We found her at an animal hospital located at the intersection of busy highways several miles from our home. The folks at the hospital had discovered her at their kennels visiting the canine patients. Tess' coat was a bit dirty, but otherwise she was fine.

Each month, as promotion consultant for Messenger, I write a letter to the magazine's representatives in our congregations. Usually my letter contains suggestions to help them encourage readership of our church magazine. This time, though, I told them the story of Tess and ended my letter with a humorous question: "Do you think the Messenger editor would be interested in an article about Tess, the prodigal dog?" To my amazement, letters came to both myself and the editor urging that very thing! Several letter-writers told of their own runaway pets and expressed delight that Tess had returned.

All this proves what we have known for a long time at Messenger . . . that the people who carry on the important work of soliciting subscriptions, recording address changes, informing their fellow church members about articles of interest, and all the rest, do these things because they feel a part of the church family. As I talk with our Messenger representatives, I hear them say repeatedly that reading Messenger is important because it helps them stay in touch with their brothers and sisters in the family of faith. And when they urge their church friends to read Messenger, it's because they want them to feel part of that family too.

It may be stretching to claim that Tess is now part of that family. And anyway, it wouldn't really matter to Tess. Like Snoopy of the Peanuts comic strip, Tess is mostly interested in having supper served on time. All the same, it's good to know the sisters and brothers across the denomination rejoice with us over the dog who once was lost and now is found.—Kenneth L. Gibble

in touch

Chloe Cowgill: Poems of life

Chloe Cowgill likes to write poetry about nature and God. She began creating poems in her early 70s, and it was a new beginning for her life. Now more than two decades have passed since she wrote her first poem. She still enjoys putting pen to paper, and people still enjoy reading her poems.

Chloe has always liked to read. "I liked to read books of poetry and about nature. Nature is such a wonderful part of our world!" she says. She remembers her first "call" coming from God when she was about 12—as she was reading a book.

Chloe learned about poetry form and style from her late husband, Charles. Charles, a successful freelance writer, had some of his work published in *Leaves of Gold*. "One day in Sunday school, the teacher read from an anthology. I knew it was Charles' poem and I recognized it when she read it. But I didn't say anything to her about it," she says humbly.

Chloe was one of the first permanent residents of a new nursing home in Wakarusa, Ind. She seems to have "no second thoughts" about moving into the nursing home or selling her house in Goshen. "I made up my mind to like living here, and I do. I prayed I could be a good influence to those around me." She took some of her favorite pastimes along to Miller's Merry Manor—a "Spill and Spell" game, crossword puzzle books, and her poems. When the administrator and nurses learned of Chloe's creative skills, they encouraged her to write more poetry. Some of her poems have been read aloud at group meetings and published in their monthly newsletters.

Now nearing 93, Chloe struggles with her biggest health problem—her vision. In words taken from her own poetry, the passing of Old Man Time has made "beautiful hair turn gray and eyes have

Ruth Miles and Linda Geesaman: A tradition of caring

In the state of Pennsylvania, only 14.5 percent of the elementary school principals are women. Two of those principals are Ruth (Sollenberger) Miles and Linda (Spitler) Geesaman.

Ruth Miles, a Juniata College graduate, has been an educator for 36 years. Nineteen of those years she was a principal of elementary schools. Last spring she retired as principal of Sara Lindemuth Elementary School in Susquehanna Township, Harrisburg, Pa. Linda Geesaman was hired to fill that position in the fall of 1985. Linda has a double master's degree, one in reading and the other in educational administration. Prior to being hired as principal, she taught reading in the Northern Lebanon School District.

In a field where the percentage of women administrators is low, Ruth and Linda are exceptions to the rule. However, what makes them even more exceptional is that they are both members of the Church of the Brethren.

Ruth Miles and Linda Geesaman

In an area where Brethren are clustered together densely, this might not be so unusual; but in the Pennsylvania capital, with a metropolitan area population of 175,000, there are many ethnic groups and religions. The Church of the Brethren is only one of many denominations in the area.

Ruth and Linda's church background has served them well in education. Ridgeway Community Church of the Brethren in Harrisburg has benefited from Linda's expertise in curriculum planning and coordinating the Christian education program. Her sense of organization and attention to details is exceptional. Linda's approach as a principal will be similar to the one she used at Ridgeway—utilizing the resourcefulness of teachers' ideas and not initiating or directing everything. Linda comments, "I've discovered already that being a principal really is a working-with-people job."

Ruth, a member of the Spring Creek church in Hershey, has served on the church board and on the social ministries commission. Until her retirement, she had lost their ray." She isn't able to read or write much poetry anymore. Still active and alert, though, she does anticipate visits and outings with friends from church, former neighbors, and her nieces. Even though she rarely attends church services away from the nursing home, she still is interested in the activities of her home church, Goshen City Church of the Brethren.

As her thoughts center these days on "the evening tide of Life," her inner strength grows. She has seen pain and suffering around her in the nursing home; she looks forward to a joyful eternal life ahead of her. "When God is ready for me, I'll be ready for him," she says simply. — KAREN B. KURTZ

Karen B. Kurtz, a freelance writer, is a member of Goshen City Church of the Brethren, Goshen, Ind.

limited time outside of education to be involved in church life. However, she feels that her vocation of working with children has been her ministry.

She calls herself a person of few words, but her beliefs are well-rooted. For her, all the principles of being a Christian and being Brethren can be applied to teaching and the best interests of children. "Working together peacefully is important, for school has to be a family too," she says. During her tenure as principal, Ruth has tried to create a team spirit among the faculty. "To be organized but caring" was vitally important. She is sure that Linda will do well at continuing the spirit of caring.

It is encouraging that the same tradition of caring for children by one woman will most likely emerge in the leadership style of her successor. Both have learned their faith lessons well. — ANN EARHART GIBBLE

Ann Earhart Gibble is co-pastor of the Arlington Church of the Brethren, Arlington, Va.

Brian Harley: Making the vision come true

What kind of person gets to be National Youth Conference coordinator? A youth pastor or counselor? A social science major? Would you expect a homecoming king and biology/chemistry major from Manchester College?

Well, that is what you get in the 1986 NYC coordinator, Brian D. Harley.

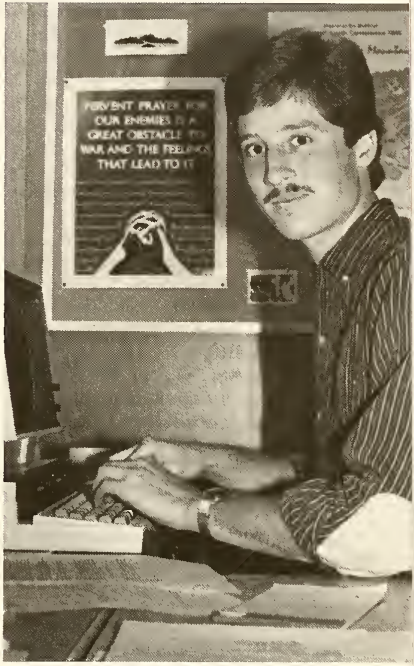
Brian graduated from Manchester in 1985 with a degree that prepared him for medical school. But instead Brian is pursuing an interest he has had for many years.

A member of the Lincolnshire (Fort Wayne, Ind.) congregation, Brian has had numerous experiences leading youth. He served on the Regional Youth Conference steering committee at Manchester and also toured Brethren camps two summers ago as admissions staff at the college.

"The admissions work helped me to get to know Brethren channels," says Brian. This has helped him as NYC coordinator, since he already has a lot of connections across the denomination and can pull together varied ideas and resource persons.

At this point the NYC steering committee, with Brian at its helm, is lining up ideas, speakers, events, and youth for next summer's "Vision from the Mountain." One thing about all this planning that he doesn't like is the inhibiting of creative thought. "I don't like having to limit the possibilities by making plans," Brian says. Of course, plans have to be made, but he wants to be as creative as possible in the decisionmaking processes.

There's no question that Brian possesses a generous streak of creativity, which shows up frequently along with his zest for life and a quirky sense of humor. He and several college friends, for example, used to call themselves the "Zucchini Brothers" and perform for talent shows and coffeehouses. The troupe of four would dress up in acrobatic costumes, speak with a strange accent, and then bounce around the stage doing crazy acrobatic routines. The audience often became a participant in various unpredictable stunts.



"It let us play again, like a kid would play," says Brian. "People loved it."

But he can be serious too. One new idea for this National Youth Conference is to ensure that minorities have ample opportunity to attend. Individual churches can sponsor a youth from a Korean or Puerto Rican congregation, for example, or contribute to a fund set up by the steering committee to give scholarships to those who cannot afford the cost.

"I want to expand the view of the Church of the Brethren, and this is a good way to do it," Brian says.

Brian is not sure what he is going to do after the 1986 National Youth Conference is over, but he has a well-thought-out approach to his future.

"Skills are not a measure of where I am going to go. I dream, and then acquire the skills as I am heading in that direction." — C.B.

US, Soviet Christians pray at Geneva talks

When Ronald Reagan and Mikhail Gorbachev met in Geneva in November, Christians from their two countries were gathered in prayer nearby. Among those praying was Robert W. Neff, general secretary of the Church of the Brethren.

"We come to provide a living witness to the fact that when the will exists, division can be overcome," said the two delegations in a joint statement. "We come to give thanks to God for this opportunity to break down the walls of enmity which have kept our nations apart for too long, to affirm our unity in confessing Jesus Christ as Lord and Savior, and give witness to our common calling to foster life in the midst of a race towards death."

The theme for the prayer vigil was Ephesians 2:14: "Christ is our peace, who has made us both one, and has broken down the dividing wall of hostility."

The church leaders from the US and the Soviet Union had agreed ahead of time that their presence would be nonpolitical. Both Reagan and Gorbachev had received messages prior to the summit, informing them that the church delegations would be praying for the "success" of the meeting. "Success" would be achieved, said Neff later, if even a small step toward peace were taken.

The US delegation, organized by the National Council of Churches, was headed by NCC general secretary Arie R. Brouwer. The Soviet delegation, which included representatives of several USSR church bodies, was led by Metropolitan Filaret of the Russian Orthodox Church and Alexei Bichkov, general secretary of the All-Union Council of Evangelical Christians-Baptists.

The US and Soviet Christians began their vigil with worship November 17. Churches in both countries had set aside that Sunday as a special day of prayer for the summit.

On Tuesday and Wednesday, the delegations held eight-hour prayer vigils. The long periods of silence were a new experience for him, said Neff, but by the second day he began to feel more focused. "There were times of moving silence, where you could feel the rhythm of the group," he said. Out of that period of extended prayer he became aware that "peace is the deepest hunger I know."

Praying for peace at the Reagan-Gorbachev summit are Henry Babel; Bishop Longin of Dusseldorf; Arie Brouwer, general secretary of the National Council of Churches; Metropolitan Filaret of Minsk and Byelorussia; Robert Neff, general secretary of the Church of the Brethren; Rena Yocom of the United Methodist Church; Alexei Bichkov, general secretary of the All-Union Council of Evangelical Christian Baptists; and Asochik Aristokesian of the Armenian Orthodox Church.

Neff was pleased by the outcome of the summit, saying that he saw it as a realistic first step. The joint presence of Soviet and US church leaders was possible only because it was preceded by 30 years of building that relationship, he pointed out.

Reflecting on what he called the "byproducts" of the summit, Neff said Americans should be aware that there are many people who are angered by the attention given the summit. It appears presumptuous, he said, for those of us in the US and the Soviet Union to think everything in the world is related to the two superpowers. There are many countries that are less threatened by nuclear weapons than they are by hunger.

"We need to be aware of the context of the world," said Neff.

NCC agrees to delay Campbell's boycott

The National Council of Churches Governing Board defeated—by one vote—a proposal to endorse an immediate boycott of Campbell's Soup Company products. Instead the council will wait until February to take action, giving Campbell's and union organizers an additional three months to reach an agreement in their farm-labor dispute.

Meeting in Fort Worth, Texas, November 6-8, the 260-member board spent more than two hours of debate on the Campbell's Soup issue, much of it in parliamentary wrangling, before voting to set a February deadline for Campbell's and the Farm Labor Organizing Committee (FLOC) to reach a negotiated collective-bargaining agreement. FLOC is seeking to unionize migrant tomato and cucumber pickers in Michigan and Ohio employed by growers who sell their produce to Campbell's.

If no agreement is reached in the labor dispute before the NCC executive committee meets in February, the council will endorse the boycott. For the past year and a half, the council has stayed out of the boycott in order to play a neutral, mediating role.

In other business, the Governing Board:

- Opened a campaign against sexual and other forms of violence on television and in movies.
- Heard an unusual discussion by world Muslim and Jewish leaders who said they could not agree on politics and religion but urged interfaith action on hunger and poverty.
- Approved a theological basis for a policy statement on racial justice.
- Gave first readings to proposed policy statements on public education and genetic engineering.
- Approved a 1986 budget of $42.7 million.

Brethren, Mennonites plan deacon manual

At an October consultation on deacons, Brethren and Mennonites agreed to cooperate on a resource and training manual for the four denominations represented—Church of the Brethren, Mennonite Church, General Conference Mennonites, and Brethren in Christ. The participants recommended that the Mennonite groups take part in the production of a manual already planned by the Church of the Brethren.

For two days the group, meeting at the Elkhart (Ind.) Church of the Brethren, focused on the office of deacon as understood and experienced by these believers' church groups.

In a taped interview, Mennonite pastor John E. Lapp and Church of the Brethren leader Clarence Kulp discussed the history of the office of deacon, flavoring their comments with personal stories. Anita Smith Buckwalter, Michigan pastor and Church of the Brethren General Board member, and Erland Waltner, professor at the Associated Mennonite Seminaries in Elkhart, drew on the biblical, theological, and historical background of the office of deacon to provide an understanding of the role deacons have had.

Responsibilities of deacons have traditionally clustered in two areas—functions related to worship and the ordinances, and functions related to visitation, special needs, and reconciliation. The consultation group placed more importance on the latter tasks. From this background, the participants met in groups to pull together profiles of what a deacon is and is not.

The consultants also met with representatives of the newly organized deacons of the Elkhart congregation. Out of that discussion, the consultants developed a list for calling and equipping deacons. There was interest in the Elkhart model, which was developed from the 1983 Church of the Brethren Annual Conference statement on deacons.

Goshen College pastor James M. Lapp presented a paper on equipping lay persons for a ministry of care to others. He discussed the biblical roots of the ministry, identified stumbling blocks, and underscored the insights the Brethren and Mennonite heritage provides for healing ministries.

At the end of the meeting, participants outlined specific suggestions for the proposed manual and endorsed a cooperative process.

The consultation was initiated by a subcommittee of the Brethren Mennonite Mental Health Awareness and Education Committee, at the request of Jay Gibble, Church of the Brethren staff for health and welfare.—JOAN DEETER.

Joan Deeter, pastor of the West Manchester (Ind.) Church of the Brethren, is a member of the board of the Brethren Health and Welfare Association.

Harshbarger sentenced for nonregistration

Jon M. Harshbarger, of North Manchester, Ind., was convicted November 15 in Fort Wayne for refusing to register for the draft. He was sentenced to two years probation at the Washington (D. C.) City Church of the Brethren's Nutrition Program for Street People. Harshbarger was also fined $1,500 plus court costs.

The 24-year-old said his reason for not registering remains the same since he refused to register in 1980. "Selective Service registration, to me, is a military program. As a Christian and a member of the Church of the Brethren, I can't participate in it."

Harshbarger is the second Brethren to be convicted and sentenced to conscientiously refusing to register for the draft. Enten Eller, who was convicted in a widely publicized trial in 1982, has completed 18 months of community service.

Harshbarger is a 1984 physics graduate of Manchester College. For the past year he has been a Brethren Volunteer Service worker in a soup kitchen in Atlanta.

The Church of the Brethren supports young men who, for reasons of conscience, cannot register for the draft. The General Board has paid Harshbarger's fine and legal fees.

BVS Unit 172 completes orientation

The 172nd Brethren Volunteer Service Unit completed its orientation at the Imani House Retreat Center in Chicago in mid-October. Thirty-one volunteers finished the three-week orientation centered in the Catholic retreat center on the south side of Chicago.

The orientation included discussions of interpersonal communication, cross-cultural understanding, Central American issues, and nonviolence. The volunteers visited a number of shelters in the Chicago area, made a trip to the General Offices in Elgin, Ill., and heard the personal stories of a Salvadoran refugee family.

Members of the unit are pictured below. **Front:** Joe Detrick (leadership), Pam Pinner, Dave Minnich, Marci Ameluxen, Mark Gard, Hugo Fernandez, Dena Gilbert, Melanie Flory, Robin Monn, Lisa Grafton, Laurelee Duncan. **Middle:** Torsten Peters, Cheryl Cayford, Janet Ober, Walter Reese Jr., Margaret Brink, Christi Standford, Paul Pelan, Elaine Lindower, Marguerite Faloona, James Sheffield, Donald Berrier, Lance Cheslock (leadership), Stephanie Frykholm (leadership). **Back:** Javier Long, Cecelia Lawson, David Yeazell, Myrna Frantz-Gerhard, Peter Gerhard, Ed Coleman, Emma Czarapata, Judith Reeh, Mary McDonagh, Randy Kempa, Heidi Loomis (leadership).

Metzler to retire as board treasurer

John D. Metzler Jr. will retire this spring after five years as General Board treasurer.

He began his employment with the General Board in March 1981, serving as both treasurer and executive of the General Services Commission. In light of the full-time nature of both positions, a new GSC executive was hired in July 1984, and Metzler has been full-time treasurer since then.

Metzler, 62, has served the church in one way or another for almost 40 years. A native of Bourbon, Ind., he graduated from Manchester College in 1946 and attended Bethany Seminary for one year. He first worked in Elgin in 1947 as full-time staff for Brethren Service in publicity and relief efforts. In 1949 he went to Puerto Rico to become director of education at a private high school run by the Brethren Service project in Castañer.

After his return in 1952, Metzler began work with CROP, the constituency education and fundraising unit of Church World Service. He was responsible at CROP/CWS for financial management, printing, and communications.

Since becoming treasurer Metzler has helped in moving to a clarification of the General Board's assets and has also shared in the development of a computerized financial system. In addition to his responsibilities as treasurer, Metzler has administered general office services and the building and grounds department.

Metzler and his wife, Anita Flowers Metzler, have six children, and will continue to live in Nappanee, Ind., where they are members of the Nappanee Church of the Brethren. Metzler will continue to consult with the General Board in areas of accounting procedures and to finish several projects that he has started.

The EERN group from the Evangelical Church of Niger included Garba Youssoufou, Cherif Yacouba, Moustapha Abba, and Ralph Royer.

Churchmen from Niger study Brethren program

Three leaders of the Evangelical Church of Niger (Eglise Evangelique de la Republique du Niger—EERN) visited the General Offices in Elgin, Ill., in October. As the largest Protestant body in Niger, EERN has a special relationship with Church World Service in that West African country. Ralph Royer, a former Church of the Brethren missionary in Nigeria, and now head of CWS in Niger, accompanied the Nigerien churchmen on their US trip.

EERN is an outgrowth of the work of the Sudan Interior Mission (SIM), dating to the 1920s. It became independent from SIM in 1960. The US visit was part of EERN's effort to find its own identity and develop its own leaders and programs.

EERN's baptized membership is about 1,500, although weekly church attendance is double that. The strongly Muslim culture of Niger hampers its growth.

In its relationship with CWS, EERN is involved in a well-digging program, erecting a church building in the capital city of Niamey, and in leadership development. After a little-publicized drought in 1984—the worst in living memory for Niger, EERN initiated a relief program that, with the help of grant monies, bought grain and distributed it to the needy.

The Nigerien churchmen visited several other church groups and agencies, including Church World Service headquarters in New York, in their horizon-broadening tour of the USA.

Norfolk theme based on Hebrews 11, 12

Next June's Annual Conference, the 200th recorded Conference, will continue the evangelistic thrust of the Phoenix theme with a historical perspective. The theme "Go Forth in Faith" is taken from the testimony of faith recorded in Hebrews 11:1-12:2, with special emphasis on the first two verses of chapter 12.

Speakers for the Norfolk Conference are Conference moderator Donald F. Durnbaugh; Arie Brouwer, general secretary of the National Council of Churches; Chris Michael, General Board staff for youth/young adult ministries and urban ministry; Paul Grout, part of the pastoral team at Genesis Church of the Brethren, Putney, Vt.; Debbie Ritchey, a nurse working in El Salvador through Brethren Volunteer Service; and Earl K. Ziegler, executive of Atlantic Northeast District.

Worship leaders are Guy Wampler Jr., Melanie May, William Hayes, Janet Heckman, Shirley Wampler, and Doris Cline Egge.

The Saturday evening worship service will be a special musical and narrative presentation.

Business and worship will be in the Norfolk Scope in downtown Norfolk, Va., not far from the waterside development along the Elizabeth River.

Relief funds tapped for four disasters

Victims of the earthquake in Mexico have been assisted by a grant of $50,000 from the Church of the Brethren Emergency Disaster Fund. The money was channeled through Church World Service, which in September issued an appeal for $500,000. CWS is working with a consortium of seven religious denominations and 23 ecumenical organizations, all Mexican, called the Mexican Ecumenical Committee for Help to the Victims.

The Church of the Brethren has also supplied $20,000 each in response to Hurricanes Elena and Juan. Most damage from Hurricane Elena occurred in Mississippi. Brethren volunteers have been involved in child care and clean-up, and will probably assist in long-term recovery as well. Funds allocated for Hurricane Juan will provide child care and long-term reconstruction in Louisiana, Virginia, and possibly other East Coast states.

An appropriation of $8,000 was made to respond to the flooding and mudslides that devastated a large squatters' settlement outside Ponce, Puerto Rico. Child care workers were on location for two weeks, and two mini workshops were held. The Red Cross listed 10,549 families whose homes suffered damage. An estimated 500 people were killed.

The Church of the Brethren is providing $2,500—half from the Emergency Disaster Fund and half from General Board funds—to participate in an interpretive media project called "Children of Famine." The project, which consists of a documentary, a book, a slide show, and a tour, will interpret hunger, famine, and long-term development.

Staff changes made across denomination

William Nyce, "Mr. SERRV," has announced his retirement, effective April 13, after 22 years with SERRV. He directed the program for 17 years, and currently is director of purchasing.

Nyce developed the purchasing program whereby SERRV buys products from Third World craftsmakers and sells them in the US. At one point SERRV was the largest alternative market crafts program in the nation. Under Nyce, sales increased from $50,000 to nearly $2 million.

Nyce has been the "guiding light" of SERRV for many years and has helped to "nurture ecumenical ties in the resale of goods," says Wilbur Wright, present director of the program.

Nyce is a member of the Westminster (Md.) congregation, where he is treasurer.

Donald E. Rowe has announced his retirement as district executive of Mid-Atlantic District, effective July 31, 1986. Rowe has been active in the church for many years, dating back to his first pastorate in Dixon, Ill., in 1946.

Since then Rowe has served as the Western Region executive, director of recruitment and personnel care at the General Offices, Annual Conference manager, Annual Conference moderator, and district executive for the past 16 years.

One unique highlight in Rowe's career is his involvement with the denomination's two stewardship emphasis periods. In the mid-1950s Rowe was director of the 250th Anniversary Call, which focused on increased financial support for the church's enlarging program. Rowe is currently chair of the committe for Adventure in Mission (launched at Annual Conference last June) which has been emphasizing the need for renewed stewardship in all levels of the church.

William Nyce

Donald E. Rowe

Dolores Lenz

Dolores (Dee) Lenz has resigned her position as administrative assistant to the treasurer. She finished her work at the General Offices September 30. During her 11 years of employment, Lenz worked in a number of different capacities, including supervisor of the phone system and secretary to the executive of the General Services Commission.

John Thomas, whose planned resignation as executive of Southern Plains District was announced in the September MESSENGER, has withdrawn his resignation and will continue as executive.

Church carries dream of Heifer Project

Dan West had a dream—one that grew into Heifer Project International. His idea was to give a cow to a family in need, with the understanding that the firstborn calf be given to another needy family.

He first shared that dream in 1941 with the Middlebury (Ind.) Church of the Brethren. Now that church has taken up the challenge anew.

In 1981 the congregation challenged itself to send a heifer to Heifer Project International in memory of Dan West. Last October, Middlebury church held its fourth annual "Dan West Days." Giving has increased each year, and the church has always raised more than enough for one heifer.

At the 1985 event, the congregation honored David Boothby, midwest director of HPI, who has served almost 10 years. The year before, Milo J. Yoder, of Goshen, Ind., was cited for 30 years of involvement with Heifer Project. Guest speakers for the annual event have been Bob Bowman, Donald F. Durnbaugh, and Kaydo and Margie Petry.

The first Dan West Days were held in October 1982. Lucy West Rupel, Dan's widow, and many of his friends and relatives gathered with the church family on a Saturday afternoon for games, hayrides, apple butter-making, and stew.

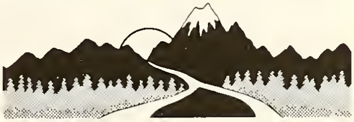
At worship the next morning, pastor Wendell Bohrer said, "We all inherit something from our families, communities, churches, nation, and the world. . . . Each of us, then, must develop that something and pass it on. The Middlebury church is celebrating the life of one who 'passed it on,' Dan West."—JOLENE E. BARWICK

Plans take shape for national youth event

The National Youth Conference steering committee has firmed up some of its plans for leadership and special projects related to NYC.

Each day of the conference will examine the "Vision from the Mountain" theme from a different perspective—" a vision of ourselves," "a vision of our church and community," "a vision of our world," and "a vision of God." In addition to two plenary sessions a day, a broad variety of workshops will address areas of concern to youth, create awareness of the work of the church, and promote spiritual growth and enrichment.

Leadership for the August 13-18 conference, to be held in Estes Park, Colo., will include James F. Myer, Andy Murray, Joan Martin, Robert W. Neff, Terry Grove, Louise Rieman, LaVon Rupel, Kenneth L. Gibble, Alfred Lile, Ralph and Barbara McFadden, Delmas Keeney, and Chris Michael.



One special project is to encourage youth groups to contribute to a fund that will provide scholarships to persons in Latin American countries. This is a "good chance for us to share our resources with those in another country who have less," said NYC coordinator Brian Harley. There are plans to have two youth each from Nicaragua, Cuba, and Ecuador.

Registrations are now being accepted by the steering committee. The deadline is July 18.

Celebrating the dream. A coalition of churches, including the Church of the Brethren, has produced a radio feature called "All God's Children," to be aired January 20 in celebration of the US's first national holiday honoring Martin Luther King Jr. The 30-minute birthday special brings to life King's vision of a world without war, want, and divisions. It features excerpts of his speeches, draws on remembrances of Atlanta Mayor Andrew Young, and examines the King legacy through the eyes of many people. Check with local radio stations for more information.

Festivals. Earle W. Fike Jr. was the speaker at the third annual World Peace Festival, held November 10 at the York (Pa.) church. The event was sponsored jointly by the On Earth Peace Assembly and Southern Pennsylvania District. Music was provided by a choir of ministers and spouses, and peace banners from churches in the area were displayed. . . . A two-day "Dunkerfest" drew several hundred visitors to the Topeka (Kan.) church October 12-13. Highlights of the weekend were Pennsylvania Dutch food, quilting, clogging, a concert, and a Sunday morning address by Bethany Seminary professor Dale Brown. . . . The Hope (Mich.) church invited the whole district to its annual fall festival on October 12. Apple butter-making, sausage-smoking, antiques, and arts were some of the attractions. Proceeds went to Habitat for Humanity, a Christian housing agency in Georgia.

Milestones. The Cherry Grove (Ill.) congregation celebrated its 125th anniversary October 13, with district executive Carl Myers as guest speaker. . . . The Bethel (Neb.) congregation observed its 110th anniversary on November 3. A "pioneer dinner" was served at the church, and John Tomlonson, Western Plains district executive, was guest speaker. . . . Centennials were celebrated by Maple Grove (Stanley, Wis.) on September 15, Union Grove (Muncie, Ind.) on October 20, and Fredonia (Kan.) on October 20. . . . William Faw was guest speaker when the Douglas Park (Chicago) church marked 75 years of service on October 27.

Health and welfare. Mary S. Riccius, of the Pyrmont (Ind.) congregation, has been named volunteer program coordinator for the Church and Persons with Disabilities Network (CPDN), a group related to the Brethren Health and Welfare Association (BHWA). BHWA has appointed coordinators for several subgroups: Betty Lou Nyce, Lansdale, Pa., is coordinator of the nurses' association; Dan McFadden, Elgin, Ill., and Joyce McFadden, North Manchester, Ind., are co-coordinators of the task force on substance abuse; and Steve Tuttle, Quinter, Kan., is coordinator of the wholistic health task force.

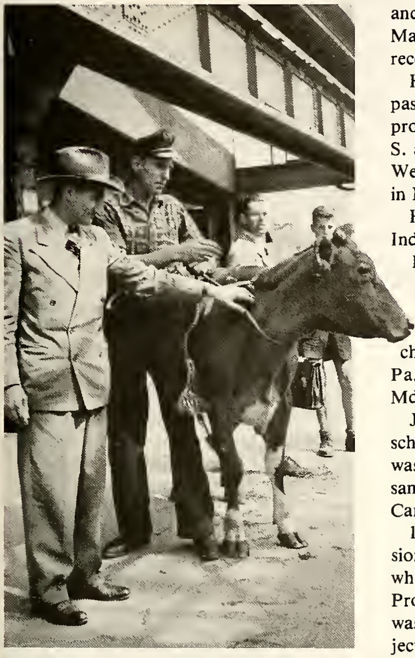
Helping with heifers. Sixteen McPherson College students spent their fall break at the Heifer Project International headquarters near Little Rock, Ark. Sponsored by the college campus ministry, the students leveled ground to pour the foundation for a new educational center, cut a trail that will feature Third World hands-on experiences, cleared stones to prevent erosion, and helped out with other chores at the ranch. Pictured above are some of the workcampers. *Front:* Cathy Holderread, Linnea Brunk, Laura Shelton, David Gill (coordinator of work camps at the ranch). *Middle:* Miran Smith, Michelle Roesch, Julie Moyer, Liz Radford, Debra Holderread, Adam Smith, Matt Robinson. *Back:* Herb Smith, Tim Crouse. *Not pictured:* Patricia Hornbaker, Peggy Rice, Jeanne Smith.

Names in the news. James E. Tomlonson, executive of Southern Missouri/Arkansas District, was elected chairman of the Missouri Christian Leadership Forum, the cooperating arm of the churches of Missouri. . . . Elizabethtown College professor Carroll R. Kreider has been installed as president of the Pennsylvania Business Education Association.

Scholarships available. Mennonite Mental Health Services (MMHS) is again awarding scholarships to college or graduate students pursuing careers in mental health fields. The scholarships, to be awarded in the spring for the 1986-1987 academic year, are available to Church of the Brethren members. For more information, contact Carl Good, Executive Director, Mennonite Mental Health Services, 21 South 12th St., Box M, Akron, PA 17501.

Song search. Original hymn texts and tunes are being sought by the Hymnal Council, a cooperative effort of the Church of the Brethren, the General Conference Mennonite Church, the Mennonite Church, and the Churches of God. The council will give high priority to works that: 1) offer a congregational rather than an individual perspective; 2) capture the character and experience of the Believers' Church of the present; and 3) present a fresh view. Send texts and tunes by March 1 to the executive director, Bob Bowman, Church of the Brethren General Offices, 1451 Dundee Ave., Elgin, IL 60120. Include name, address, and denomination.

John H. Eberly: He made our programs work



by Hazel Peters

He was not born in a log cabin, but 6 of his 12 brothers and sisters were—before the family moved into a frame house.

He was not born into poverty, but into a poor and anti-education family.

He did not run away from home to avoid high school, but rather to be able to attend and graduate from high school.

He didn't have enough money to attend college but, with the help of high school teachers Glen and Viola Whitehead, the North Webster Church of the Brethren, and Otho Winger, he graduated from Manchester College and went on to receive additional degrees.

He was John H. Eberly—teacher, pastor, service worker, and builder of programs—born April 30, 1904, to Daniel S. and Emma Snoke Eberly, near North Webster, Ind., and died October 13, 1985, in Fort Wayne.

He was president of the Northern Indiana Youth Cabinet when Ollie Heaston was president of the Middle Indiana Youth Cabinet. They were married December 24, 1925. To them were born William R. (North Manchester, Ind.), Wayne J. (Harrisburg, Pa.), and John David (Gaithersburg, Md.).

John taught and was principal in public schools in Indiana for nearly 20 years and was pastor for several churches at the same time. He was one of the founders of Camp Mack in Indiana.

In 1948, the Brethren Service Commission assigned John to its program in Italy, which included the distribution of Heifer Project breeding stock. Within the year he was called upon to set up the Heifer Project program in Germany. During 1949-1950 he pioneered in developing the Brethren Student Exchange Program in Germany.

In 1950 he returned to the United States to become director of the Brethren Service/Church World Service Center in New Windsor, Md., where responsibilities included administration of the student exchange program. John presided over the transformation of this program into the International Christian Youth Exchange, which continues today under the sponsorship of a number of denominations.

In 1966 Eberly received the Distinguished Service Cross, First Class, of the Federal Republic of Germany for "extraordinary service" to the German people. More than 20 years ago, returning German exchange students formed the nationally based John Eberly Society, designed to promote and encourage the program and to support the dreams of returning exchangees.

Another assignment at New Windsor was supervision of the Brethren Service/Polish Agricultural Exchange program. During his tenure, more than 150 agricultural specialists were exchanged. For this work John received, in 1977, the Silver Medal of Merit of the Polish People's Republic, recognizing the "great contributions of the Polish-American Exchange of the Church of the Brethren.

John left New Windsor in 1966 to become Washington Representative for the Church of the Brethren. During his 12 years in Washington, he appeared often before Senate and House committees and earned a reputation for writing clear, effective statements and for the persuasive way he represented the positions of the church.

At the same time he carried leadership responsibilities in ecumenical programs, including NISBCO (the National Interreligious Service Board for Conscientious Objectors), and was both a part-time pastor and a district moderator.

Said Allen C. Deeter, when Manchester College in 1984 conferred an honorary doctorate of divinity upon John: "John Eberly has been more concerned with making programs work than with talking about them. Yet he has been tireless in speaking and writing, calling attention to key issues and the need for political action. He has helped bridge the gap in the church between liberals and conservatives, social activists and those concerned primarily for spiritual nurture and growth."

At John's memorial service, Manchester pastor John David Bowman read these fitting words from one of John's poems: "In the evening we'll go hand in hand into the next great adventure. Let's go there!"

In the 1949 photo above, John Eberly poses with one of the first heifers sent to Germany through Heifer Project.

Hazel Peters, of Roanoke, Va., is a retired member of the General Board staff who gives much of her time now as a volunteer in the On Earth Peace office, in New Windsor, Md.

God gives the strength

an interview with Patima Bassi

by James H. Lehman

Patima Bassi is an attorney and judge in Maiduguri, the capital of Bornu State in northeastern Nigeria. She was born in Garkida and attended primary school in the Church of the Brethren mission school there. She also attended Waka Teachers College. She is married and has five children. Her husband is a lecturer at Ramat Polytechnic in Maiduguri. She is a member of the Maiduguri congregation of Ekklesiyar 'Yanuwa a Nigeria (EYN).

I met her by happenstance at the end of a trip to Nigeria and hurriedly rearranged my schedule so I could conduct this interview. What follows is only a small excerpt of what was one of the most remarkable interviews I have done.

Patima Bassi carries herself with authority, but she is not the least bit imperious. She speaks with emphasis and assurance, yet her voice is warm and full of feeling. Her roles as judge, attorney, Christian, ecumenical leader, wife, and of mother—roles hard to reconcile in any society, but especially in Nigeria where women have little status—are held together by the conviction that she has been called to the law.

How did you become a lawyer?

I had this itch to become a lawyer because of the way at the local level our people go to court and are duped by the very few who know a little bit about the law. I said I must do something about this. I didn't know how, but I had the cry right inside me that I have to do something about curing this terrible thing going on in the society. So when I saw the chance of going for a diploma in law, I seized it.

And that diploma qualified you to practice law?

Well, only as a court registrar. So I wasn't satisfied with that. But then my father was against the idea of me continuing without getting married. So I said, "Okay, I'll get married, but let my husband sign an agreement that I will continue to get my degree in law." So my husband and his people had to be called in and they had to sign that agreement before we got married.

I wasn't able to go until after four or five years of marriage. I then had three children. But I was still burning with that desire. More especially, when I saw my male colleagues, they had all qualified, and they were coming back wearing their wig and gown, going to court to defend cases. I said, "But I just have to be there! Somehow!"

I succeeded at last by the grace of God. I got my admission back to school. I was a day student for three years. I got my degree. Then I went to the law school, which would qualify me to practice, and by the grace of God I also got my B.L.

(In Nigeria, law students first qualify as solicitors. As such they may give legal counsel, but they may not handle cases in court. A further year of study for the B.L., at the law school in Lagos, the nation's capital, qualifies them to practice law in the courts.)

So after that, I just went straight to the Ministry of Justice as a state counsel, or crown counsel as the English people would say. And I was there for three years. We got called to defend cases for the government in any sort of civil suit or to prosecute criminal cases on behalf of the government. That was what I did in the ministry, until last year when I was called to join the bench as a senior magistrate.

You wanted to become a lawyer because of your concern for human rights. Earlier you told me that you are outspoken and that you think one of the reasons you were made a judge was to keep you quiet. Tell me about your concern for human rights and about your outspokenness.

We have problems with discrimination on religious grounds. Being a Christian in a Muslim-dominated area is not easy. For some six or seven years, nobody has been teaching Christianity in primary school in Bornu State. It was stopped officially. *(The Nigerian constitution guarantees that Muslim students and Christian students are entitled to instruction in their own religion in the public schools.)*

We have begged the government. We have written letters. We went in person, begging one governor after the other, one head of state after the other. We couldn't find any solution. Nobody bothered. We continued getting all sorts of promises which nobody ever implemented.

We fought for so long that we got tired. We said, "After all, this (the right to have one's faith taught in the school) is enshrined in the constitution. It is our right. Therefore, why don't we go ahead and go to court? After all the court is the last hope of everybody."

So we put our heads together. When I'm using "us," I'm referring to the Christian Association of Nigeria (CAN), the Bornu State branch. A few of us out of the executive [committee] there put our heads together and decided that, okay, we'll go to court. And we filed a case. We hired a lawyer.

It was tough convincing people because most of the people are frightened—"How can we take the government to court?" Some will even argue that it is unchristian to take the government to court. "We are supposed to pray and do nothing more than that." I am never convinced. I believe in prayer, yes. But then the Lord directs you to do something. So we went ahead.

During this time it was tough for me in the ministry because the government discovered that I was one of those people who were the brains behind the whole thing. At a certain stage, the permanent secretary of the Ministry (of Justice)

called me. The prosecuting principle state counselor had said I should be warned. I was told, "Mrs. Bassi should remember that she is a government worker, a civil servant. Therefore she should not just be there and start supporting the other side. This case is against the government. She could be asked tomorrow to defend the government in this particular case."

I said to the permanent secretary, "Oh, yes, yes, I do support the other side. In fact, this case was started with me, and by the grace of God I will see the end. I am not ashamed to tell you that I am a member of the Christian Association of Nigeria. I am also a parent. And I am determined to see that my children get an education in my own religion. I feel this is their right. The court is an open place. If you are telling me that I shouldn't attend the court, because I am a Christian, go ahead and tell me. And show me the law where I have been bound from attending to listen to what will be going on there." He said, "No, nobody is preventing you from going there to listen."

Then the government people decided that they wanted the case to be settled out of court and that we should withdraw the case. We said, "No way! We are going to sit around a table together with you people, and we are going to write out our own conditions."

So the government said, "Okay." They got hold of some of their officials, and we sat down also, some of the officials of CAN. But people like me did not dare be there. They would not allow me. They would say I am a civil servant. By this time, I had been given this appointment [as judge] so that there was no way I could represent CAN on that committee. I said, "No problem. We have other people who can take care of that."

By that time you felt pretty sure of victory?

Yes, yes! They too! We had prayed and fasted the day before the case came up. All the witnesses that went to court that day were giving evidence in our favor. The Lord was just using those people, and they were the government's witnesses! When the prosecuting counsel saw this, he said, "My lord, I need an adjournment. I'll have to consult with my witnesses." So we all came out. We were glorifying God. *(At the time of this interview, the case had not been settled, and at present it is still pending.)*

When were you appointed to your position as magistrate?

November 15th, last year [1984].

Right in the middle of all this?

(Laughing) Yes.

A remarkable story! Well, your decision to pursue a career as an attorney and now as a judge must have been difficult at times because it goes against the things that are expected of a woman in Nigeria.

It has been. Fortunately, my father, though he is not a Christian, is somebody who really loves to see someone who has a strong mind and courage, who is determined to do something. And though I am a woman, my father has not for once made me to feel that because I am a woman I am not entitled to do anything which men are supposed to do. He showed me the way of leadership right from childhood, although some of his brothers told him, "Look, why do you bother educating a woman? After all, she will get married and then you will have nothing."

More especially, when I started studying the law, one of my cousins challenged me and said, "Look, why do you want to behave like a man? You always want to equate yourself with men." I said, "But men are human beings. They track on the same sand that I do. I want to rub shoulders with men. And if there is anything that a man can do, I am one of those who believe that we can also do it. Even better—because we have got the courage."

I meant it, because whenever I walk into an office, just the mere fact that I am a woman will make a man listen to me. He will find some time to give me audience, which gives me the privilege of telling him whatever I am there for. Any man who walks in wouldn't be given that audience. He would even be asked to wait outside until there is time for him. But not for a woman. So I have every reason to thank God for being a woman. I am really enjoying my job. I am really enjoying being a Christian too.

You feel that the law is God's calling for you, don't you?

Very much. After my qualification as a lawyer, I came back and I forgot that I am also a Christian. I got so involved in my job—people coming in with their petitions, people coming in with their agreements. They wanted me to write this, to write that, or to go and settle this, to go and defend that. I got so involved in practicing the law that I had no time for all the Christian activities.

The Lord said, "Ah, okay! You will keep to your word!" Then I became sick. After I had my last baby, I developed some sort of complication. I started bleeding so profusely that the doctors didn't know what was wrong, because the birth had been quite normal. So a gynecologist decided to send me to the teaching hospital in Zaria. When I went there, it was discovered that I had some sort of cancer of the womb or uterus. I continued this bleeding. I was there for about two months.

Well, the bleeding stopped for a while. I started having enough time on my hands to go through the Bible, to read some magazines. Friends started pouring in. People were praying for me daily in all the different churches. And I started asking, "Lord, why? Why has this happened at this particular moment of my life, when I feel that now I am ready to do some service to the country?"

Then, the Lord said, "I want to teach you something. You'll just have to listen to me. I have some work for you, but you are not ripe for it yet. You have been doing something in your own strength. You will need some training, brushing up." I said, "Okay." So I continued praying.

My third month in the hospital, the doctors decided that they would have to operate on me in order to detect what was really wrong. I said, "Okay." My mother objected to this. My husband said, "Well, what do you feel?" I said, "Whatever they want to do, let them just go ahead." He said, "But you are not well enough for this." I said, "God will take care of it."

So even when I was being wheeled to the operating theater the day before my operation, I had my hair done well. It was woven beautifully. So all the doctors were busy admiring my hair. "But why do you have to decorate yourself before coming into the operating theater?" they asked. I said, "If I should slip off, then I have saved you people the trouble of having to comb my hair and decorate it again."

They all laughed, and I was laughing when I went to sleep. They gave me the anesthesia. And the moment after the operation somebody just touched me on the cheek. They shook me and said, "We are finished." I said, "Ooh!" Then I felt my tummy. Tied up! I said, "Okay." They wheeled me back to the ward.

And since then, I've been telling friends that there is nothing so peaceful, so lovely like death. A friend of mine said, "What are you talking about?" I said, "When they gave me that anesthesia, it was the nicest thing that ever happened to me. I hadn't a thought. There wasn't any pain. Nothing! I slept, and then they woke me up. So if you are a Christian, you will also sleep. That is—when you die, you'll sleep. You'll continue sleeping until when the Lord will touch you on the cheek and you'll wake up." He said, "Oh! But you—aren't you frightened of death?" I said, "I'm not! I'm not!"

And after that—my four months in the hospital—I told the Lord, "Okay, Lord, you have kept your promise. I haven't died. Now I am going to keep to my own side of the story. Use me. In any way that you want. As long as you give me the strength. No matter how many years or days that you'll give me to live, from now onwards I am open. Use me if you so want to."

When I came back from the hospital, letters started pouring in from all different organizations inviting me for this, inviting me for that. I was invited to New Life For All *(a nondenominational event for renewal and evangelism in Nigeria)* in our state. I went there for the first time, and I was elected the assistant secretary. We formed the three-states organization of New Life For All —Bauchi, Bornu, and Gongola states. I was elected as the treasurer and the legal advisor. These things take up a lot of my time, plus my job.

So when I was elected as the national secretary for the Girls Brigade *(similar to the Girl Scouts)*, I said, "Okay, Lord, I know you want me to do a lot of this work. But to be a national secretary is not a joke, and you know that I am also the treasurer for CAN, Bornu State branch. I don't know why you are heaping all these thing on me."

I felt the voice saying, "You asked for it! You said you are open!" (She laughs.) I said, "Okay. I am by your grace. All I need is the grace to carry it out." And it has been quite challenging because people expect more from me just because of the fact that I am a lawyer. But it has been miraculously enjoyable. ☐

James H. Lehman, a freelance writer, is a member of the Highland Avenue Church of the Brethren, Elgin, Ill.

by David Eller

Dilemma of a book editor

Perhaps because I have been with Brethren Press only a little over a year, some might think it too soon for the book editor to be taking his case to MESSENGER readers. Yet in the constant search for quality manuscripts that reflect the values and heritage of the denomination, and which at the same time might put the press on the bestseller list of the *New York Times Book Review*, a dilemma has become clear. It is an issue the church as a whole needs to address: What is the *vision* of Brethren Press? What style of publishing ministry should the press have for the second half of the 1980s, and beyond?

First a brief review: The denomination acquired a publishing facility in 1897 (known then as the Brethren Publishing House), and in its early years the book program issued such important titles as M. G. Brumbaugh's *History of the German Baptist Brethren* (1899) and John Flory's *Literary Activity of the Brethren* (1908). These and other books gave the church a proud sense of its identity and accomplishments.

Over the years a wide variety of books have been published, including fiction and poetry, doctrine and theology, history and social commentary, devotional and worship resources. The hymnals and *Inglenook* cookbooks, however, received the widest distribution. While the press has always published both Brethren and non-Brethren writers, it was expected that most of the sales (readership) would be within the denominational family.

Today, unfortunately, it seems clear that even the best-written book addressed primarily "for Brethren only" will not generate enough readership to make its publication financially possible. Book publishing is an expensive operation. Financial subsidies for "Brethren" books have become a necessary fact of life. Sometimes this subsidy has come from program areas of the General Board. Sometimes it has come from other agencies or individuals.

At the same time, the press has turned to publishing "quality trade paperbacks"—the type of books that might be found in a bookstore—in order to expand the church's witness and improve the financial picture. As a small publisher, however, Brethren Press does not have instant name recognition with the book-buying public. Our titles must be targeted for a specific readership, say for college and university use, or pastors and religious professionals, or the "general interest" religious reader.

This past year was an exciting one for the press. Thirteen new titles were issued and four others reprinted. *Never* have so many books been published in a single year. They cover a broad variety of topics, issues, and points of view. All reflect values (in varying degrees) that the denomination affirms, such as our heritage, discipleship, peacemaking, the integrity of the family, and wholeness of life.

Fewer than half of these titles, though, might be considered uniquely Brethren (two children's books on Brethren women and two historical volumes)—and these were subsidized. Generally speaking, recent titles have been stocked in more bookstores, publicized more widely, and reviewed more frequently than at any time in the history of the press. Two of our cookbooks were selected by a major New York publisher for mass-market distribution. Yet sales, while continuing to increase, have not kept pace with the cost of an aggressive book publishing program.

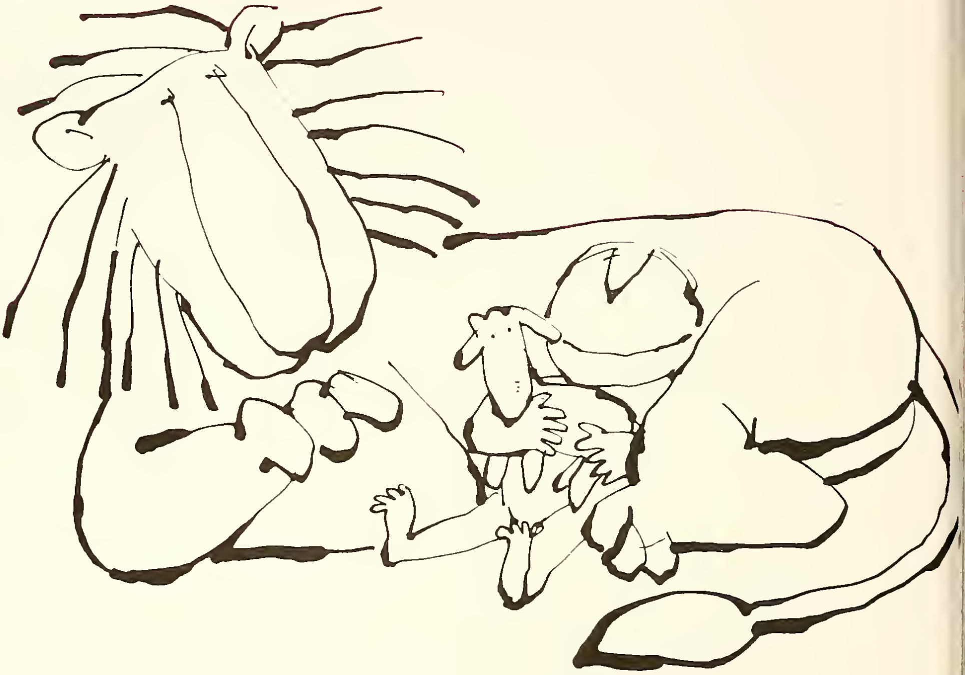
There is at present a healthy tension between the extent to which Brethren Press books provide a "service" to the denomination and the extent to which they are "market" oriented. But without more loyal denominational readership, books that uniquely reflect the identity, values, mission and heritage of the church will become increasingly difficult to publish. Yet these are precisely the kinds of books we are best able to do. Writers whose creative works are directed primarily to Brethren will become even more discouraged at the prospect of seeing them in print. Consequently, the church may be cheated from an important witness or perspective it needs to hear.

Brethren Press cherishes the support of the church in its publishing ministry. In fact, that support figures quite prominently in *our* vision for Brethren Press in the 1980s.

And therein lies our dilemma. ☐

David Eller, a former professor of history at Bluffton College and member of the General Board, joined the staff of Brethren Press as book editor in 1984.

Making the case for the Historic



by Richard Baggett Deats

"The only people on earth who do not see Christ and His teachings as nonviolent are Christians" (Mohandas Gandhi).

It is not hard to see why Gandhi made such an observation. His experiences in South Africa and India were during the heyday of Western imperialism, an era in history when the "Christian" nations of the West had spread their rule around the world. In the name of "Christian civilization," imperial armies and navies had subjugated nations and tribes throughout Africa, Asia, and the Americas. Christian missionaries from the West benefited from the spread of empire, with the preaching of the cross often taking place under the protection of the sword. Slaves and opium, God, gold, and glory all seemed to be intermixed as subject peoples experienced western colonialism and the religion that accompanied it.

The brute force and violence that was part of this imperial expansion dated back to the fourth century of the Christian era. The Emperor Constantine's conversion to Christianity ushered in the identification of church and state, the cross and the sword. The early church had refused to bow the knee to Caesar, and Christians did not serve in the armed forces, choices that brought in their wake persecution and martyrdom.

After Constantine, however, a dramatic shift began: The church blessed the state, the state protected the church, and the armed forces were now composed of Christians. The flags and banners of state and church were unfurled together, and armies marched under the insignia of the cross. In the name of Christ, Crusaders slaughtered the infidel and conquered heathen lands. Inquisitors tortured heretics to save their immortal souls.

eace Church tradition

Catholic battled Protestant and Protestant fought Protestant, as Christian rulers sought to enforce particular creedal formulations and practices within each nation state. Religious wars were commonplace. In the modern era, global wars I and II pitted Christian lands against each other.

The widespread Christian sanction of violence and warfare was found not only in the state churches but across the whole range of denominations. Church/state alliance and the just war theory following from it were the underpinnings of such suppport of the barbarism of war. Even though war might be deplored in general, and pleas for peace sincerely invoked, in each particular war—for whatever cause and with whatever means used—national interest and princely appeal were able to line up Christians to follow their country's flag to war, blessing the cause and praying for victory, even as Christians on the opposite side did exactly the same.

And yet, if this was the predominant response of Christians to war, there was another tradition, one that held the way of the cross to reject the way of the sword. This other way placed love of the enemy, the stranger, and the forgotten at the very heart of the gospel. Jesus was followed as the Prince of Peace who calls his disciples to be peacemakers. While this understanding was prevalent in the early church, after Constantine it increasingly became a minority position, seen for example in some of the monastic orders. It should also be noted that the church did attempt to limit war and to lay down certain codes of conduct for wartime.

When Protestantism burst upon the scene, the reformers attempted to purify the church and recapture the spirit and practice of the early Christians. Nonetheless, reformers such as Luther and Calvin continued in varying degrees the church/state alliance. They not only retained the just war theory; they gave it creedal status as well. "Christian" warfare not only continued unabated, but the breakup of the church and the rise of nationalism brought about its increase.

It was left to the radical wing of the Reformation to seriously challenge the state's co-opting of the church, as seen most blatantly in the practice of warfare and other forms of violence that Christendom had come to accept as a necessary evil in a fallen world. There were especially three strands in this Reformation. In the 16th century, the Mennonites arose out of the Radical Reformation. In the 17th century the Society of Friends, or Quakers, came out of Radical Puritanism. And in the 18th century, the Brethren sprang from Radical Pietism.

Although there were distinctive differences between them then and now, together they constituted a radical understanding of the gospel that sharply broke with the traditional accommodation of the church to the demands of the state. This break was seen most clearly in their rejection of warfare and other forms of coercion, but it needs to be stressed that this rejection arose out of an understanding of the Christian community as having an integrity and calling apart from wider society and an allegiance transcending any particular tribal or national boundary and rule. The state and church were and are not the same.The church's calling is to *be* the agape community.

It is out of such an understanding and commitment that biblical pacifism arises. It is a recovery of a central aspect of the gospel that had been lost (or relegated to convent and monastery). It was expressed in bold strokes by an early Quaker writer, Robert Barclay, who wrote in 1676:

> Whoever can reconcile this, "Resist not evil," with "Resist evil by force"; again, "Give also thy other cheek," with "Spoil them, make a prey of them, pursue them with fire and sword"; or "Pray for those that persecute you," with "Persecute them by fines, imprisonment, and death itself." Whoever can find a means to reconcile those things, may be supposed also to have found a way to reconcile God with the Devil, Christ with Anti-Christ, light with darkness, and good with evil.

This biblical pacifism was at the heart of the radical witness of Mennonites, Quakers, and Brethren. This peace testimony not only brought them suffering at the hands of the state but by other churches as well. In standing apart from accepted practices and interpretations, they were often looked upon as heretics and traitors. Nonetheless, their testimony continued as a constant, if minority, witness. This witness they bore separately, as well as together on occasion.

In the New World the three denominations found grounds for common witness in the Quaker-founded colony of Pennsylvania. There they treated the native Americans with fairness, respect, and assistance, and they were recognized by the Indians as sharing a kinship that evoked trust and goodwill. While other colonists went to war with these so-called "savages," the pacifist Christians were able to live side by side with America's original inhabitants. They did not look for ways to wage a just war with the Indians because they practiced a just peace. In the Revolutionary War, and the Civil War a century later, the peace churches continued their peace testimony even in the face of derision and imprisonment.

At their best the peace churches did not merely seek exemption from military service for their own. They bore a positive witness of service and healing that bound up the broken and fallen and sought to remove the occasion for wars. Indeed, along with their rejection of war, the Historic Peace Churches—as Mennonites, Quakers, and Brethren have been called since 1935—are best known for their extensive programs of relief, reconstruction, and reconciliation. Far beyond what their small numerical size might indicate, they have mounted highly significant efforts to assist the victims of war and oppression as well as of natural catastrophes. Quaker relief to the people of the Soviet Union, Brethren help to the Armenians, and Mennonite assistance in postwar Vietnam are examples of such outreach.

In addition, this peace testimony has taken other forms of expression. Pioneering efforts in work camps, international exchange, and far-flung voluntary service programs have given concrete, practical assistance across the boundaries of race,

nation, and class. The first department of peace studies in the US began in 1948 at Manchester College, a Brethren school. Civil disobedience and other forms of nonviolent resistance to war have likewise been fostered by peace church members.

But as we bring this brief survey up to the present time, there is a striking new development spreading among the churches. Peacemaking, even in its radical pacifist expression, has come to be seen more and more as central to the Christian calling. This is due in part to the breakdown of the whole idea of Christian civilization. In an era of totalitarianism, global war, genocide, and possible nuclear annihilation, Christian witness is often seen as a distinct minority position. The radical reformation understanding of the church as a disciplined community within the wider society is gaining acceptance as both biblically rooted and urgently appropriate to the type of discipleship needed in such a world as ours.

This is seen nowhere more clearly than with regard to the runaway development of weapons technology. It is like a Frankenstein monster that has taken over the direction of the nation state in the last half of the 20th century with a momentum and justification of its own. A permanent arms race, global arms sales, nuclear weapons proliferation, and the growing sophistication of weapons of mass destruction pose extreme threats to the very future of our planet.

The traditional just war theory seems less and less plausible in the face of such awesome destructiveness. As a result, Christians from a variety of traditions, even in the theocratic state churches, are taking up a more radical peacemaking stance. The peace pastoral of the Roman Catholic bishops is only one indication of what has happened in the Catholic Church, especially since the remarkable papacy of John XXIII. Religious orders and communities, such as Catholic Worker Houses and other groups, are involved not only in peace education, but in nonviolent direct action and various forms of civil disobedience.

The Presbyterians have established peace as their denominational priority and have developed a far-reaching peace strategy from the local to the national level. The United Church of Christ is seriously grappling with what it means to be a "peace church," as is the Disciples of Christ which, incidentally, is recovering its early tradition that is closely akin to that of the Historic Peace Churches. Among the Baptists, especially the American Baptist Churches but also a vigorous number of Southern Baptists, peacemaking in the life of believers is growing in a widening circle. The same is true for a remarkable number of evangelicals, as well as Episcopalians, Lutherans, United Methodists, Reformed, and Unitarian-Universalists. Among the black denominations, the strong involvement in civil rights has begun to be broadened to include peacemaking as well. In short, across a broad spectrum of the religious community, peacemaking has moved in recent years to the center of the church's witness in society.

A similar development can be seen in other places of the world as well. Throughout Europe the churches have been at the forefront of a growing peace movement. Dutch Christians for example are committed to a world free of nuclear weapons, "beginning with the Netherlands." East German pacifists witness against militarism while West German Christians oppose the deployment of Cruise and Pershing missiles. The Russian Orthodox Church convened a world assembly on peace and fosters a growing relationship with European and North American Christians to rid the world of nuclear weapons "East and West." The World Council of Churches and the Vatican are becoming more forceful in their peace advocacy.

If peace seems at last to have moved front and center in the church's life and witness, many are asking if there is anything remaining that is distinctive about the peace churches and their message.

First, the fact that peace has moved toward the center of the wider church's witness makes it imperative that the Historic Peace Churches find ways of sharing their biblical understanding, their historical experience, and the avenues of witness and service they have developed. Many Christians, newly committed to peacemaking, are still accustomed to the church playing a dominant role in society, aligned with the powers that be; the experience of the Historic Peace Churches as a faithful, prophetic minority provide a needed alternative model. The rejection of war is not a peculiar and optional ethical issue, but rather is the clearest indication of the church's calling to be a community free from the domination and manipulation of the state and living the life of radical discipleship. Such radical discipleship, if we are to believe the New Testament, embraces those on the other side of the dividing walls of hostility in our world, even including the enemy.

At this point, it seems to me, the message of the Historic Peace Churches should be sharp and unambiguous. While the growing peace consciousness is highly significant, the needed shift in society has yet to occur. Many Christian peacemakers in our time are still deeply aligned with the nation state and accept weapons of mass destruction. As significant as the Catholic bishops' peace pastoral is, it still finds a place for nuclear weapons and their deterrent role. As encouraging as ecumenical outreach to the USSR is, many such Christians still say, "We don't need the MX and the Trident submarine; we have already far more weapons than is necessary to wipe out the Soviet Union." Overkill is rejected; obliteration is not. Many Christians consider themselves to be nuclear pacifists but still justify other weapons of mass destruction. And many, many advocate a nuclear weapons freeze but are unwilling to consider, much less advocate, disarmament except under the most cautious, bilateral circumstances.

So while there is much to rejoice at in the widespread peace movement in the churches today, the Historic Peace Churches should be on the cutting edge of this movement, seeking to live out the implications of the way of the nonviolent cross. This is a way that calls Christians to love the enemy, to aid the oppressed, to enter the struggle for justice and liberation, and to partake of the Beloved Community that knows no boundary. ☐

Richard Baggett Deats, an ordained United Methodist minister, is executive secretary of the Fellowship of Reconciliation. This article is the preface to Biblical Pacifism: A Peace Church Perspective, *by Dale W. Brown (Brethren Press, January 1986).*

NEWSBREAK

CHURCH OF THE BRETHREN GENERAL BOARD, ELGIN, ILLINOIS JANUARY 1986

General Manager Robert Durnbaugh, publisher Connie Andes, General Services chair Paul Brubaker

PUBLISHING PLANS SALE OF PRINT OPERATION

Plans to sell the printing section of Brethren Press were agreed upon by the Church of the Brethren General Board in October, the result of a two-year study by Brethren Press management.

Contracting for printing, the study showed, would prove more economical for Brethren Press than maintaining its own plant and workforce in the years ahead.

Brethren Press manager Robert Durnbaugh explained that to update equipment would cost $1 million. Based on a five-day, singleshift operation, such an investment would require extensive subsidy.

Paul W. Brubaker, Ephrata, Pa., who led the General Services Commission in processing the production study, presented the recommendation to the General Board. The action stipulated that if the printing enterprise is not sold within 18 months, the production unit will then be phased down by 1992 to a small offset operation.

Connie S. Andes, Brethren Press publisher and executive of the General Services Commission, reported that Brethren Press has an annual gross budget of $2.2 million.

'REACH OUT AND TOUCH' IS GOAL IN RESOURCING

A new resourcing program of Brethren Press has reached out and touched more than 500 congregations in its first six months. Another 500 congregations will be contacted by the spring of 1986.

Judy Sherk, a new Brethren Press employee, is the voice of the Resource Outreach program. In her calling she invites parish leaders to identify their curriculum needs, introduces the Revised Foundation Series and, if the church has used the series, asks for feedback, and informs congregations about bulletins, books, and other resources.

"We are providing an easy way for very busy people to take advantage of the wide range of Brethren Press materials," Sherk explains.

Sherk has temporarily put her ministry studies at Garrett Evangelical Theological Seminary "on hold," to work full-time at initiating this new program. Away from her Brethren Press phone, she is mother to three young sons and wife to psychotherapist Ed Sherk.

Judy Sherk

BOOK LINE REACHES NEW PEAK IN 1985

The publishing side of Brethren Press issued 13 new titles and four reprints in 1985, the largest number of books in the 88-year history of the press. These titles range from the scholarly *Brethren in Industrial America* by Roger Sappington to two colorful and simply written children's books.

"Future releases promise to be just as exciting," states David Eller, book and pamphlet editor. Spring 1986 titles include *Not Only Dreamers* by David Collins, which is a dual biography of Martin Luther King, Sr. and Jr., and *Facing the Nuclear Heresy* by G. Clarke Chapman, which calls Christians to examine the "heresy" of nuclear armaments.

NEWSBREAK

Veteran press workers Ruby Warnke, Dick Knechel, George Wishon, John Post, Ray Good, Leon Miller, Dan Adkins, Loring Pease.

PRINTSHOP INCLUDES 8 WITH LONG TENURE

A strength of Brethren Press through the years has been the character of its workforce—experienced, competent, stable.

This fact is apparent in the production unit where of the 21 full-time employees, eight have been with Brethren Press 25 years or longer. They are:

—Ruby Warnke, cost accountant, 39 years.

—Dick Knechel, bindery operator, 38 years.

—George Wishon, production manager, 34 years.

—John Post, creative services manager, and Ray Good, press operator, each 30 years.

—Leon Miller, paste-up, and Dan Adkins, bindery operator, each 28 years.

—Loring Pease, press operator, 25 years.

Four additional workers have served from 15 to 20 years: John Trimmer, Glenn Rohrer, Dick Roller, and Ray Begitschke.

"Great credit is due the workers for the effectiveness Brethren Press has had through the years," stated Connie S. Andes, publisher. "They are a highly skilled and dedicated group."

Andes pledged the support of management for employees whose jobs are affected by the sale or phasing down of printing activity.

Also in the Brethren Press ranks are 13 other employees, nine who are aligned with publishing and marketing and four whose time is divided between publishing or marketing and printing.

PUBLISHING EFFORTS SPAN 3 CENTURIES

In the 1700s Brethren-related leaders—Alexander Mack, the Christopher Sauers Sr. and Jr., and Conrad Beissel made a mark in religious publishing through the issuance of pamphlets, hymnals, Bibles, and sermons. The first Brethren hymnal was published in Germany in 1720. The Sauer Bible was the first European language Bible printed in the Colonies, in 1743.

In the middle and late 1800s a spate of unofficial periodicals was launched throughout the churches. Foremost among them was Henry Kurtz's *The Gospel Visitor*, begun in 1851, from which the volumes of *Messenger* magazine today are dated.

One of the private enterprises, D.L. Miller's Brethren Publishing Company, in 1897 was turned over to the General Missionary and Tract Committee, in effect becoming the first official publisher of the church. Two years later the publishing house was relocated from Mt. Morris, Ill., to Elgin, Ill.

Among the all-time best sellers of Brethren Press has been the Grandaughter's Inglenook Cookbook, which since its issuance in 1942 has printed 115,000 copies in 16 editions.

TENDENCY IS AWAY FROM IN-HOUSE PRINTING

The decided trend among denominational publishers is to get out of the capital-intensive printing business. The reasons cited:

- Printing services are more economical purchased from specialty houses.
- In-house printing requires that great attention being given to keeping up with technological change.
- In-house printing must enlist major commercial accounts, and therefore be kept competitive, to sustain the operation.

In recent years the American Baptist Churches (Judson Press) and Lutheran Church, Missouri Synod (Concordia Publishing House) have closed their printing facilities. The Presbyterian Church, USA, Southern Baptist Convention, and United Church of Christ likewise do not have their own printing plants.

The Disciples of Christ (Christian Church) is studying its future in printing.

Newsbreak: Brethren Press edition is a Church of the Brethren General Board production. Howard E. Royer, project director; Robert Durnbaugh, Clyde Weaver, David Eller, Kathy Kline, consultants.

Credits: Photos, Howard Royer, p. 1 (upper); David Wilks, Bakstad Photographics, p. 1 (lower) and p. 2. Illustrations, Jeanine Wine, p. 3; Kathy Kline, p. 4.

CHILDREN'S BOOKS TELL OF TWO PIONEERS

Two books honoring distinguished women in the Church of the Brethren have been published by Brethren Press during the 100th anniversary year of organized women's activities in the church.

The subjects are Mattie C. Dolby, the first black sister to be called to the ministry in the Church of the Brethren, and Gladdys E. Muir, a teacher at LaVerne and Manchester colleges and founder of the first undergraduate peace studies program in the nation.

Mattie Loves All is written by Mildred Hess Grimley; *Gladdys Makes Peace* is written by Jan Hogan. Jeanine M. Wine is the illustrator for both titles.

In addition to helping commemorate the century of women's organizations, the books also will serve as a test of current market interest in children's titles.

The two books are in the genre of *The Tall Man* (John Naas), *The Little Man* (I.N.H. Beahm), and *The Middle Man* (John Kline), written and illustrated by Dorothy Brandt Davis and her children and published by Brethren Press in the 1960s.

Mattie Dolby lived from 1878 to 1956, ministering in Ohio. Gladdys Muir lived from 1895 to 1967 and was a teacher for 45 years.

NUTRITION BOOKS GO FOR MASS MARKET

Two Brethren Press titles are en route to the mass market by way of Bantam Books.

One of the larger book publishers in America, Bantam has acquired the mass market rights to *Nutritious Brown Bag Lunches* by Margaret E. Happel and to *Living Without Salt* by Karen B. Baltzell and Terry B. Parsley.

Each will have a first printing of 50,000 copies by the New York publisher—"a few more than could be sold among the Brethren," observed Clyde Weaver, Brethren Press marketing director.

Such opportunities not only help Brethren Press to become better known, Weaver added, but provide new avenues for sharing Church of the Brethren values with the larger community.

FARM CRISIS BOOK SETS NEW PACE

One of the newer releases of Brethren Press is on the way to becoming a pacesetter. The work is *The Family Farm: Can It Be Saved?* by Shantilal P. Bhagat.

The first distinction for the 80-page book is the speed with which it was produced: six weeks in writing, four weeks in production. That was the time frame proposed by the Rural Crisis Committee of the National Council of Churches to the writer and publisher. Both met their schedule.

The second distinction is the widespread demand for the book. Within four months it went into a second printing. After six months it was third—and still climbing—on the Brethren Press list of current best sellers. Methodists, Catholics, Lutherans, Reformed Church, and ecumenical and agricultural agencies have all placed sizeable orders.

"From conception to writing to printing to distribution in 10 weeks is a new attainment for Brethren Press," observes general manager Robert Durnbaugh. "Miracles can and do happen in publishing."

The writer, Shantilal Bhagat, is an agriculturist who for 16 years directed the Rural Service Center at Anklesvar, India. Since 1968 he has served in various General Board assignments. He also has written *What Does It Profit . . . ?*, a study of economics and faith published in 1983.

TITLES ON SALT AND PEACE TOP SALES LIST

Living Without Salt by Karin B. Baltzell and Terry B. Parsley and *The Idea of Disarmament!* by Alan Geyer top the sales list of Brethren Press books over the last three years. Their circulation has been 7,638 and 7,597 copies respectively.

Other titles widely distributed are:

— *The Family Farm* by Shantilal P. Bhagat, 6,415.

—*The Buggies Still Run* by Warren S. Kissinger, 6,395.

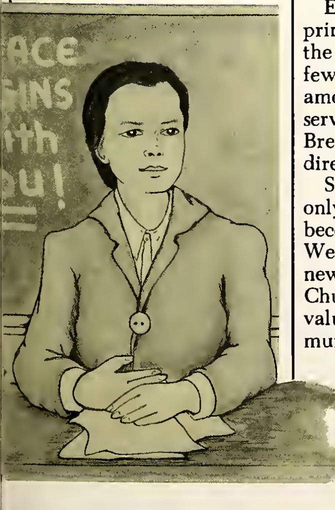
—*Springs of Love* by Anna B. Mow, 5,853.

—*What About the Russians?* edited by Dale Brown, 5,271.

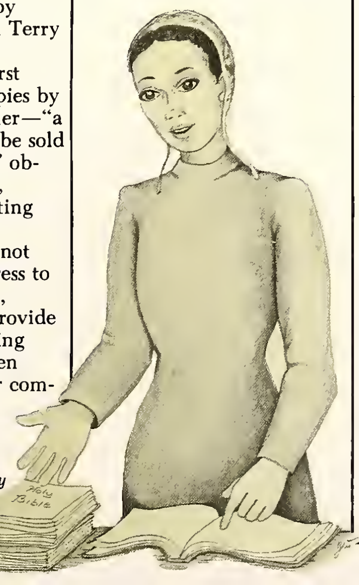
—*Home Care* by Florine Du Fresne, 4,938.

—*Sister Anna* by Dorothy Garst Murray, 3,850.

—*Nutritious Brown Bag Lunches* by Margaret Happel, 3,630.



Gladdys E. Muir



Mattie C. Dolby

BULLETIN USE NOW AT A NEW HIGH

What Brethren Press sales item has the widest circulation in the Church of the Brethren?

Living Word Bulletins, with a weekly run of approximately 72,000 copies in 539 congregations.

Three General Board staff, Robert Bowman, Howard Royer, and Clyde Weaver, meet with the Minnesota team of E.V. Goldsmith, printer, and Grant Gilderhus, designer, to select the scriptural themes and cover photos. Bowman and Royer coordinate the selection of page four articles and worship resources.

In the near future a new option will be made available to churches—Living Word Bulletins on stock designed for photocopiers.

EDUCATION MATERIALS DEVELOPED JOINTLY

Partnership with other denominations is a key link in Church of the Brethren publishing. At the present, for example, Brethren Press is editing and illustrating a kindergarten unit in the Vacation Ventures Series for use in 1987 on "Jesus Christ: Giver of New Life." Candace Leslie is the writer, Suzanne Sampson the editor, Kathy Kline the artist.

Previously in the Vacation Venture Series Brethren Press has published "Celebrating God's Gift of Life," for junior highs, and "God's Love Gives Power," for grades 3-4. A songbook is being prepared for 1988.

Other ongoing joint curriculum projects include the Foundation Series and the Christian Education: Shared Approaches resources.

Another major venture is the hymnal being developed cooperatively by four churches for release in 1992.

FILMS AND CASSETTES MARKETED BY PRESS

The outreach of Brethren Press goes beyond the printed page. In cars, churches, and homes listeners can share in the excitement of the Annual Conference Moderator's address, participate in the 100th anniversary of women's programs in the church, or be in touch with Christian friends in South Africa.

Related to the Phoenix Annual Conference, nearly 1,000 cassette tapes were distributed on 32 topics. The majority of the tapes were sold on location within hours after the event occurred.

Similarly, through its audiovisual library Brethren Press assists in scheduling films, videotapes, and slide sets on General Board programs and related subjects. More than 300 bookings on 37 titles were handled in the past year.

In addition, a slide set on the 1985 Annual Conference was sold to 140 churches—roughly one out of every five congregations represented. The slides were accompanied by a script that delegates were encouraged to adapt in their reporting.

"Audio aids and visual aids are important tools in sharing the Gospel," states Clyde Weaver, Brethren Press marketing director. "These resources help utilize the gifts of hearing and seeing in most meaningful ways."

MASTERING THE ART OF EXHIBITING

It happens year after year: 60 or 70 tables loaded with thousands of books and surrounded by hundreds of pastors, lay persons, and librarians who save up their book-buying funds for the latest of "the good news" in print.

The scene is the Annual Conference bookstore, the highlight of the exhibit year for the Brethren Press. On a smaller scale the scene is replicated at some 20 other locations throughout the year, including district conferences and special events.

And because of its prowess in organizing such displays, Brethren Press has a repeat invitation to manage the book sales for the Northamerican Event for Church Educators at San Diego, Calif., Jan. 30-Feb. 4, 1986, just as it did at Orlando, Fla., in 1984.

In addition to the ecumenical gathering of church educators in San Diego, CoBACE, the Church of the Brethren Association of Christian Educators, will also convene. Jonathan Hunter, the Brethren representative to the NECE planning committee, will speak. Doris Walbridge, coordinator of church resources, will again manage sales for the ecumenical gathering.

—1987 Vacation Ventures Series

Small talk

by Kathy Kline

Servants of God

Whoever wants to serve me must follow me.
John 12:26

While Jesus lived with us here on earth he taught us how to live as servants. He showed us the importance of being both the one who is served *and* the one who is serving. We use Jesus' life and teachings as an example to follow in our own lives.

There have been many servants of God in our world. Can you unscramble some of their names in the word scramble below and then match them to their description?

VAIDD ____________________ ☐
ALNEDI ____________________ ☐
HANO ____________________ ☐
USSEJ ____________________ ☐
EPRTE ____________________ ☐
ALUP ____________________ ☐
HRAAMBA ____________________ ☐
POSJEH ____________________ ☐
SSEMO ____________________ ☐
AYMR ____________________ ☐

1. The mother of Jesus
2. Sold as a slave by his brothers and taken to Egypt
3. Led the people of Israel out of Egypt and received the Ten Commandments
4. Thrown into a den of lions
5. Built an ark and filled it with two of every animal
6. Killed Goliath
7. Disciple known as "The Rock"
8. The Son of God
9. Father of Isaac who almost sacrificed him to God
10. Man who hated Christians but later became one of the greatest teachers of Christianity

ANSWERS: 1. MARY 2. JOSEPH 3. MOSES 4. DANIEL 5. NOAH
6. DAVID 7. PETER 8. JESUS 9. ABRAHAM 10. PAUL

Here are some more servants of God. These biographies were written by members of the fifth and sixth grade class from the Elkhart City Church of the Brethren in Indiana.

John the Baptist

by Mike Simeri

John was born to Elizabeth, the cousin of Mary who was the mother of Jesus. John was an unusual fellow who believed in baptism in faith. Lots of people listened to his preaching and were baptized. Jesus wanted to be baptized by John but John did not feel he was worthy to baptize his cousin. Jesus talked him into it and was baptized in the river Jordan prior to his preaching ministry. John openly criticized King Herod because he married his brother's wife. King Herod became weary of this constant criticism and had John imprisoned. While in prison John sent a letter to Jesus and asked if he was the Messiah. Jesus was preaching, healing, and casting out demons when the disciples reached Jesus with John's letter. Jesus told the disciples to go back to John and tell him what they saw Jesus doing. Herod became afraid of the dialog between Jesus and John the Baptist and had John beheaded.

Scripture references to John the Baptist include Luke 1:57-80, Matthew 3:1-15, Luke 3: 18-20, Matthew 14:1-12, and Matthew 16:9-13.

The real Joseph

by Sam Lehmer

Joseph, the son of Jacob, was a man who usually did the right thing. He did not want to disgrace Mary publicly so he planned to break the engagement privately when he found out that Mary was pregnant. While he was planning this he had a dream in which an angel said, "Joseph, son of Jacob, be not afraid to take Mary as your wife. She will have a son and you will name him Jesus because he will save the people from their sins." When Joseph awoke he married Mary as the angel had told him to. When the baby was born, Joseph called him Jesus because the angel told him to.

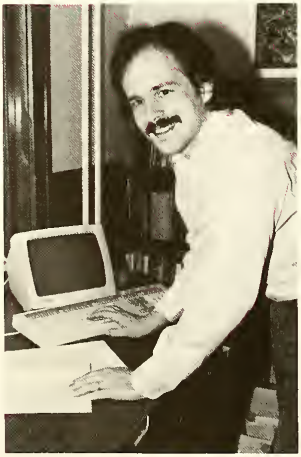
Jesus was born in Bethlehem but grew up in Nazareth. Jesus learned the carpentry trade from Joseph. Later, when Joseph died, Jesus worked in Joseph's carpentry shop to support Mary and his brothers and sister.

Scripture references to Joseph include Matthew 1:16-24 and Matthew 2:13-21.

Small Talk is a monthly page for displaying children's art and writing, and to suggest ideas for fun. All children are encouraged to take part. Send your items to Kathy Kline c/o Brethren Press, 1451 Dundee Ave., Elgin, IL 60120. All art work becomes the property of Messenger magazine.

Who are the Brethren of 1986?

by Carl Bowman



Who are the Brethren? This is a question that was not always so difficult to answer. Historically, the Brethren were known as a "peculiar" people—"Dunkers" gathering for trine-immersion baptism on the banks of an icy stream in winter, washing one another's feet about the Lord's Table, or greeting each other with a holy kiss. The Brethren viewed themselves as simple, obedient, and childlike subjects participating in a kingdom of saints. They emphasized oneness of faith and practice. The obligation of the church community was to discern the mind of Christ, and to follow. This applied to all spheres of daily life—to work, to family life, and to relations with neighbors. In order to be baptized into the church, Brethren had to publicly announce their support for the doctrines of nonresistance, nonconformity to the world, and nonswearing.

This sharply focused image of the Brethren still had vitality at the turn of the last century. But who are the Brethren today? How have we changed?

It is with these simple questions in mind that I undertook a national mail survey of the church membership—*The Brethren Profile Study, 1985.* With the encouragement and financial support of the Parish Ministries Commission, the Society for the Scientific Study of Religion, and several anonymous contributors, a scientific sample of 1,411 adult church members was selected from 64 congregations scattered across the denomination. Of those people selected, 990 responded by filling out and returning a 16-page questionnaire (which took about 45 minutes to complete). The survey was launched in May 1985. By the end of the summer, 70 percent of the questionnaires had been returned. All that remained was to analyze the findings and report them. The accompanying article is the first in a series of 12 preliminary reports that MESSENGER has asked me to produce in 1986.

Can a national mail survey really tell us who the Brethren are today? What are its limitations? It certainly doesn't measure the power of a pastor's sermon in a Brethren congregation. Nor can it reveal the warmth of a smile, a handclasp, or a kind word among Brethren. All of these are basic and vital elements of Brethren life that escape the grasp of a survey. Survey questions don't describe official church policy or positions, nor do they (in this case) capture the beliefs and attitudes of Brethren leaders and pastors.

In spite of these limitations, the Brethren Profile Study has a powerful story to tell. Its unique contribution is to paint a fresh and vibrant portrait of the grassroots, the ordinary church member. Not only that, it provides a systematic *national* profile of the beliefs, attitudes, and actions of Brethren—something that cannot be had by casual visits to 5, 10, or even 50 congregations.

Who are the Brethren of 1986? How have they changed? Translating these general concerns into a series of concrete survey questions turned out to be quite a task. Despite the countless questions I would like to have asked, I had to limit the survey to a few central themes. Some of the most notable were religious beliefs and practices, church participation, Brethren "ancestry," support for traditional rites such as baptism and love feast, attitudes toward peace and the military, views on simple living, Brethren lifestyles (what Brethren own, read, watch on TV), Brethren politics (Were they Reagan or Mondale supporters?), attitudes toward pressing social issues (such as equal rights for women, abortion, and homosexuality), and finally, attitudes toward the Church of the Brethren itself.

The answers of 990 church members on these themes provide the raw material for my report. Their views will sometimes confirm our suspicions, and sometimes surprise us. Whatever the case, they tell us something definitive and new about the body of believers who call themselves Brethren in the modern era. ☐

An ‘elderly’ denomination

Who are the 990 respondents to the survey? What do their demographic characteristics tell us about the residence patterns and age of the approximately 160,000 members of the Church of the Brethren? What does this suggest about membership increases or declines for our denomination in the near future? A few general observations about the Brethren are in order before we turn to the Brethren Profile data.

First, a glance at the 1984 *Church of the Brethren Yearbook* reveals that four of every five Brethren live in one of 12 eastern districts that extend across only 10 of the 50 states—Pennsylvania, Maryland, Virginia, West Virginia, North Carolina, Ohio, Indiana, Kentucky, Delaware, and New Jersey. In short, the Brethren are largely a mid-Atlantic phenomenon, with extensions into the Midwest.

Second, Brethren membership has been declining for some time. Between 1960 and 1983, membership declined by 18 percent, dropping from 200,217 members to 164,680. This occurred during a period when the US population showed a 30 percent increase, growing from 179 million to 234 million. If we think then, in terms of the size of the Church of the Brethren *relative* to the size of the US population, the church has experienced a 37-percent decline in membership in only 23 years.

Why might this decline be occurring? Among other factors, the *geographic location* of the Brethren and their *average age* are important. Not only do the Brethren live in the slowest growing areas of the US, the eastern and midwestern industrial states, but they live in predominantly rural sections of those states. Brethren Profile data reveal that about one of every five Brethren adults (18 percent) still lives on a farm. An additional 24 percent live in open country, but not on a farm. Combining these two groups with those who live near, but outside, small towns, we find that 55 percent of Brethren live “in the country.” This is a sharp contrast from the 17 percent of the general US population that live in the same setting.

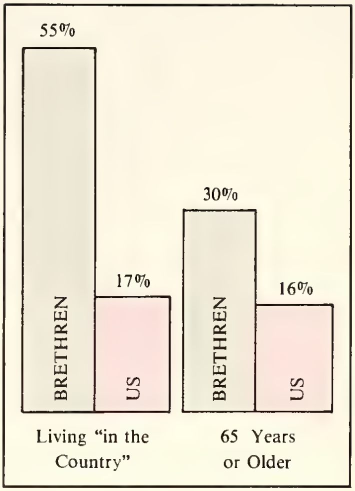
The rural condition of the Brethren is equally evident if we consider the number living in cities. Seventy-two percent of all Americans live in or near cities of 50,000 or more residents, whereas only 15 percent of Brethren live under the same conditions. So, even in the high-tech era, the Brethren are a rural people. The absence of Brethren in and near large cities suggests that many younger Brethren don’t have the opportunity to remain in the church, because their careers take them to the job centers of the city, and away from the rural Brethren centers.

It is not surprising, then, that the Brethren are aging. The median age of our national sample is 54, with 30 percent of the sample being 65, or older. This contrasts with the 16 percent of the US adult population in the same elderly age bracket.

This large block of Brethren among the elderly gives pause to church leaders and members concerned about declining membership. When a large percentage of any group are elderly, the group has to struggle that much harder to maintain membership at previous levels. The Brethren are no exception. Membership decline is never inevitable, but with our large number of elderly members and the church’s rural location, prospects for Brethren membership are not good. A bar graph above provides a simple, visual picture of the comparisons I have been making.

A question that often arises about my use of statistics from survey data is, “How can I be sure that what you found in your sample is really true of the Brethren as a whole?” This skepticism is both natural and appropriate.

My response is that it is possible to statistically estimate characteristics of the Brethren membership as a whole, just as pollster George Gallup estimates features of the entire US population. I can state with absolute certainty that 55 percent of my *sample* of 990 Brethren live “in the country.” But what can we say about the Brethren membership in general? Based upon my sample, we can say with 95-percent certainty that somewhere between 50 percent and 59 percent of adult Brethren members live “in the country.” This gives you an idea of the accuracy of the sample statistics.



In this installment, we have looked at Brethren geographical and residence patterns, and at the “elderly” nature of the denomination. We have examined them primarily in terms of their meaning for membership growth or decline. The prospects for church growth are not rosy. Still, size is only one measure of a church’s vitality. Next month we will turn our attention to two rites that have always been Brethren hallmarks—baptism by trine immersion and the love feast. Is support for these services gradually dying out? ☐

Carl Bowman is a member of the Bridgewater (Va.) Church of the Brethren, currently teaching sociology at Elizabethtown (Pa.) College. His study of the Brethren is part of his ongoing doctoral research at the University of Virginia.

From Castañer to Culebra: Brethren

Mi PAPA
GRACIAS

*Top: Mary Padrón (left) and Martie Kaufman are organizers of the Parents' Association. **Bottom:** Some of Culebra's children with special needs, along with two instructors, say "thanks" to the Culebra merchants who helped make a summer camp program possible. **Opposite page:** Augusto Peña (left) and Bob Kaufman are co-workers at Culebra's desalinization plant.*

If you were asked about Church of the Brethren service ministries in Puerto Rico, you might respond with the story of the health and agricultural work done in Castañer by numerous Brethren volunteers since 1942. While the Castañer church and hospital continue that work, an exciting new service ministry has emerged that is transforming lives and living conditions in another isolated Puerto Rican community.

This new ministry derives its strength from the determination of those residents of Culebra who want to find solutions to seemingly insurmountable problems and from the advocacy work of two Church of the Brethren servants, Bob and Martie Greenhoe Kaufman.

Culebra is an island of only 25 square miles lying off the east coast of Puerto Rico and reached by a three-hour ferry ride. The 1,500 people who live on Culebra are residents of Puerto Rico and citizens of the USA, but frequently have been forgotten when governmental funds and programs are being administered. Years of neglect have led many of Culebra's residents to feel frustrated and powerless in trying to secure employment and needed public services. The lack of qualified personnel willing to live in Culebra to develop leadership, and the time and expense involved in traveling to the island have discouraged industry and public services from locating here.

The Church of the Brethren was encouraged by a Culebra physician, Dr. William Marquez, to extend its service witness to the island. Marquez came to appreciate the Brethren style of service ministry through an internship at Castañer Hospital in 1979.

After a series of interviews and explorations, a committee of General Board and District of Florida and Puerto Rico personnel decided to send the Kaufmans to Culebra and provide for their initial support. Marquez and the committee agreed that "the Christian community is to use its faith, love, and hope to inspire Culebrans to assess common problems, take steps to resolve them, and grow toward health and wholeness." Martie and Bob, professional social workers from Gobles, Mich., with previous Christian ser-

ervice in Puerto Rico

by Stephen Newcomer

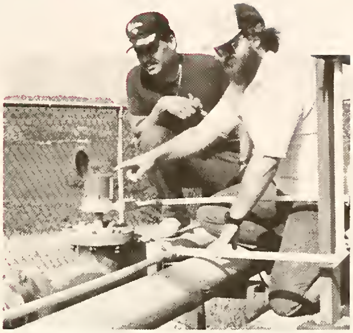
vice experience in Kenya, were eager to participate with Culebrans in living out this vision.

After a period of intensive language study, the Kaufmans arrived in Culebra in March 1982 and concentrated their initial efforts at being unobtrusive participants in the life of the community, building trust relationships, and learning to understand the social and political dynamics of life on the island. "We have been careful to fit into community life by supplying skills that weren't already present or by augmenting skills that were already here, and to communicate a cooperative work style," Bob explains. As the Kaufmans gradually built rapport among community members and became accepted residents, several pressing needs became evident.

At the top of the list of needs of most Culebra families is fresh water. Culebra has relied on sporadic rainfall and imported water to satisfy drinking water requirements. "The latest attempt to solve the problem," explains Bob, "is a reverse-osmosis plant, which was installed by Polymetrics (a California firm) to desalinate sea water into potable water. Since its installation in 1981, it has failed to perform properly." Bob approached Polymetrics and proposed that he volunteer his mechanical skills to try to make the plant operational.

Bob trained residents to operate the facility. One was Augusto Peña, who expressed his eagerness to "complete the plant so we can finally have a dependable source of fresh water on this island." Culebra's location made it difficult to secure equipment for repairs, but Bob, Augusto and co-workers remained persistent in their efforts to correct the problems.

After a year and a half of day-and-night problem-solving, the desalinization plant passed its last test in August 1985, enabling reliable fresh water production for the first time in Culebra's history. Augusto and two other Culebrans have been employed at the plant, which is now owned and operated by the Puerto Rico government. Bob says that "this will bring increased self-confidence for Culebrans as they see themselves managing and taking responsibility for their own water needs."



An awareness of what can be accomplished through cooperative action is no more evident than in a remarkable turnabout regarding the situation of the more than 35 physically, mentally, and developmentally disabled children of Culebra. "Parents know their children have needs," says Martie, "but they have been made to feel unworthy from years of not receiving legally mandated services."

Mary Padrón, mother of one of the disabled children, tells the story: "It all started with a child named Joey who was receiving therapy on the island of Puerto Rico. Since it was difficult to go there and so costly, we started to give therapy to the child here in Culebra. Then the mayor gave us a room at the daycare center and other parents began to come to us, believing their pre-school children needed special help too. Martie and Bob and some parents volunteered their time to staff this Center for Early Stimulation. It was necessary, though, to find additional money and people to continue and improve the program. Martie encouraged us parents to organize to get the services we deserved, and we formed the Parents' Association in 1984."

Though US law requires that the educational needs of developmentally impaired children be met, resources never seemed to "trickle down" to Culebra. The 20 members of the Parents' Association decided to do something about it. With the help of Legal Services, Martie was able to arrange a mediation hearing between the Parents' Association and the Puerto Rico Department of Public Instruction (DPI) at Puerto Rico Superior court in the capital city, San Juan.

In April 1985 this small, but determined, assembly of parents had its day in court. Some parents were frightened as they arrived in San Juan, others were confident; but all were determined. The representatives of the DPI appeared surprised when the small hearing room suddenly filled with the Culebran parents and supporters. The parents knew their rights, and they and Martie spoke eloquently of the years of empty promises and obstacles they encountered in getting services for their children. Their testimony was indisputable. DPI's response was silence—an acknowledgment of the clear injustice that had plagued Culebra for so long.

So convincing was the parents' testimony that within a month of the hearing Martie and another Culebra woman were hired to direct the preschool services for Culebra's disabled children. The DPI was further ordered to release funds for the construction of a classroom facility, the purchase of a vehicle, the hiring of two additional special education instructors, and the preparation of a children's park for Culebra. Cash settlements for children who had been denied services may also be forthcoming. Culebra's special education preschool for children living at home is now the only program of its kind receiving Puerto Rico government funding, and the successes of the Parents' Association have become respected throughout Puerto Rico.

The Culebra story, like that of Castañer, is a witness to the influence that even "forgotten" people have if they come together to work at resolving problems. Mary Padrón was especially excited by the effect of the court decision: "More has happened in the last month than in the whole last year! For so many parents to go to San Juan to the hearing is quite an accomplishment. The more results we see, the more the parents want to work together!"

And that's really the goal of Bob and Martie's ministry and of Brethren service: people working together to resolve their problems. ☐

Stephen Newcomer is associate district executive in Florida-Puerto Rico District.

Debt ridden

by Frank Ramirez

I am a real pushover when it comes to parenting, and my children know it. It is a good thing that my wife, Jennie, is there to lower the boom once in awhile.

My six-year-old, Francisco, had committed some sin or other – I'm afraid it was not memorable – for which he was cast into the nether reaches of the outer darkness. That is to say, he was sent by his mother to his room to the end that he miss a favored television show. Off he tromped to the bedroom, where, with the lights *on,* he would be surrounded by books, games, and more toys than I possessed in my entire childhood. His problem was simple – how to get reconciled just enough so he could return to watch the television.

He tried four approaches: 1) The I HATE YOU approach. You never know, the old folks might just get to feeling bad. He quickly switched to 2) the INARTICULATE SCREAM approach. If we had neighbors near the parsonage he might have embarrassed us enough to compromise, but no one could hear him so he was ignored. 3)The SINCERE HUG approach. Sometimes warm fuzzies do the trick. Not so now. Finally he tried the articulated I LOVE YOU MOMMY AND DADDY approach. Three pitches and three strikes. . . .

Kids always do this kind of thing when you're trying to read something to make you more holy. (In this instance I was reading an essay on repentance by C. S. Lewis, and this juxtoposition led to this article). The parent's righteous wrath always reminds one of how fallen we are, how desperately we need to repent and be forgiven. There is no question that we adults often act like children – thinking ourselves clever, we tailor our repentance in a self-serving fashion, and often miss the whole point of repentance. No reconciliation can take place under contrived and insincere circumstances.

That we repent *is* important. Mark notes on the first missionary trip of the apostles that "they went out, and preached that men should repent" (Mark 6:12). Yet something in our fallen age rebels at the idea of repentance. One of the classic ways the mass media mocks our faith is the cliche in the picture of the ragged, long-haired man wearing a robe and carrying a sign bearing the legend "Repent!"

"I did it my way" sings one quite famous singer, and "my way" for most people means that they are justified in what they did *because* they did it. There is a rejection of an objective standard against which we might measure our actions. "If I had it to do over again, I wouldn't change a thing," one hears people say – and yet most of us, for the love of God, could find many things we *should* change.

Two thoughts are worth sharing on this subject, it occurs to me, and, as you might guess, I shall share them.

C. S. Lewis noted in that short essay "On Forgiveness" that he often found when praying for forgiveness, "I am asking Him to do something quite different. I am asking Him not to forgive me but to excuse me. But there is all the difference in the world between forgiving and excusing."

The difference is crucial. We are really often asking God to accept our excuses. No doubt there are actions that might be considered sins which, under the circumstances, rational human beings, and presumable God, justify. Who would blame someone for breaking the speed limit as he drives a bleeding friend to the hospital? Would it be kidnapping if a child were stolen from a home in which she were being abused or tortured? Many people will consider harm done by an officer of the law against an individual who is in the process of killing others as justified.

However, we may rest assured that if there *are* extenuating circumstances God will know better than we. And let us face it, most of the sins we excuse blind us to the act that we need forgiveness. ("Of course I cheat on my taxes – I have to put my family first." "Maybe I did have to step on a few backs to work my way up in the company, but it was for the greatest good. I know best how to run this company.") We are too easily satisfied with ourselves and our bad excuses.

Too, some people think God will not take us back *unless* we justify ourselves. Never mind that the Bible says that no one is justified, not one. They forget the fact that forgiveness recognizes that sin is ugly, sordid, deadly, but through love he who forgives is reconciled with the sinner.

The second thing I wish to share about forgiveness centers on the theme of divine justice with regard to forgiveness. "Forgive us our debts, as we forgive our debtors" we are told in the Lord's prayer. The words for forgive and debt have no special theological meaning. They are first and foremost legal terms. Our sins are a debt owed to God, and the debt is forgiven in full. If you are loaned $2,000, and the debt is later forgiven, no one makes you give back the stuff you got with the money in the first place. The VCR, the TV, the stereo, you get to keep them even though you no longer owe the money.

Those who gain position or power or money through their sin keep these things even after they repent. Nor do those who, through their sin, are destitute, impoverished, disowned, diseased, who lose families or friends for a time or all time, necessarily regain these things when they repent. (I'm not sure the prodigal son regained any inheritance – but he got something better.) The things they bought

with their sins are theirs to keep also.

Is it fair that those who become wealthy through sin should be allowed to keep it all when they repent?

Not at all.

No one ever said we were dealing with a fair God. Scripture never deals in fairness. The parable of the laborers in the field, where those who work an hour are given the same wages as those who sweat all the long day through, should have given us a clue. Divine Justice is based on *injustice.* We *never* get what we deserve.

Thank heavens, for that is what salvation is all about. We are not meant to be improved by our faith. That would be only fair, We are meant to be redeemed. And God is unfair in a consistent way. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23). And the solution is dealt equally to all. "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus" (Gal. 3:28).

The next verse goes on to note that we all, through this grace, become offspring of Abraham, rather unfairly, if you ask me. If you consider the price paid by the original children of God. No members of unjustified humanity get what they really deserve. Through salvation some are pulled, if they cry out in inadequacy, from the final disaster.

Which leads us back to the forgiven who bear still the good or ill derived from sin. Repentance, the Greek word *metanoia,* mewans the changing of one's mind, the turning around, the turning away, from an old way of life. When the grace of God saves one from disaster, that grace through repentance can do great things. The man who is wealthy and powerful can, through a change of his mind, accomplish great things with his wealth. The backbiter who rose in the company can now bring up others with him. The destitute one, now walking on his or her own private road to Calvary, can reach out to the forgotten at the bottom of society, and together they can begin the long trek upwards.

Finally, and I fear I have taken too long to say something too simple for words already, we need to remember that as God treats us so we are called to treat others. As we must ask to be forgiven, not excused, so we must forgive, and not excuse, others.

Alas, I am afraid that to some extent we are not ready to deal with each other in the same unfair way God treats us. That is why for now we must work for equality for all instead of Divine Inequality. God's way is hierarchical. He is Lord of all and we are not his equals. He is not our elected ruler but our natural King. We as the assembled do not become co-ruler but the bride of Christ. But as long as we continue to look forward to the day when the 24 are safely in their chairs and the rest of us are arrayed around the Lamb's throne in God's appointed order, this dabbling in democracy to protect ourselves from each other can do no eternal harm. To forgive as we are forgiven, accepting the terms given by God, will enable us to begin taking those steps closer to the kingdom. ☐

Frank Ramirez is pastor of Ladera Church of the Brethren in Los Angeles, Calif.

The secret of Epiphany

by Gordon Dalbey

The secret (plan of God) is that by means of the gospel the Gentiles have a part with the Jews in God's blessings; they are members of the same body and share in the promise that God made through Jesus Christ (Eph. 3:6 TEV).

Jesus was born in the town of Bethlehem in Judea, during the time when Herod was king. Soon afterward, some men who studied the stars came from the East to Jerusalem and asked, "Where is the baby born to be the king of the Jews? We saw his star when it came up in the east, and we have come to worship him" (Matt. 2:1-2 TEV).

On Epiphany, Christians celebrate the fact that God's saving act in Christ was not limited to the Jews but extended to gentiles as well. This momentous message frames Matthew's story of the gentile Wise Men who first seek and find the newborn Messiah, and it is the very "secret of Christ" (Eph. 3:4) which excites Paul in his letter to the Christians at Ephesus.

For gentile Christians today, Paul's excitement seems almost embarrassing, if not offensive. It's like a Native American rushing up onto a Euro-American's front lawn shouting, "I've got great news for you! It's been decided at last that you can share this land jointly with us Indians!" Today, gentile Christians are only too ready to assume that God's promise to Israel is totally ours. This was not always so.

Early in the first century, Judaism was one of the more popular missionary religions in the world. Indeed, it was in seeking converts to his native Judaism that Paul developed his unparalleled skill for spreading the faith of the later Jesus-believers.

Many of the gentile pagans whom Paul addressed as a Judaic missionary longed for something more in their religion than the capricious Greek and Roman gods who toyed carelessly with the fate of human beings. These men and women listened intently to Judaic missionaries as they proclaimed the God of the universe, who hears the cries of his people and delivers them out of slavery into a homeland of purposefulness. They stopped on their way to the market or theater to hear streetcorner sermons about the God who is not a cold philosophic idea but a mighty hand and an outstretched arm to a people in need of comfort and direction.

Yet the strict requirements of the Judaic law hamstrung its missionaries among the gentiles. They simply did not want to keep the dietary restrictions of the Torah or to be circumcised, as the covenant of Abraham required. Gentiles could faithfully attend synagogue services, they could listen and learn from the teaching of the rabbis, they could pray to Yahweh; but they could not become Jews—that is, they could not share in the promise of God to Israel—without keeping the Law.

These well-intentioned gentiles were caught betwixt and between. Uninspired by their own pagan religion and unwilling to meet the strict requirements of the Judaic law, they could only hang onto the edge of Judaism in the hope that someday things would open up for them. "No Gentiles Beyond This Point" was a familiar sign at the Temple.

We can imagine, then, the profound joy that these early, "in-between" gentiles felt when the first missionaries for Christian Judaism proclaimed after the synod of Jerusalem, "At last you gentiles can come out of the cold and into the fold. In Christ, God has fulfilled the Law and brought you into God's house to share in God's promise to Israel." Certainly, this was exciting, joyous good news to those courageous gentiles who refused to follow the pagan ways of their parents and ancestors.

This was precisely the good news that brought the Wise Men from the East to Israel, to pay homage to the child born King of the Jews.

Look again at the very first part of the Epiphany story in Matthew 2 and listen for something very strange. In particular, keep your eyes on the star. Listen for how the star works at the beginning of the story, keeping in mind that this is the star that leads the Wise Men later to Jesus at Bethlehem.

The star, we read, rises first in the East. Then, in a surprising twist, we find the Wise Men lost in Jerusalem, without a clue as to where to look for the Christ child. The star has mysteriously disappeared!

We get the picture of three foreigners, strangely dressed by local standards, anxiously pushing their way through crowds in markets, on streetcorners, and through all the public places in Jerusalem, tapping people on the shoulder and saying in broken Hebrew, "Excuse me, but where is the Christ child?"

The people of Jerusalem have no ideas what these strange foreigners are talking about: "'Christ child'? What 'Christ child'?"

"What do you mean? You are Jews! Surely you know—the promised Savior of Israel! He must be here somewhere—we saw his star and have been traveling across the desert for days to get here!" Confused and dismayed, the Wise Men tap another passerby.

We can imagine the people of Jerusalem laughing: "You followed a star here? Where is your star now, then? Hiding behind the sun?"

While nobody seems to know that the Christ child has been born, much less where he is, apparently the whole city begins to buzz with the message that these gentile strangers bring in their persistent questions.

"Could it really be true?" we can imagine people beginning to whisper to one another. "Has the promised Savior come at last?" The very thought of the Messiah was like a spark in a volatile atmosphere. To many faithful Jews, the coming of the Messiah meant the end of the age—not only salvation, but apocalyptic disaster and judgment as well. Wasn't tension and expectation hanging in the air as the Romans tightened their grip on Israel, the Zealots plotted revolution, and the Pharisees and Sadducees battled each other for religious leadership? King Herod's response to this hair-trigger atmosphere in Jerusalem had been a tight-fisted reign of terror. Now three strangers from the East were stirring up stories of the Messiah! "Outside agitators!" Herod must have huffed, for, "when Herod the kind heard this," Matthew records, "he was troubled, and all Jerusalem with him."

While the Wise Men were rushing desperately around the city—frustrated by the jittery lack of answers and perhaps wondering if the whole thing might not have been a wild goose chase after all—we read that "Herod summoned the Wise Men secretly." We can imagine messengers of the king approaching the Wise Men from a dark alley, calling to them, "You three! Come with us—the king wants to see you in private!" We can imagine the three sighing in relief, "Maybe this is the break we've been waiting for."

Sure enough, crafty King Herod does know where the Christ child is, for he has just called together the priests and scribes and asked them. They told him, "In Bethlehem of Judea; for so it is written by the prophet:

'And you, O Bethlehem, in the land of
  Judah,
are by no means least among the rulers
  of Judah;
for from you shall come a ruler
who will govern my people Israel'"
  (Matt. 2:5-6).

Likely at the end of their rope by that point, the Wise Men are ready to follow anyone who can direct them with confidence, so they set out for Bethlehem. Renewed but cautious, worn and tired from their long and frustrating journey, the Wise Men mount their camels with a

Windows in the Word

by Timothy K. Jones

Quiet

One day my morning run took me into the wilder, undeveloped land not far from my neighborhood. I wound along a dirt road to a strand of trees. Their branches overhead created a canopy, shading the carpet of undergrowth and grass below. It felt quiet and isolated, like a sanctuary in the woods. I grew silent and still. But my communion was interrupted.

Mosquitos and a biting fly discovered my perspiration-soaked legs. I was beset by flying annoyances at the very time I wanted to stand before the restful Presence in the woodland scene before me. I grudgingly resumed my stride. Besides, a morning of phone calls and organizing and letter-writing was calling me back to my office.

So it was. We can linger at the sanctuary only for so long. From our Mounts of Transfiguration we go back to the valleys to wrestle with demons, take on the pesky realities, and answer the urgent calls.

I need a life in the Spirit that takes that seriously. The nourishing quiet needs to hold through the rigors of a sometimes hectic agenda. Spirituality that does less will get nibbled away by the distractions of our schedule. Is there not something more?

I see a "yes" in the Jesus of Mark's Gospel. For even in the whirlwind of healings and teachings and meetings, Jesus maintains tireless energy and a smooth, inner power. Immersed in traveling from town to town, confronting irate Pharisees, healing the multitudes, Mark nevertheless tells us, "In the morning, a great while before day, (Jesus) rose and went out to a lonely place, and there he prayed" (1:35). As Henri Nouwen says, "In the center of breathless activities we hear a restful breathing. Surrounded by hours of moving we find a moment of quiet stillness. . . ." In the middle of the loud words of action, this quiet verse points to Jesus' hidden center.

But Jesus' praying was more than a compartment of his schedule. It was something to which he returned, and from which he drew, continually. Behind the resiliency of his public ministry was the hiddenness of this inward life. As Quaker Thomas Kelly put it in *A Testament of Devotion*, "Deep within us all there is an amazing inner sanctuary of the soul, a holy place, a Divine Center, a speaking Voice, to which we may continuously return" (p. 29).

That is what I must nurture and guard and take with me daily, is it not? "One can have a very busy day, outwardly speaking," Kelly writes, "and yet be steadily in the holy Presence. . . . There is a life so hid with Christ in God that in the midst of the day's business one is inwardly lifting brief prayers, short ejaculations of praise, subdued whispers of adoration. . . ."

I am beginning to glimpse the truth in that, and not just when worshiping God amid the trees and quiet glades. That kind of quiet can be nurtured within, even while swatting mosquitos and serving people at the noisy intersections of daily life. ☐

Timothy K. Jones is pastor of Christ Our Peace Church of the Brethren, The Woodlands, Texas.

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sigh. We can imagine their excitement, their shouts of joy—the translators don't even know how to put so much joy in English: "they rejoiced exceedingly with great joy"—when suddenly, just out there on that five-mile stretch between Jerusalem and Bethlehem, "lo, the star which they had seen in the East went before them"! The long-lost star had come back! I don't know if you spur camels, but the three dusty and haggard Wise Men might well have straightened up, shouting and spurring their camels on toward Bethlehem at last, following the star until "it came to rest over the place where the child was."

Our story seems to end happily ever after as the Wise Men are warned in a dream of Herod's treachery, and, instead of reporting Jesus' whereabouts to the king, they return to their home in the East by a different route.

And yet a big question—one on which our Christian faith itself hinges—remains to puzzle us. Why didn't the star lead the Wise Men directly to Bethlehem from their home in the East? Why didn't the star avoid the Jerusalem business route and take the bypass instead, saving all that trouble and confusion? Why did the Wise Men have to go around asking everyone in Jerusalem where Jesus had been born, when the same star was ready all along to lead them to Bethlehem? If we assume the God knew what he was doing with the star and wasn't just playing tricks on the Wise Men, then there must be an important message here for Christians in the strange puzzle of the star that goes on, then off, and then on again.

The mystery of the star is precisely the mystery of Christ that Paul proclaims to the Ephesians has been revealed at last. In this story of the Wise Men, Matthew is proclaiming that you cannot find Jesus without going through Jerusalem. Matthew is teaching us gentiles that for Christians the road to Bethlehem leads through Jerusalem. Jerusalem: the city where King David first pulled together the scattered tribes of Israel into a convenanted nation of God's people; the city where the great prophets Jeremiah, Isaiah, Micah, and others first pronounced God's Word of promise, which later was to become flesh in Christ. Jerusalem: the fountainhead of God's revelation to humankind in the Old Testament—where we gentiles must go first to find Jesus.

The story tells us that if you have seen the Savior's star rising, if you know that God's promise is for real but you just can't find it in your life, then go to Jerusalem, go to Israel's sacred history in the Old Testament and let that lead you to the fulfillment of God's promise in the New Testament. The story tells us that like the Wise Men who set out toward Bethlehem according to the prophecy of Micah, we today must turn ourselves around and listen to the ancient prophets in order to find God's guiding star, which waits to lead us to the Christ child.

If we take the Gospel of Matthew seriously, we can then take Paul's letter to the Ephesians seriously. We can rejoice with Paul even today that God, through the gift of Christ, has come to dwell in the midst of faithful people everywhere. We are joint heirs in God's promise to Israel. We have been freed from the powers of death and pain to give ourselves faithfully in acts of justice, mercy, and loving kindness. ☐

Gordon Dalbey, a freelance writer from Torrance, Calif., is an ordained minister in the United Church of Christ.

Listening to the Word

Count it all joy

by Chalmer Faw

"Count it all joy, my brethren, when you meet various trials" (Jas. 1:2).

How could it ever be joyful having to meet all kinds of trials and testings? The King James Version uses the word "temptations"—"when ye fall into divers temptations." That makes it even worse. After all, temptation is something we pray God to deliver us from. What can the word here possibly mean?

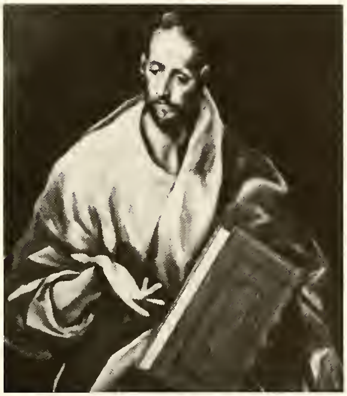
Again we need to listen and to listen carefully. Read the whole paragraph, James 1:2-4, or, better yet, the whole book. What do you discover? Well, first of all, this surely does not mean that we should be glad when we "fall into temptation" in the sense of succumbing to it. That would be the last thing the Lord would want us to do. There is no way this could bring us lasting joy.

What then *is* the meaning? Is it not first an honest awareness that life is indeed full of hardships and troubles? "In this world ye shall have tribulation," said Jesus (John 16:33b). Life is like that, and the Christian life especially—full of testing times. They range from everyday petty annoyances to life-threatening situations, from physical aches and pains to the most subtle spiritual struggles. That's the bad news, as we say. The good news is that these times can be times of rejoicing. Not only that, we are to count it "all joy," or "pure joy" (NIV), when such situations occur.

How can this be possible? We find one answer in the rest of the statement of Jesus quoted above from John 16:33b: "Be of good cheer, *I have overcome the world*." Christ, our Savior and Lord, endured it all and has overcome it. We then can rejoice in our troubles because he now gives us the power to be overcomers also. Tribulations of all kinds are no longer threats but sources of divine joy. We can be victors, or, as Paul said, "more than conquerors" (Rom. 8:37).

We find a further answer to how all this can be, as we listen to the rest of the passage in James. The reason we can be glad in times of testing is that they can produce "steadfastness," that quality of character that can face anything. This will grow and grow until we become mature Christians, lacking in nothing (verse 4).

Just think what a revolution this would work in our lives if we really took it seriously! Instead of dreading trouble, steeling ourselves against it or flinching from it, we would actually rejoice to see it come. There would be the calm assurance that out of each difficult situation great good could come. Not that we would go looking for trouble. (We don't have to, you know; it will find us anyway.) And we certainly would not be trying to cause trouble, unless that was the will of God. But when hardships, trials, and testings do come, we can meet them with joy.



"James The Less," by El Greco

I don't know how *you* are, but in my life I have been confronted with no end of testings—people whom I would rather not have to deal with, times of embarrassment, those awful situations where everything just seems to go wrong, times when I either put my foot in my mouth or in some kind of trap. Formerly, even as a Christian, I dreaded having such things arise and did my best to avoid or wiggle out of them.

But on the strength of this and other texts, and by the power of Christ who has "overcome the world," I am coming to take a new approach. I say to myself, "Hey, I don't have to dread this aspect of life." I can begin to discover a new thrill in getting the jump on difficulties by the power of the Word and find opportunities for real victories.

How can this happen? Obviously I must really believe what I am reading here and elsewhere in scripture. It is not enough just to read it and then try to remember what it says when trials come. I need to *believe* it and let it take root in my heart and grow. It is the Word, and it has power! I come to realize that Christ really has overcome the world and is with me, ready to give me the power to face any and every situation with him.

But personally I am weak and wobbly enough at times that I need something more before I can really get into "gospel gear" and make it. Each day keeps throwing up new situations to test me. What then?

Let us read on and listen some more. Scripture has already anticipated my kind of problem. The very next verse (1:5) says, "If any of you lacks wisdom, let him ask of God, who gives to all men (and that means women too) generously and without reproaching, and it will be given." There it is! That's exactly what I need: *wisdom* to put all this into practice.

So what am I to do? Fall on my knees, or raise my hands to heaven, or bow my head, or anything else to get me into prayer before God, and pray. Not just go through the motions, but really pour out my soul in prayer.

And then God gives it *generously* (I like that!) and doesn't reproach or upbraid me about it (O blessed relief!). Sure, I know, I need to ask in faith, nothing doubting (1:6f), but even that faith will be given by the Lord if I only ask him for it, won't it (Matt. 7:11; Luke 11:13)?

So here I am, growing in my new-found lifestyle of being ready for any testing situation, large or small, expecting to be able to "count it all joy" as I meet it. It is a good feeling to be able to ask, "What can I learn from this difficulty? What is God trying to tell me or teach me? Is there some deficiency in my character that needs strengthening by this kind of hardship?" Steadfastness and new joy are in the making. ☐

Chalmer Faw is a retired Bethany Seminary professor and Nigeria missionary living in Quinter, Kan. He and his wife, Mary, carry on a spiritual life renewal ministry across the denomination.

On helping small churches, dealing

Beckie Poling Karras

Help needed for struggling church

I appreciated the coverage by MESSENGER of this year's Annual Conference and its evangelism focus. I don't agree with all the ways of recruiting new members that some churches use. But I come from a long line of Brethren, believe strongly in our church, and I want it to grow. It is sad to hear of its losses as more fundamentalist churches grow in leaps and bounds.

From what I could gather, this Conference paid great attention to the new mission churches. It takes great faith and dedication for people to uproot in order to start a church in a new location—something that I personally would find difficult to do.

However, as I read about these churches, I had very mixed feelings. Certainly there's joy that the church is expanding like this. But I keep asking, "What about us?"

For the past three years I have attended a very small church in the suburbs of Washington, D. C. Nearly 30 years ago, this church began as a mission church and was initially so successful that it ended its mission relationship early. Four years ago this church came within one vote of closing its doors.

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Opinions" are invited from readers.

We do not acknowledge our receipt of obvious "Opinions" pieces, and can only print a sampling of what we receive. All "Opinions" are edited for publication.

At this point we are struggling. We have a full-time pastor and attendance is aroung 35 at worship. But just when things seem to be going well, we have a downturn. Money is a constant worry of the church board, but our leadership crisis is the most difficult. In the past four months we've lost three board members, our church clerk, and our financial secretary, for various reasons. Those of us who are left are discouraged and are getting "burned out" by serving on so many essential committees. Our nominations committee has an almost impossible task of filling all these positions for elections at our church business meeting this fall.

We currently have a dedicated, caring pastor, but if she gets too discouraged to continue, the church will surely come to another closure vote.

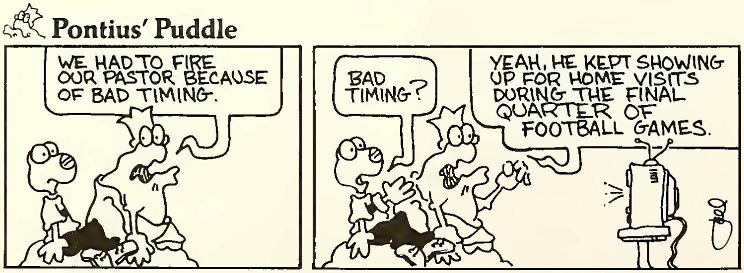
So I can't rejoice very much in the new churches when ours has come to this point. If people are willing to move to Maine, to Puerto Rico, or to California to start a new church, are there no resources and people available to help us survive?

When I mentioned this at our board meeting this month, the suggestion was made (only half in jest) that this could be a project for some Brethren Volunteer Service workers—helping struggling churches to get going again. During the past year, a young, former BVSer attended our church for about eight months—singing and helping to lead the choir, serving on committees, and filling in wherever help was needed. His energy seemed endless. But he left to work at the General Offices in Elgin and a spark is gone from our church life.

I think of the line from the play "Death of a Salesman"—"Attention must be paid!" Evangelism in the Church of the Brethren can't focus only on new congregations. We have to find ways to support and revitalize what we already have. ☐

Beckie Poling Karras is a member of the church board at Good Shepherd Church of the Brethren, Silver Spring, Md.

Pontius' Puddle


WE HAD TO FIRE OUR PASTOR BECAUSE OF BAD TIMING.
BAD TIMING?
YEAH, HE KEPT SHOWING UP FOR HOME VISITS DURING THE FINAL QUARTER OF FOOTBALL GAMES.

David Braune

Democracy can't be our god

A recent visit in the Soviet Union allowed me to evaluate much of the propaganda and many of the myths that had formulated my ideas about a communist society. Who has decided that we as American Christians should set ourselves against these people? Bruce Rigdon says, "God does not hate communism. God does not love democracy. God loves justice."

Systems that order the world are not by their nature evil, but have a positive value as they prevent anarchy and chaos. As believers we should struggle for god's intention for the systems that order the societies of the world. Christians need to be prophetic and to preach release to the captives, the prisoners, the oppressed in all societies. As we make this witness and stand together as the faithful Christian church then the systems that order the world will come more in line with God's intended purpose.

Injustice occurs under communism, but if we as American Christians are obsessed with combating and subduing communism, we become blinded to the injustice that oppresses persons in our own society. Our faithfulness will be measured by our response to the poor, the widow, the hungry; and not by our successes over communism. The Bible did not have to wait for either the capitalistic constitution or the development of communism to give us the most complete and powerful teaching regarding the poor. We must adhere to our biblical faith, and not allow democracy to become a god, demanding our worship.

Be not deceived; the "rulers of this age," in the form of systems and ideologies, are very seductive. As nations clash, the temptation is to identify with

with fear of communism

the righteousness of one and the evil of the other. Is yielding to this temptation an attempt to find a position of self-justification? In *Darkening Valley*, Dale Aukerman suggests that "Individuals, hard pressed and faltering in solitary pursuit of self-justification and superiority can align themselves with the presumed righteousness and superiority of their nation state. Collective 'righteousness' is fabricated as broad cover over the sinkhole of social and individual evil."

I hear about persons today who fear communism, who fear the uncertainty of the future, and I long to share with them my experience of peace. Jesus said, "And do not fear those who kill the body . . . rather fear him who can destroy both soul and body in hell" (Matt. 10:28). I have found peace through faith in God and the continuing development of a meaningful faith experience. It is through the deepening of our spiritual understanding that we find peace. Counting on the government, or in individual self-righteousness will lead to fear and anxiety rather than peace.

I am suggesting a way to understand and enjoy true freedom. It is not the freedom that is a "right" as a citizen of a democratic system, but the freedom realized in a citizenship that is not of this world. Jesus said, "And you will know the truth, and the truth will make you free" (John 8:32). Children of God are free from sin, yes, they are free indeed. When I stood alongside Christians worshiping in the Soviet Union it helped me realize this truth. We are citizens of the same kingdom and there are no walls of division.

Let's rejoice in our citizenship in the kingdom of God and give up any attempt to prove our self-righteousness by hating the citizens of the Soviet Union. ☐

David Braune is currently working with On Earth Peace at New Windsor, Md. These opinions are the result of his participation in a US-USSR travel seminar sponsored by the National Council of Churches. The NCC will conduct additional trips to the USSR In 1986, 1987, and 1988. For information write to US-USSR Church Relations Committee NCC, Room 880, 475 Riverside Dr., New York, NY 10115.

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INVITATION—Attend 9:00 Sunday school, 10:15 worship in Arizona at East Valley Fellowship, a community church. Come to 111 N. 72nd St., Mesa. Mail inquiries to East Valley Fellowship, Church of the Brethren, 6350 E. Main St., #133, Mesa, AZ 85205. Tel. Pastor Calvin Hill (602) 983-1003 or Board Chair Paul Becker (602) 985-8819.

INVITATION—The Jacksonville Church of the Brethren, 4554 Prunty Ave. (between Casset Ave. and Hamilton Ave.), invites those traveling south this winter to worship with us. Worship times are 10 a.m. for Sunday school and 11 a.m. for morning worship. Trailer parks in the area are: Hanna Park on Jax Beach (short stay); K.O.A. at I-95 and I-16 in St. Augustine, just south of Jacksonville (all winter stay).

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TRAVEL—Brethren heritage tour to sites of Anabaptist, Brethren, and Lutheran origins in Europe. July 1-18, 1986. Led by Brethren historian Donald F. Durnbaugh. For information write to J. Kenneth Kreider, 1300 Sheaffer Rd., Elizabethtown, PA 17022.

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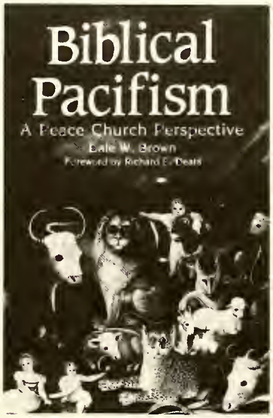
I dream of giving birth to a child who will ask, "Mother, what was war?"

Eve Merriam
The Ribbon Project



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Berrier, Donald, Huntingdon, Pa., European assignment pending
Brink, Margaret, Swarthmore, Pa., to Shalom Ministries, Chicago, Ill.
Cayford, Cheryl, Glendale, Calif., European assignment pending
Coleman, Edward, South Nyack, N. Y., to Witness for Peace, Nicaragua
Czarapata, Emma, Madison, Wis., to Poland
Duncan, Laurelee, Boulder, Colo., European assignment pending
Faloona, Marguerite, Belfast, Northern Ireland, to Alderson Hospitality House, Alderson, W. Va.
Fernandez, Hugo, Cochabamba, Bolivia, to Hoyleton Children's Home, Hoyleton, Ill.
Flory, Melanie, Manheim, Pa., to Friendship Day Care, Hutchinson, Kan.
Frantz-Gerhard, Myrna, Harrisburg, Pa., to Mid-Iowa Community Action, Marshalltown, Iowa
Gard, Mark, Newton, Kan., European assignment pending
Gerhard, Peter, Asslar, West Germany, to Mid-Iowa Community Action, Marshalltown, Iowa
Gilbert, Dena, Fullerton, Calif., to Near Eastside Multi-Service Center, Indianapolis, Ind.
Grafton, Lisa, Worthington, Pa., to Friendship Day Care, Hutchinson, Kan.
Kempa, Randolph, Hinsdale, Ill., European assignment pending
Lawson, Cecelia, Lynchburg, Va., to Hospital Castañer, P. R.
Lindower, Elaine, South Bend, Ind., European assignment pending
Long, Javier, Hershey, Pa., to Menno House Repair, Oklahoma City, Okla.
McDonagh, Mary, Dublin, Ireland, to Bread and Roses Catholic Worker, Olympia, Wash.
Minnich, David, Elgin, Ill., to United Campus Ministry, Warrensburg, Mo.
Ober, Janet, Elgin, Ill., to Betterway, Elyria, Ohio
Pelan, Paul, Belfast, Northern Ireland, to Alderson Hospitality House, Alderson, W. Va.
Peters, Torsten, Hamburg, West Germany, assignment pending
Pinner, Pamela, Indianapolis, Ind., to Interchurch Peace Council, The Hague, Netherlands
Reeh, Judith, Filderstadt, West Germany, to Iowa Peace Network, Des Moines, Iowa
Reese, Walter Jr., North Huntingdon, Pa., to Camp Blue Diamond, Petersburg, Pa.
Sheffield, James, Rockford, Ill., to The Palms, Sebring, Fla.
Standford, Christi, Garden City, Kan., to Family Crisis Center, Dundalk, Md.
Yeazell, David, Goshen, Ind., assignment pending

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Cooper, Leslie, ordained Sept. 22, 1985, Sabetha/Morrill, W. Plains
Cruz, Roger E., ordained Sept. 1, 1985, Batavia, Faith, Ill./Wis.
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Rhen, James H., ordained Sept. 1, 1985, West Green Tree, Atl. N.E.
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Sacra, Lenwell H., licensed June 23, 1985, Mount Zion, Linville, Shen.
Soltero, Jesse R., licensed Aug. 25, 1985, Los Angeles, Bella Vista, Pac. S.W.
Steele, Jay H., ordained July 28, 1985, Martinsburg, Memorial, Mid. Pa.
Thomas, Rodney, ordained July 22, 1984, Upper Claar,Mid. Pa.
Traxler, Larry A., licensed Sept. 22, 1985, LaPlace, Ill./Wis.
Waugh, William, ordained July 28, 1985, Johnstown, Walnut Grove, W. Pa.
Wickline, Jerry, ordained Sept. 15, 1985, Salem Community, W. Plains
Wilhelm, Dawn S. M., licensed Sept. 15, 1985, Ambler, Atl. N.E.
Wright, Lee-Lani, licensed Sept. 23, 1985, La Verne, Pac. S.W.

Pastoral Placements

Deaver, Bryan, from other denomination, to East Fairview, Atl. N.E., part-time
Dell, Byron E., to Enid, S. Plains, part-time
Dezer, Bryan, from other denomination, to East Fairview, Atl. N.E., youth minister
Ford, Leanne, to Wenatchee Brethren-Baptist Church United, Ore./Wash., director of Christian education
Keiper, John D., from Lorida, Fla./P.R., to Center, N. Ohio
Keller, Kevin, from interim to full-time, Indianapolis, Northview, S./Central Ind.
Kieffaber, Alan G., to Sidney, Trinity, S. Ohio
Kinzie, Tom, from Springfield, Ill./Wis., to Portland, Peace, Ore./Wash.
Laslo, Andrew, to Selma, Virlina, part-time
Lifer, James, from interim to part-time, Owl Creek, N. Ohio
Norris, Victor S., from Mount Olivet, Shen., to Mount Pleasant, Shen.
Oyer, Sanford, from other denomination, to Paradise, N. Ohio, interim
Prescott, Jack R., from interim to full-time, Johnstown, Roxbury, W. Pa.
Ready, Robert, to Maple Grove, Virlina, part-time
Rogers, Albert P., to Bethlehem, Virlina
Simmons, Keith, from Poplar Grove, S. Ohio, to Windber, W. Pa.
Singo, Tom, from interim to part-time, Center, W. Pa.
Turpin, Roy, to Pleasant Valley, Virlina, interim part-time, in addition to remaining at Duncans Chapel, Virlina
Wentz, Donald E., to Rockton, W. Pa., part-time
Williford, Kathy, from Arcadia, Fla./P.R., to Sebring, Fla./P.R., minister of nurture and witness
Wright, Maurice E., to Vinton, Virlina, in addition to remaining at Cedar Bluff, Virlina
Younkins, Gale H., from Beaver Creek, Mid-Atl., to Longmeadow, Mid-Atl.
Ziegler, Dale T., from Sebring, Fla./P.R., to Bethany Seminary

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Beery, Cleo C., 81, La Verne, Calif., July 7, 1985
Blazer, Hilda M., 69, Hollidaysburg, Pa., Aug. 27, 1985
Blystone, Rodney, 21, Livingston, Tex., Sept. 29, 1985
Bohn, Leslie A., 84, Waynesboro, Pa., Sept. 26, 1985
Bollinger, Amsey, Greenville, Ohio, Aug. 27, 1985
Brandt, Bernard W., 55, Fredericksburg, Pa., Sept. 26, 1985
Buffenmyer, Luke H., 68, Newport, Pa., Aug. 13, 1985
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Colyn, Charles J., 63, McPherson, Kan., Aug. 29, 1985
Combs, Roger M., 66, Moorefield, W. Va., Sept. 12, 1985
Davis, John D., 87, Martinsburg, Pa., Sept. 11, 1985
De Arment, Harold E., 83, Hollidaysburg, Pa., Oct. 8, 1985
Ebersole, Helen, 78, Apopka, Fla., Sept. 8, 1985
Flora, Margie P., 88, Boones Mill, Va., July 8, 1985
Grisso, M. Marie, 81, Springfield, Ohio, Mar. 6, 1985
Grossnickle, Edgar, 76, La Verne, Calif., Apr. 30, 1985
Grossnickle, Willa, 81, La Verne, Calif., Apr. 30, 1985
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Stump, John, South Bend, Ind., Aug. 8, 1985
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Tannreuther, Reba, 86, Waterloo, Iowa, Aug. 7, 1985
Walker, Susan E., 28, Martinsburg, Pa., May 27, 1985
Walls, Pauline T., 74, Morgantown, W. Va., Dec. 1984
Wetzel, Mary E., 81, Arcanum, Ohio, Sept. 27, 1985
Whitney, Clara M., 93, La Verne, Calif., Apr. 2, 1985
Wilson, Lewis R., 84, Martinsburg, Pa., July 19, 1985
Wolf, Scott M., 22, Ephrata, Pa., Aug. 14, 1985
Wolfe, Claude E., 66, Roann, Ind., July 4, 1985
Younkins, Earl M., 73, Harrisonburg, Va., Sept. 26, 1985

Hymnal issues revived again

My favorite hymn, when I was a little tad, was "We Praise Thee, O God." Particularly, I loved the rousing chorus, "Hallelujah! Thine the glory;/ Hallelujah! Amen!/Hallelujah! Thine the glory;/ Revive us again." That was in the blue Brethren hymnal of 1925. I was disappointed when we got our new red hymnals in 1951 and my favorite was missing.

Now we're working on a new hymnal, planned for publication in 1992. (The 1982 Annual Conference authorized this after a study survey showed that 74 percent of the Brethren favored a new hymnal.) Can I get "We Praise Thee, O God" back in? Can I get some *new* hymns I like in also?

I'm told that the compelling reason for producing a new hymnal is simply that the 1951 hymnal doesn't contain all the good hymns composed since then. (You didn't know that *that* many had been composed? Bob Bowman, who's in charge of the new hymnal, showed me a pile in his office of some "six or seven hundred" hymns that have been submitted to him as suggested new entries!)

Ken Morse, who was on the 1951 hymnal committee and is now on the new committee (and who, incidentally, wrote what is likely our favorite *Brethren* hymn, "Move in Our Midst"), recalls what a chore it was to produce the 1951 hymnal. But new conditions make the work of the 1992 committee much more challenging. In 1951 the issue of "inclusive language" had not come up. Neither had we been sufficiently sensitized to racist overtones in our hymns. And no one said, "Hey, we'll need to include some ethnic hymns—Hispanic, Korean, Creole, Navajo, black."

Since 1951 we've grown more and more diverse in the Church of the Brethren. In 1951 there wasn't much fuss about the trend in the new hymnal toward more formal worship, with hymns selected to go with it. In 1985 that's not where lots of Brethren are. There are Brethren who still love the "cathedral" style, but there are plenty of others who opt for more traditional simplicity and informality. There are some who like gospel hymns, or country and western, or the songs sung on TV-preacher shows. And there is a segment that favors *The Brethren Songbook* material, which combines simplicity and informality with statements of Brethren beliefs and tradition.

"How to please them all" is the dilemma facing the hymnal committee. One answer Bob Bowman jestingly put forth is a hymnal printed on grooved plastic, which, if you hold in one position has a "liberal" version of each hymn, and, tilted the other way brings into view a "conservative" version!

The real answer is, "You *aren't* going to please us all." We're a diverse bunch of Dunkers, and we have to live with that fact of our denominational life. We'll have to keep in mind that our own personal mindset doesn't represent the total denomination, and sisters and brothers who diverge from our own idea of what's "Brethren" aren't commiting heresy.

One thing some of us get hung up about is the issue of "inclusive language." I'm sure the committee is trying to be sensitive to sisters (and brothers, including me) who wince at some of the unnecessarily sexist language in the current hymnal. But I hope they'll be sensitive as well to those (including me) who wince even more when we are singing a familiar and beloved hymn, and get derailed when we hit some awkwardly used "non-sexist" pronoun or run smack into a neutered God.

Another hang-up for some is archaic language. But must we go through and change all the "thees," "thys," and "thous," or get rid of charming old terms such as "mine Ebenezer" and "such a worm as I"? I feel it no burden to study unfamiliar imagery and make it familiar.

Maybe we need a "canon" for hymnals like our canon of holy scripture, so we can avoid this squabbling. But then, to be honest, I've seen and sung some hymns so skillfully altered that I not only wasn't offended; I didn't even recognize some of the changes until I checked an older text. And, yes, it was I who rewrote "O Beautiful for Spacious Skies" for a Thanksgiving chapel service here at the General Offices a couple of years back.

Well, forbearance is the word, sisters and brothers. Diversity among Dunkers is here to stay.

But don't forget, for my sake, to put "Holy Manna" back in the hymnal (from the 1901 edition). And do you think if I reworked "We Praise Thee, O God," you'd put it back in too? Let's see, you probably want me to change the "Jesus who died" and "the Lamb that was slain." And the "fire from above"? Hey, wait a minute! If Ken Morse can say "Kindle our hearts to burn with Thy flame," surely we can still "be rekindled with fire from above," can't we? To borrow a term from this, the favorite hymn of my childhood (with pronoun altered), "Revive it again!"—K.T.

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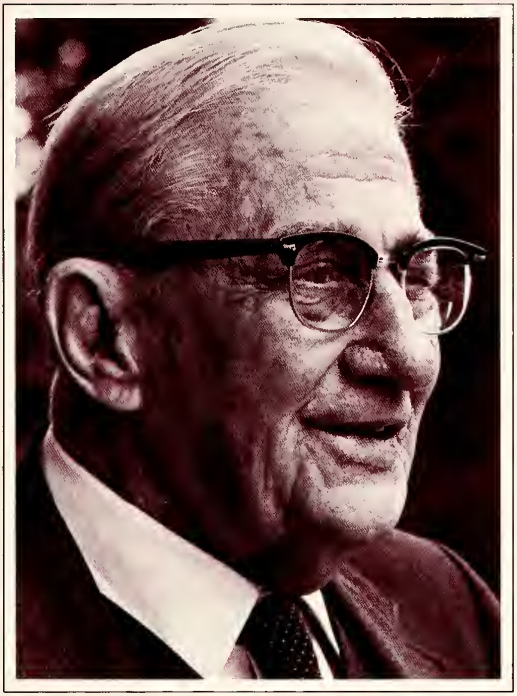

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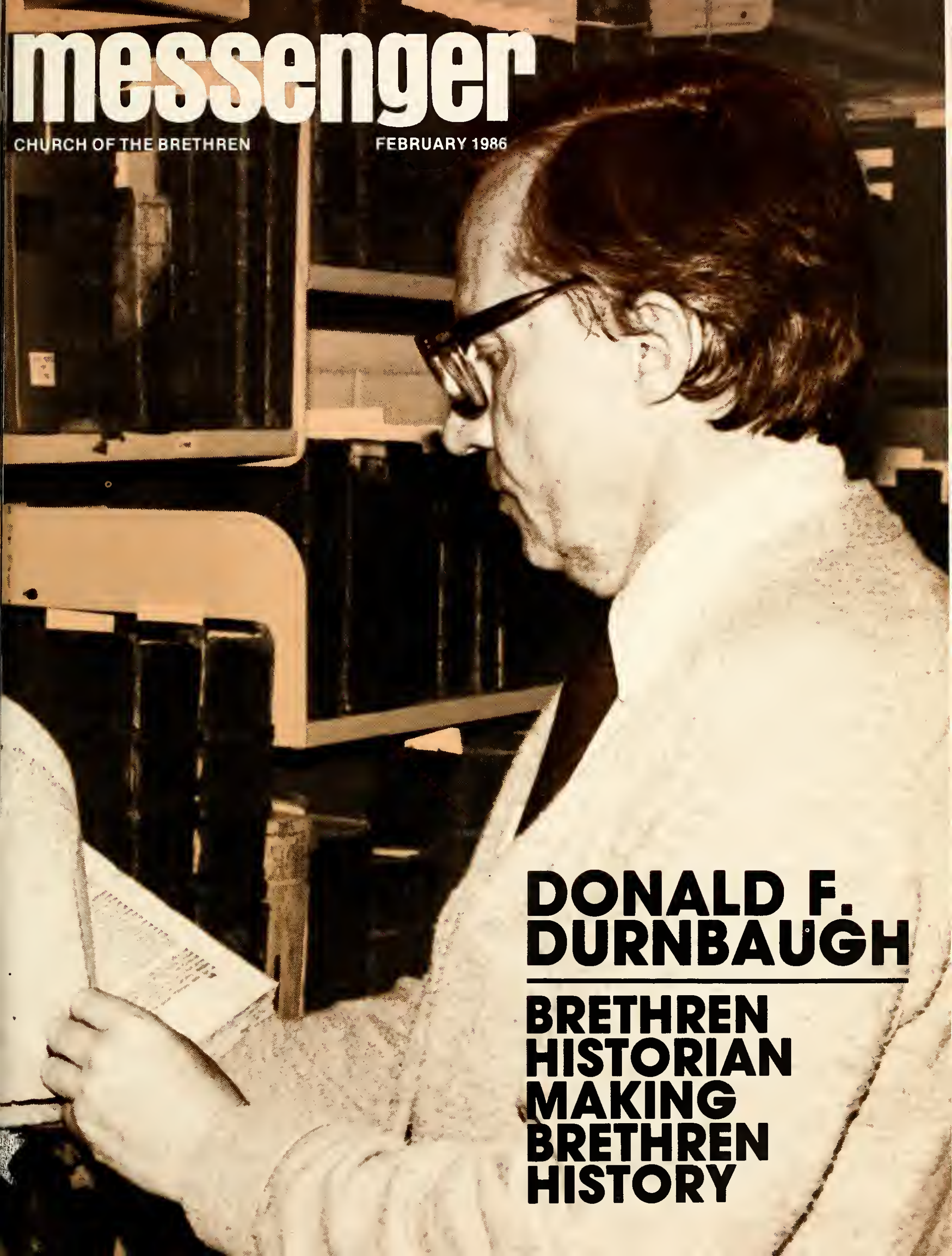

DONALD F. DURNBAUGH

BRETHREN HISTORIAN MAKING BRETHREN HISTORY

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letters

TWO DISTINCT PERSONS

I greatly appreciated the December MESSENGER. Its coverage of M.R. Zigler and the fine interview with Desmond and Irene Bittinger were excellent.

Now let me fuss a bit! When I wrote the October 1985 In Touch story on Milby Shepley, the payment check for it was made out and sent to my cousin Earl K. Ziegler! (He endorsed it, and sent it on to me.) Now I see in MESSENGER'S 1985 index that my Milby Shepley article was attributed to him! Please tell everyone concerned that Earl K. Ziegler and Edward K. Ziegler are two distinct persons!

EDWARD K. ZIEGLER

Bridgewater, Va.

(There must be gremlins all over the place! We checked it out, and the second error was totally unrelated to the first one. Our apologies to the two Zieglers. —Ed.)

NO CHRISTMAS IN MESSENGER

I was surprised and disappointed when I examined the December MESSENGER. I had just received the publication of a national service club to which I belong. On its cover was an artist's conception of the nativity, in color, with the blurb "Peace on Earth." Such a publication could just as easily have had on its cover one of the club's founders or leaders. Comparing it with MESSENGER, the service club publication seemed the religious one.

I expected to find in MESSENGER many articles on the birth of Christ, how to celebrate Christmas, and whom to send gifts to. It was hard to find anything about Christmas in it.

You did a good job of honoring the former leaders of our denomination, and telling what people are doing for the church. It almost looks as if we worship people and not Christ. Our name, Church of the Brethren, has a tang of humanism.

While I am concerned about Christmas celebration, I am more deeply concerned about whom we worship and honor all year long. Only Christ is worthy of this.

LOWELL METZLER

Bristol, Ind.

KUDOS FOR DECEMBER

The December MESSENGER was superb. The articles were interesting, informative, thought-provoking, and inspiring. Keep up the excellent work.

ROBERT E. ALLEY

Everett, Pa.

A HANDLE FOR HANSEN'S DISEASE

On behalf of those who suffer with leprosy, I object to the use of the term "leper" in the December article "Lives That Lead Others." I know that you are not alone. It is done daily by the press. But the some 5,000 leprosy patients here in the States, as well as hundreds of thousands of others elsewhere, strongly object to what they consider a derogatory word.

Actually they prefer using the term "Hansen's

Disease" for leprosy. I do not feel that is necessary, but the connotation brought to mind to many people is that of sin, stigma, and rejection. So, in deference to those who suffer, we should not use a term they feel denigrates and insults them.

Some of the alternatives are clumsy. I don't think it too difficult to say "leprosy patient" or "leprosy sufferer." When one is stigmatized, the person also becomes sensitized to little hurts. We should try to avoid hurting as much as possible.

So far as I know, none of the newer translations of the Bible use "leper." This is largely due to pressure from patients.

Roy E. Pfaltzgraff

Elmwood Park, N.J.

ABOUT LETTERS

Letters to the editor do not necessarily reflect the viewpoint of the editors or the official position of the denomination. Letters should be brief and brotherly, short and sisterly. Only a sampling of what we receive can be published. All letters will be edited. To save postage, we have discontinued acknowledging receipt of letters to the editor or sending copies of our edited versions.

We will agree to withhold the writer's name only if the name and return address are given to us. If we don't agree that anonymity is warranted, we will return the letter.

Remember, a letter to any editor (that is obviously an opinion letter) carries with it tacit permission to be published. If you don't want your letter in print, be sure to state that it is not for publication. — The Editor

REMEMBERING THE ROAMER

"A Walk Through Winter," by Joe Van Dyke (December), struck a responsive chord. I am old enough to recall his series of essays called "The Roamer," in *The Gospel Messenger* during the 1930s.

It would be of interest to me, and perhaps to many others, to be able to read those essays again. Could they be reprinted in Messenger or published in booklet form?

Ada R. Gingrich

Lebanon, Pa.

(Great idea. Joe's "Roamer article" series is worth reading again, but space limitations prohibit our picking up on the idea. As for booklets, Messenger doesn't do them, but perhaps Brethren Press could be persuaded; booklets are in its line. — Ed.)

DON'T HELP NONREGISTRANTS

We are responding to the September Messenger article, "Nonregistration Fine up to Quarter-Million." We do honor and recognize conscientious objection, but we do not feel that registration should be against the conscientious objector's principles, as it is a federal law for all persons reaching the age of 18 to register. If and when a person is called upon, there is alternative service that they can render, such as serving in medical service and other services.

We are very much opposed to Elgin setting aside funds to pay legal fees for persons who have disobeyed the federal law. Therefore we will not contribute money to our church that will reach Elgin. We feel that the money should be used for peace efforts in other ways.

We are members of Mount Vernon Church of the Brethren.

Mr. and Mrs. Mack W. Brooks Sr.

Stuarts Draft, Va.

(One error in your letter needs to be noted. There is no alternative service program presently. We do not know what the situation will be, should the military draft be reinstated. It may be helpful also to make clear whom you oppose. The set-aside funds were an action of the General Board, approved by Annual Conference. That's not "Elgin," at least not in the eyes of us who work here as General Board staff. — Ed.)

PACIFIC COAST CHURCHES HURTING

The Church of the Brethren west of the Mississippi is not in robust health. It is hurting in places and decadent in others.

By 1900 practically every state west of the Mississippi was dotted with small Brethren congregations. Today few of them exist, and about half the membership is in a handful of congregations. On the Pacific coast the La Verne church in California and the Myrtle Point church in Oregon are the only ones remaining of those organized in the 1800s.

The General Board and Bethany Seminary have a program for training workers who will serve small churches (EFSM — Education For a Shared Ministry), but it is wishful thinking to think there will be enough workers to supply the need and to provide the leadership that assures growth.

Most of the western churches today are remnants of a different sort of denomination — what we were in the early 1900s. The church's right to exist rests on meeting the religious needs of people and providing something they will accept.

Denominations that are growing know what they believe and pursue that with vigor. A person who transferred membership from another denomination to the Brethren remarked recently, "I've been a member here for five years and I see little difference between it and other churches." The church will not grow out of uncertainty or by imitation. It must have something distinctive that it can promote with enthusiasm.

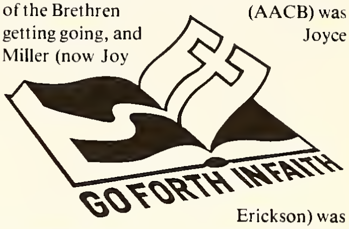
There is too much of a feeling that adding this or that will do what is needed. It won't. Morale is low and it will continue to be low until the denomination comes up with what is needed to change it into a viable institution. That is possible if the church, through Annual Conference, sets itself to accomplish that goal.

Chauncey Shamberger

Fruitland, Idaho

page one

Ever wonder how they come up with the Annual Conference logo? It was only about 20 years ago that we started getting fancy, having logos coordinated with the worship centers at Conference. Themes had been in vogue since the late 1940s at least. In the early and middle 1960s the artists at Brethren Press usually designed the logos and the Conference Booklet covers. In the early 1970s — when Wilbur Brumbaugh was hitting his stride as a graphic artist on the Elgin staff, the Association for the Arts in the Church of the Brethren (AACB) was getting going, and Joyce Miller (now Joy Erickson) was becoming known as an artist among the Brethren — the process solidified for having a well-publicized theme, illustrated by a logo, and carefully coordinated with the Conference worship center. Wilbur and Joyce provided logos and "staging" for several years.



Since 1978 the Annual Conference manager each fall has invited Brethren artists to submit logo ideas to illustrate the next year's theme, which is chosen by Central Committee in August. Central Committee then selects the logo from the submitted designs. This year's "winning entry" was done by Herb Eveland, a high school art teacher from Plymouth, Ind., and a member of the Plymouth Church of the Brethren. — The Editor

CLIPPINGS WANTED

Our readers can do us a great service by clipping Brethren news from their local newspapers and sending these items to us. We get news leads from such clippings, as well as ideas for feature stories. We also post the clippings here at the General Offices for the interest of staff and visitors. Finally, the clippings go into biographical or other files to become part of the Brethren record deposited in the Historical Library and Archives.

Please clip articles carefully. Do not "scotch-tape" pieces together. Good photocopies are acceptable. Be sure the name of the paper and the date are shown, printing them in the margin, if necessary. Send the clippings to Messenger, 1451 Dundee Ave., Elgin, IL 60120.

in touch

Noble Deardorff: Artist in a hurry

"A person can't retire without having something to do with his time." And something to do is just what Noble Deardorff has since he retired 11 years ago. At 85, Noble, who says he's had his retirement planned "for a long time," is an accomplished artist—in oils.

"My career as an artist didn't begin until after retirement from my productive years as a pastor and cabinetmaker," the artist explains. Noble had wanted to paint for many years but just never had the time. For 20 years he was pastor of the Sunnylope Church of the Brethren, in Wenatchee, Wash. "It was a free ministry, only partially supported, so I started a cabinet shop in 1948." Noble resigned as pastor in 1967, but has continued to be involved in the church.

Noble devoted his full time to the cabinet shop and still didn't have time to study art. He first studied art in 1975 under several artists and says that he learned something different from each of his instructors.

He has never worked with watercolors, and his oils are all landscapes. Many of Noble's best works come from trips he has taken. There's a cloud prominent in a painting from Wyoming, a desert scene from Death Valley, and many from "his own backyard."

"There is no end to the possibilities for subjects to paint in this magnificent Northwest," he boasts. "The mountains, rivers, lakes, and other beauty all around us have been handed to this generation for our enjoyment. We can do no less than to preserve for future generations the grandeur and majestic beauty of the legacy we presently enjoy. Let's keep it pure and unadulterated."

Noble is unable to come up with a number when asked how many paintings he has done. They hang in the homes of his children, grandchildren, and friends, and he has sold many others. "I'm very humble about my work," Noble says. I'm pleased when people say they like my works and especially when they say it is a reflection of me."

Two grandsons have taken over the cabinet shop so that Noble can devote full time to his hobbies. He's excited about the boys taking over, and he has plenty to do.

Although Noble is a patient man, he fidgets just a little as he talks about his plans for the future. "I wish I had more time," he says, as he anticipates all the art projects he'd still like to tackle.—MARY JO MILNE

Mary Jo Milne is a staff writer for the Wenatchee World, *from which this article is adapted. Used by permission.*

Sonja Griffith and her son Jon demonstrate how to be helpful to a blind person.

Peggy Stoner: The pa

If a place was ever destined for Peggy Stoner during the summer, a campground must surely be it. For the past 20 years Peggy has worked at several camps, and for the past five she has been the chaplain at the Gifford Pinchot State Park in Pennsylvania.

The Pennsylvania Council of Churches (PCC) has, for 25 years, supplied chaplain service to almost 50 parks and campgrounds. The Church of the Brethren, a member of PCC, is responsible for three state parks — Codurus, Prince Gallitzin, and Gifford Pinchot.

Peggy, who teaches fourth grade in the Cumberland Valley School District, is a commissioned lay speaker in the church and is a member of the Mechanicsburg (Pa.) Church of the Brethren. She first learned about the chaplaincy in 1980 when she was commissioned, and thought it would be good to "practice in the ministry."

There is an open-air chapel on the grounds of Gifford Pinchot, as in all the

Sonja Sherfy Griffith: Her gift is rainbows

Sonja Sherfy Griffith teaches a unit on rainbows to her children. Not the bands of elusive color that brighten the sky in summer showers, but another kind of rainbow—real people with disabilities, visible and invisible.

Raised in the McPherson (Kan.) Church of the Brethren, and a graduate of McPherson College, Sonja began working for the disabled when her school system in Reading, Mass., mainstreamed its special children into regular classrooms, and parents felt classes needed preparation for them.

"Knowledge will overcome fear," says Sonja, a public health nurse who helps to coordinate the effort, which now has 180 trained volunteers. She goes into the schools annually, teaching units on blindness, deafness, physical limitations, mental retardation, and invisible handicaps such as diabetes and epilepsy. She emphasizes special needs and special gifts of such persons, helping children become aware of their fears and vulnerability.

Sonja's pupils are taught to perform first aid for a grand mal seizure, to learn sign language with a series of alphabet playing cards, to be comfortable leading the blind. She guides them through a cane walk and teaches them "Scrabble" in Braille. To simulate the deaf experience, they are given "unfair hearing tests" in which they screen extraneous stimulae from around the room. Empathizing with physical limitations becomes reality as pupils manipulate zippers and buttons with a hand behind the back. Many are surprised to learn of retarded persons' frustrations, as they stumble through simple tasks with hands in two pairs of mittens.

Sonja's children experience the confusion of persons with learning disabilities by writing their names using mirrors, watching letters go backwards onto the page. Their most difficult task, however, is viewing a film provided by the March of Dimes, "The Same Inside." "The children are prepared," says Sonja, "but it's a disturbing movie for them because all the characters are disabled. It begins with a thalidomyde child and continues with others with curvature of the spine and severe speech impediments. The subject is heavy for 3rd- and 4th-graders, but they quickly learn that disabled persons have special gifts and feelings."

The units culminate with guests, each of whom has a disability. Speakers range from those in wheelchairs to the blind and mentally retarded. "We questioned the wisdom of the latter," Sonja says, "but decided they needed exposure, too. We arrange for an accompanying adult who can simplify children's questions so our speaker can understand."

To tie the units together Sonja wrote a special story, "Rainbows," in which an old man, seated at the end of a rainbow sought by a group of children, says, "My gifts to you are the discoveries you made on this journey . . . that each of you has a handicap that makes you tired or discouraged or afraid . . . but each of you is really the same inside. This knowledge will serve you the rest of your lives."—Jeanne Jacoby Smith

Jeanne Jacoby Smith, a member of the McPherson (Kan.) Church of the Brethren, is director of publicity for McPherson College.

her parish

state parks, where Peggy holds services every Sunday morning. While 300 could be accommodated in the chapel, there is an average attendance of 170. "Our goal for the 15 weeks (from Memorial Day to Labor Day) is 2,200," Peggy says.

Peggy's services are in line with the worship services held in churches, she explained. "Our services are not as informal as they are in some state parks. People appreciate the more formal, structured service. Music is provided by church choirs. In addition to her tasks as worship leader, Peggy said that her job as chaplain allows her to meet almost everyone in the campground. She does visitation to almost everyone, even "those who are not Christians."

KAPP
CAMPGROUND
HOST

Chaplain Peggy Stoner greets campers at Pennsylvania's Gifford Pinchot State Park.

This past summer Peggy had the added responsibility of showing the movies on the weekend at the park. The camp naturalist resigned in July so Peggy had to take over. "The films are basically along nature lines with a good many being on the nation's national parks," she said. The summer of 1985 was probably the last for Peggy at the state park, however. She feels the job has lost its challenge. "I'd like to explore other types of ministries."

One thing is for sure—wherever Peggy goes she will always have a place to pitch her tent.—Barker Howland

Barker Howland is a staff writer for The Patriot, *Harrisburg, Pa., from which this article is adapted. Used by permission.*

GO FORTH IN FAITH

A logo designed by Brethren artist Herb Eveland of Plymouth, Ind., will herald the 1986 Annual Conference at Norfolk's Scope convention center.

Norfolk meeting continues evangelism thrust, celebrates 200 years of recorded Conferences

Conferencegoers at Norfolk this June will be treated to a "singspiel" on Saturday night—an evening service that's starting to be a tradition, a special program that dilutes the dose of nightly preachers, and lifts up some aspect of Brethren life. Because this year's meeting is the 200th recorded Annual Conference, and the moderator is the denomination's foremost historian, it's only natural that a sense of history will pervade the 1986 "Big Meeting."

Moderator Donald F. Durnbaugh will preside over this Conference, to be held at the Norfolk Scope convention center in Norfolk, Va., June 24-29.

With the theme "Go Forth In Faith," based on Hebrews 11:1-12:2, Annual Conference officially opens with the Tuesday evening worship service and closes with the Sunday morning worship and consecration service. Business sessions run Wednesday through Saturday.

Durnbaugh, professor of church history at Bethany Theological Seminary, will speak on the Conference theme in his keynote speech Tuesday night and also reflect on historical events related to the 200th recorded Annual Conference.

Other general session speakers who will address different aspects of the theme are Arie Brouwer, general secretary of the National Council of Churches, Wednesday; Christine Michael, General Board staff for urban ministry and youth/young adult ministries, Thursday; Paul Grout, co-pastor of the Genesis fellowship in Putney, Vt., and Debbie Ritchey, a BVSer in El Salvador, Friday; and Earl K. Ziegler, executive of Atlantic Northeast District, Sunday.

Worship leaders for the evening sessions are moderator-elect Guy E. Wampler, Melanie May, William Hayes, Janet Heckman, Shirley Wampler, and Doris Cline Egge.

A special program is planned for the Saturday evening service. This year's program, a "singspiel" titled "That Bright Morning," written by Donald Durnbaugh with Alice Parker of New York City, will be a musical and narrative presentation interspersed with slides, based on historical accounts of the Civil War era and the involvement of Brethren leaders in Maryland and Virginia.

Each morning, Wednesday through Saturday, 10 minutes of the business session will be reserved for the teaching of the Scriptures. They will be led by Eugene Roop, Bethany Theological Seminary's professor of biblical studies.

Kay Alwine, Roanoke, Va., will serve as the music coordinator, Jesse Hopkins, Bridgewater, Va., will conduct the Conference choir, and Lois Fike Sherman, Fort Wayne, Ind., is coordinator of worship services. Chairing the district coordinating committee is Lillian Wells, Virginia Beach, Va.

The Norfolk Scope convention center will be the site for all worship services, business sessions, exhibits, and registration.

Bible study sessions are scheduled for mornings and evenings Wednesday through Saturday. Insights sessions are scheduled every morning and evening, except Saturday evening. Sessions will be held in two downtown area hotels.

Early evening concerts, coordinated by Delmas Keeney, of Waynesboro, Va., will be held Wednesday through Saturday from 6 to 6:45 p.m.

Pre-conference meetings will be held in the Holiday Inn Waterside, Hotel Madison, Holiday Inn Portsmouth, and Omni Hotels. Standing Committee convenes at 10:45 Sunday morning and plans to conclude Tuesday afternoon. General Board meets Monday afternoon. The Ministers Association meets Monday evening through Tuesday afternoon. The Health and Welfare Conference meets Monday evening through Tuesday afternoon.

Childcare will be provided in the convention center during business sessions and worship services. Information and reservation forms for child care and for children, junior high, senior high, young adult, and singles activities will be in the packet that is mailed out to registered delegates, pastors, and others who request it. The packet which includes information about registration, accommodations, and transportation, may be ordered from the Annual Conference Office, 1451 Dundee Ave., Elgin, IL 60120.

The following items of business are expected at the 1986 Annual Conference:

Conditions of Childhood. The 1984 Annual Conference appointed a committee to

Don Durnbaugh

Arie Brouwer

Chris Michael

Paul Grout

Debbie Ritchey

Earl Ziegler

study the conditions of childhood in the US with special attention given to abused, neglected, abandoned, and abducted children. The final report is to contain specific recommendations as to how Church of the Brethren members can respond to the situation. Committee members are Donald R. Booz, John Carlson, Theresa C. Eshbach, and Olive Wise.

Gambling. A committee appointed by the 1985 Annual Conference will be reporting its findings in a study of legal public gaming and gambling activities. The study will also include policy recommendations, encompassing both theological and sociological perspectives. Committee members are Wayne Eberly, Vera Hayes, Beverly Kline, E. Paul Weaver, and Vivian Ziegler.

General Board/Pension Board Relations. This committee, appointed by the 1985 Annual Conference, will be bringing a report and recommendations to Norfolk. Members of the committee are Lowell A. Flory, Peggy Reiff Miller, W. Donald Clague, Fred W. Swartz, and Mary Anna Petersime White.

Brethren Foundations. An enabling and study committee appointed by the the 1985 Annual Conference will report on Church of the Brethren foundations and their implications for the denomination. Members of the committee are Joanne Newcomer Valentine, Robert D. Cain Jr., H. Christopher Peterson, Joseph M. Mason, and Phillip C. Stone.

Divestment. The 1985 Annual Conference asked the General Board/Pension Board to appoint a committee to study divestment from companies that do business with South Africa. Committee members Kurtis Friend Naylor, Judy Mills Reimer, Ivan George, William F. Cable, and Ann Bowman Myers, will report their findings and make recommendations.

Education. Query submitted by Northern Indiana District.

Farm Crisis. Query submitted by Southern Missouri and Arkansas District.

Guidelines for Developing Curriculum. Query submitted by General Board.

Capital Punishment. Query submitted by Western Plains District.

Mission Strategy. Query submitted by Virlina District.

Foreign Churches and Individuals. Query submitted by Southern Ohio District.

Other queries likely will be added to the Conference agenda before June.

To be seen and heard at Annual Conference: First you must convince Central Committee

We often hear that Brethren keep their lamp hidden under a bushel. Not at Annual Conference! Even with exhibit booths renting at $150 for a 10' X 10' space, all sorts of Brethren "special interest groups" want to have visibility and audibility at Conference, and otherwise let their light so shine.

How do you get an exhibit booth or get lined up to hold an "insight session"? For an exhibit booth, direct your request to the Annual Conference Office, 1451 Dundee Ave., Elgin, IL 60120. But do you qualify? Central Committee of Annual Conference has "Guidelines for Exhibitors" that you must meet.

Priority is given to General Board and denominational programs. If you aren't part of those programs you have to convince the Annual Conference office that you represent a cause or interest *directly related* to them, that supports the ideals, purposes, and priorities of the Church of the Brethren. If that gives you pause, or if you had in mind an exhibit for the Independent Back-to-the-Bible Brethren Church or one that explains how you plan to raise Noah's Ark, you'd better read on. The "Guidelines for Exhibitors" gets more particular: "Exhibits of cause-oriented individuals or groups (including local congregations) are not to be included at Annual Conference until the cause has been integrated through regular Church of the Brethren program accents/format/channels. Exhibits should be in general support of the ideals, purposes, and principles of the Church of the Brethren, and any expression of opposition should be done in a loving, supportive manner."

Central Committee is the final authority on who may exhibit. But if you have been turned down, there is an appeal process: Write the moderator and your request for appeal will go to Standing Committee.

If you succeed in renting a booth, don't plan on recouping that $150 by peddling products there. No sales are permitted except for Brethren Press, SERRV, and the Association for the Arts in the Church of the Brethren (AACB). And don't try "accepting contributions." That sort of end-run is a no-no too.

Don't bring your dancing bear or talking pig either. Anything in the way of "entertainment" that attracts crowds is limited to five minutes with half-hour breaks.

The rental fee includes the booth draperies, an 8-foot draped table, and two chairs. There are extra fees for electrical hook-ups. Some tips for first-time exhibitors: Have a back-up plan for how you'll erect your exhibit, because something almost always goes wrong when you start putting it together. Take along a kit of tools, such as pliers, wire-cutters, screwdrivers, and glue. Tuck in several kinds of strong tape, wire, pins, and string for rescue operations.

If you want to hold an "insight session" at Conference, address your request to the Annual Conference Insight Sessions Committee, 1451 Dundee Ave., Elgin, IL 60120. All insight sessions have to be sponsored by one of the three commissions of the General Board (General Services, World Ministries, and Parish Ministries), the Office of Human Resources, or the Pension Board. If your request is granted, your session will be channeled to the appropriate sponsor. To be eligible, your session has to be "in general support of the ideals, purposes, and principles of the Church of the Brethren, and any expression of opposition should be done in a loving, supportive manner." You should "foster a mood of enthusiasm, loyalty, and support for the Church of the Brethren."

Like exhibitors, if your request for an insight session is denied, you may appeal in writing to the Annual Conference moderator.

Insight sessions are one-time events during the Conference week, and compete for attendance with other insight sessions and other simultaneously scheduled events. But, unlike exhibitors, you don't have to pay a fee. The staff person who convenes your session picks up the tab for resource persons and materials, unless something else is negotiated. Annual Conference pays for room rentals and basic furnishings. And your dancing bear or talking pig can perform for a whole hour, no matter how big a crowd you attract.—K.T.

For complete guidelines for exhibitors and insight sessions, write: Annual Conference Office, 1451 Dundee Ave., Elgin, IL 60120.

Among the 85 church leaders at the emergency meeting to discuss South Africa were Desmond Tutu, bishop of Johannesburg, and Oscar McCloud of the Presbyterian Church (USA).

Harare Declaration by 85 church leaders is toughest anti-apartheid statement yet

A historic six-point "Harare Declaration" calling for the resignation of the South African government was accepted December 6 by 85 church leaders from South Africa, other African nations, and the Western world. The signers were participants at an emergency consultation organized by the World Council of Churches.

The statement is the toughest document on South Africa ever accepted by an international church gathering representing church establishments. Besides supporting the call of South African Christians for the resignation of the South African government, the document commits the Western churches to a series of specific actions against South Africa, including the unqualified support of sanctions.

It also urges churches to commit themselves to support of liberation movements—something churches inside South Africa have never done.

The paper says, "We affirm that the moment of truth (Kairos) is now, both for South Africa and the world community. We have come together to seek God's guidance at this time of profound crisis in South Africa, and have committed ourselves to a continuing theological reflection on the Will of God for the church."

The delegates called for "the lifting of the State of Emergency, the unbanning of all banned movements, the returning of exiles and the transferring of power to the majority of the people, based on universal suffrage.

"We understand and fully support those in South Africa who are calling for the resignation of the government. We regard this as the most appropriate and least costly process of change, as we await a new democratic representative government in South Africa."

The delegates also called for a World Day of Prayer on July 16, the 10th anniversary of Soweto.

Eleven church leaders from the United States were among the 85 participants. They plan to form a Church Committee on South Africa, and pledged to "redouble our efforts to end apartheid."

Robert W. Neff resigns to take Juniata post

Robert W. Neff, general secretary of the Church of the Brethren General Board, has resigned from the denomination's top administrative position to become president of Juniata College, Huntingdon, Pa. His resignation is effective June 30.

During his nine-year tenure, Neff emerged as an ecumenical leader through his chairing of the Presidential Panel, a top-level group that figured prominently in reorganization of the National Council of Churches. He is a vice president of the NCC and serves on its Governing Board. In November he was part of a group of NCC officials who joined a Soviet church delegation at a prayer vigil during the Reagan-Gorbachev summit in Geneva.

NCC general secretary Arie Brouwer said he was "deeply indebted" to Neff for his role in shaping the council. "I have profound appreciation for him as a person and for his leadership." Brouwer, who was general secretary of the Reformed Church in America before taking the NCC post, called Neff "an outstanding colleague and a person deeply committed to the council."

Neff is also a member of the Central Committee of the World Council of Churches, and was one of the Church of the Brethren delegates to the WCC's Sixth Assembly in Vancouver in 1983.

An ordained minister in the Church of the Brethren, Neff has been general secretary of the General Board since 1978, and from 1980 to 1983 was also executive for the denomination's Committee on Interchurch Relations.

"The church will feel a deep loss with the resignation of Bob Neff," said Elaine Sollenberger, chairwoman of the General Board. "He is an envisioning person who leads with dedication and enthusiasm. He can be convincing and persuasive. At the same time, he is very open and receptive to the views and thoughts of others. One of his unique gifts is that he can disagree with others and do it in such a way that mutual love and respect are preserved. This has been especially helpful when individuals and groups within the denomination challenge the church's direction or position."

Referring to Neff's influence on the direction of the denomination, Sollenberger said he "has worked at strengthening its mission as it tries to live out the theme 'To do justice, love tenderly, and walk humbly with God.' Bob has always insisted that the Church of the Brethren make its mission an ecumenical one."

Before his appointment as general secretary, Neff was professor of biblical studies at Bethany Theological Seminary, Oak Brook, Ill., where he taught from 1965 to 1977. He has also taught at Bridgewater College in Virginia and the Theological College of Northern Nigeria.

Neff, 49, holds degrees from Penn State University, Yale Divinity School, and Yale University. He has also studied in Germany, Israel, and England, having been a Danforth Fellow and a Two Brothers Fellow for study abroad. He holds honorary doctorates from Manchester College, Bridgewater College, and Juniata College.

Juniata College, one of the six church-related colleges, is a private, liberal arts institution of 1,175 students. It was founded in 1876 by members of the Church of the Brethren. Neff succeeds Frederick M. Binder, president at Juniata for 10 years, who will begin a year as visiting lecturer in American history at the University of Leeds in England.

Neff is married to Dorothy Rosewarne Neff, and they have two children, Scott and Heather. The June MESSENGER will carry a feature article about Neff's years as general secretary.

Two districts make staff appointments

Ervin L. Huston, pastor of the Twin Falls (Idaho) church, has been called to become part-time executive for Idaho District. Huston began January 1, and will continue as pastor at Twin Falls.

Huston, a native of Nampa, Idaho, and graduate of the University of La Verne and Bethany Seminary, has served the church in various capacities. He was pastor of the Baltimore First church from 1975 to 1979, prior to which he was an adminstrator at Voice of Calvary ministries in Jackson, Miss.

Huston replaces Earl Traughber, who resigned at the end of December. The district office has moved to Twin Falls.

René Calderón, General Board staff for Hispanic ministries/special ministry support, began January 1 as interim associate district executive for Florida/Puerto Rico District. In this quarter-time assignment, he will have primary responsibility for the churches in Puerto Rico. He will continue to live in Elgin, but will spend part of each month in the district.

A graduate of Manchester College and Bethany Seminary, Calderón is a native of Quito, Ecuador, where he has served as a teacher and directed a literacy program. Prior to his appointment as General Board staff in 1981, Calderón and his wife, Karen, were co-pastors of the Lower Miami Church of the Brethren, Dayton, Ohio.

Ervin L. Huston

René Calderón

Cuban church leaders visit Elgin offices

As part of a tour of denominational headquarters in the US, a delegation from the Ecumenical Council of Cuba visited the General Offices in Elgin, Ill., on November 22. The time in Elgin was spent exchanging information and ideas with various staff people, particularly Karen Calderón, World Ministries staff for Latin America and the Caribbean.

The visit was a "good opportunity to share openly about the situation in Cuba," said Calderón. The Cuban churchmen were especially excited about apparent new openness to Christianity on the part of Fidel Castro's government.

The trip was sponsored by the National Council of Churches. Other offices visited were the Episcopal Church, the Christian Church (Disciples of Christ), and NCC headquarters in New York.

Taking part in the Elgin visit were Bishop Antonio Ramos (NCC staff), Dr. Adolfo Ham, Bishop Armando Rodriguez Borges, Karen Calderón, the Reverend Raul Suarez Ramos, the Reverend Otoniel Vermudez, and the Reverend Emilio Hernandez Albalate.

Young adults grapple with justice, peace

Just minutes before, the chalice had been passed from person to person in a sharing of communion. Now it lay strewn across the carpet, shattered into hundreds of tiny pieces.

"It will never be the same again," said worship leader Patti Hollinger. "We will never be the same again."

The dramatic conclusion to the annual Student/Young Adult Conference summed up the fellowship experienced as well as the passionate response required after an intense weekend of examining "Biblical Justice: A Contemporary Response." A larger group than usual—just over 100 people—met over Thanksgiving at Camp Mack, Milford, Ind.

Resource leaders were Dale Brown, professor at Bethany Theological Seminary, and Yvonne Dilling, activist and co-author of the book *In Search of Refuge*. Discussion focused on Central American issues, since Dilling had spent 18 months working with refugees along the border of Honduras and El Salvador and more recently has been on the staff of Witness for Peace.

Among the questions that conference-goers struggled with: Can justice and peace "kiss each other" (Psa. 85:10)? Can those in privileged, pacifist seats in the First World tell the oppressed to approach their situation nonviolently? Can there be justice only when there is peace, or will there be peace only when there is justice? And if the latter, can justice be achieved only through the violent overthrow of structural violence?

Justice, said Dale Brown, is *part* of the good news—not something meant to happen later. It is inevitably tied to economic structures, to one's "amount of access to God's good creation." He pointed out that there is no strong biblical basis for private property and that some believe that the subject of wealth and property is the Bible's most dominant motif.

Moving into a discussion of "choosing sides," Brown noted that one can end up on the "wrong side" simply by being born a white American. Traditionally, Brethren aren't even supposed to choose sides but to be peacemakers. But in not choosing sides one chooses the status quo by default and may continue to live on the dominant side of an unjust structure.

Leaders at the Thanksgiving Student/Young Adult Conference were Yvonne Dilling and Dale Brown. This year's event drew the largest number of young adults in recent years.

For the primarily white, middle-class Brethren attending the conference, Yvonne Dilling's story of her journey from similar origins to a solidarity with Central Americans was educational, emotional, and challenging. Through this journey she discovered her own wealth and the seeming irrelevance of a pacifist stand in the face of daily militarism. She had to learn to cope with the feelings of anger and revenge that naturally flowed from oppression.

The heart of the conference was a session in which Dilling recounted stories of life along the border—stories of torture, oppression, and Christian solidarity. The key to any degree of understanding comes in connections with the people, she emphasized, and although these connections are painful, callousness is devastating.

In addition to the emphasis on Central America, the Student/Young Adult Conference provided much informal fellowship and fun outside the study sessions. The event has served as a reunion for a number of young adults, and the annual talent show and the closing feetwashing service helped solidify new and renewed friendships. As participants took with them a piece of the broken chalice, they carried home a piece of the fellowship and a piece of Central America as well.—KATHLEEN ACHOR

Kathleen Achor, of Westminster, Md., served 1984-85 as an intern with MESSENGER.

BCA expands program into Dalian, China

Brethren Colleges Abroad will expand into Asia with the opening this month of the Dalian Center in the People's Republic of China. The exchange program already has study centers in four locations—England, Spain, France, and West Germany.

Students from the six Church of the Brethren colleges across the country will have the opportunity to study in mainland China at the Dalian Foreign Language Institute in Liaoning Province, which lies between Korea and North China.

Serving as directors and faculty-in-residence for the spring term are Kendall Rogers, assistant professor of religion and philosophy at Manchester College, and his wife, Ingrid Rogers, pastor at the Akron (Ind.) Church of the Brethren.

The BCA program is one of only 10 programs offered in China for English-speaking Americans, according to Allen Deeter, administrative coordinator for BCA and Manchester College professor of religion and philosophy.

While American college students are studying in China, two professors from the Dalian Foreign Language Institute are expected at Manchester and Bridgewater Colleges. The faculty will deliver lectures about China, but will spend most of their time learning English.

Unification of Koreas discussed by churches

Changing dynamics of contacts with the Christian community in both parts of a divided Korea were explored by North American church leaders at a December consultation sponsored by the National Council of Churches. Among the participants was H. Lamar Gibble of the General Board staff.

Issues of the unification of Korea were central to consultation discussions. North American churches were urged to "support the aspirations of the churches and the people of Korea for democratization and unification."

Participants wrestled to develop strategies for church dialog with North and South Korea, education in their congregations about Korea, North America's role regarding humanitarian and human rights concerns, and national political policies and strategy development.

Participants also heard a report from Erich Weingartner of the World Council of Churches, who had just returned from the first trip to North Korea by a WCC delegation. He said the Korea Christian Federation estimates that there are about 10,000 Christians remaining in North Korea. The WCC delegation worshiped in one of the estimated 30 or 40 "house churches" in the capital city of Pyongyang.

For the NCC, this consultation was another major step in a process that has included participation in a Korean-North American Church Consultation in Korea in April 1984 and adoption of a resolution on the unification of Korea in May 1985.

The watershed in changing worldwide church relationships with the Christian community in North and South Korea came at an October 1984 international consultation in Tozanso, Japan, on peace and justice in northeast Asia. That meeting, called by the World Council of Churches, urged the council to explore developing of relationships with North Korean Christians and to facilitate opportunities for Christians in both North and South Korea to meet in dialog.

update

Peace stands. Brethren pastor Terry Hatfield is part of a peace group in Peoria, Ill., that urged Caterpillar Tractor Company to state a clear policy that allows workers to conscientiously object to working on military weapons systems such as the new Hard Mobile Launcher (nuclear missile vehicle). Caterpillar now has a written policy that says, "It has been and is our solid desire to accommodate serious objections of conscience by individual employees." The company noted that there are circumstances for which accommodation might not be possible, but the Peoria Area Peace Network acknowledged that such restrictions are a part of the reality of any workplace. . . . The Manchester College Community Council is debating whether to adopt a Nuclear Free Zone policy similar to the General Board's resolution adopted in 1984. The Manchester statement states: "We do not wish our campus to be defended by the use of nuclear weapons." Community Council is the student-run government body that serves as the "sounding board" for students' complaints.

Refugee resettlement. A total of 69 refugees were resettled by New Windsor staff during September. This is above the average number of 30, according to Jan Thompson, director of the General Board's refugee program, who said that they resettled this many because of the "willingness of churches and families."

Names in the news. The Future Farmers of America (FFA) awarded Enos Heisey the Honorary American Farm Degree in Kansas City on November 15 during the National FFA convention. Enos has had a career in agriculture and farmer cooperatives and is a member of the Spring Creek (Hershey, Pa.) congregation. . . . Bethany Seminary graduate Mamadu Mshelbila began duties as principal of the Theological College of Northern Nigeria on January 1. Mamadu, a member of Ekklesiyar 'Yanuwa a Nigeria (EYN—the Church of the Brethren in Nigeria), has been serving as vice principal and a teacher. . . . Kathleen Myers, of Waynesboro, Va., has begun a two-year volunteer assignment in Swaziland, serving through the Mennonite Central Committee. . . . Paul W. Brubaker, a member of the Middle Creek (Pa.) church, milked 5.2 pounds of milk in three minutes from "Joyce the Cow" to claim his third straight victory in the Ephrata Fair's milking contest. He is moderator of his local church and chair of the General Board's General Services Commission.

Fairs and auctions. The second annual Alternative Christmas Fair was held at the La Verne (Calif.) church on December 1. Over $8,500 was raised by selling items from Heifer Project, Church World Service, and SERRV. . . . A quilt show and auction will be held April 19 at the Morrison's Cove Home in Martinsburg, Pa. Proceeds will go to the home's Good Samaritan Fund, which helps residents in need.

Milestones. In December the Stone church (Huntingdon, Pa.) congregation marked the 75th anniversary of the dedication of the church building. Events included a Thanksgiving dinner, a music concert by the Juniata College choir, and presentations by former pastors. . . . The Madison Avenue (York, Pa.) congregation celebrated its 50th anniversary on January 19 with special services and speaker Leland Wilson, Church of the Brethren Washington representative.

Leadership development. Atlantic Northeast District held its eighth annual "How-to's of Christian Growth" conference in November at the Ephrata (Pa.) church. The conference had several leaders and featured Ephrata pastor Albert L. Sauls as the main speaker.

special report

Floods cause damage in three districts

by Clay Bowman

Remnants of hurricane Juan mixed with a surge of warm tropical air in early November to cause possibly the worst flood disaster in US Weather Service (NWS) history.

According to the NWS, from Saturday, November 2, to Monday, November 4, up to 18 inches of rain fell in parts of the Blue Ridge and Appalachian Mountains, causing creeks and rivers to overflow in Virginia, West Virginia, Maryland, and Pennsylvania.

The resulting floods left more than 50 people dead, and thousands homeless. Dozens of people were still missing weeks after the flood waters receded. Businesses were damaged, water supplies were fouled, shipping routes were closed, and other problems abounded. Property damage estimates from the Federal Emergency Management Administration ran as high as $1 billion in the four-state area.

Church of the Brethren members and congregations in several districts were affected by the floods. Several church buildings in Virlina, Shenandoah, and West Marva Districts were damaged, some heavily (see map).

The Vinton (Va.) church in Virlina suffered perhaps the worst damage of any congregation. Flood waters caved in one wall and covered the sanctuary and fellowship hall to the bottom of the windows. Floor coverings, pews, walls, a piano and organ, insulation, and ceilings in the basement were all damaged, with the estimated cost of repair near $100,000. Another church damaged in Virlina was Boones Mill, where Maggoty Creek overflowed into the building, ruining the basement contents.

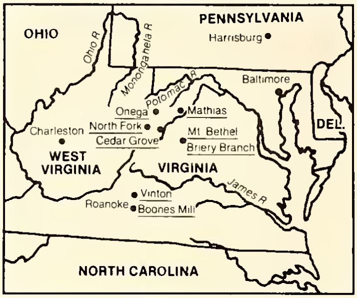
The Onego (W. Va.) church in West Marva District, sustained major damage when a stream overflowed its banks and undercut the foundation of the church. The building was precariously perched for several days before the stream was diverted and a new foundation was built. Damage was estimated at $10,000.

Several church buildings were damaged in Shenandoah District, according to Carlton Ruff, a member of the district disaster response team. The Briery Branch, Mount Bethel, Cedar Grove, and Mathias churches were the worst hit by the flood waters.

Cleaning up and reconstruction are not the only services provided by disaster volunteers. Child-care has become a special way that Brethren disaster teams respond. And respond they did along with other volunteers after the flood. Twenty-five child-care volunteers supervised over 250 children in West Virginia and Virginia during the first month of the relief effort.

Most Church of the Brethren families in the flooded areas were affected one way or another by the disaster, but it is impossible to gauge how many and to what degree.

One congregation, Bethlehem, near Boones Mill, Va., did experience tragedy just as the waters crested. A young church member and his fiance were driving home in the torrential rain when a tree fell and hit the car. Fatally wounded in the accident were 27-year-old Leon Cannaday and 25-year-old Sue Gossler, who died in the hospital the next day.



Flooding caused thousands of dollars in damage to these Brethren churches.

Stories of personal tragedy are too many to recount at this time, but so are the stories of miracles. One occurred atop a farmers' market, where several persons had climbed to escape the rising water. Just minutes after a helicopter picked up the last person, the entire building was washed away and demolished.

Almost immediately after the water started receding Church of the Brethren disaster response teams were beginning the long struggle to clean up the muddy mess left by the flood.

In Moorefield, W. Va., the Moorefield Church of the Brethren was the only building not damaged, and it became the disaster headquarters for the relief effort of the entire town. During the first weeks nearly 1,400 volunteer days were donated and tons of food, clothing, and furniture poured into the fellowship hall. The church served over 18,000 meals the first three weeks and sheltered homeless victims until temporary housing was secured. (For more on the Moorefield situation see next article.)

Larry Glick, associate district executive of Shenandoah District, said that most of the volunteer effort in his district was localized. "Congregations are working with their own people," he said.

During the first two weeks church members in Shenandoah District donated close to 400 volunteer days in Franklin, W. Va. "There is a sense of prayerful support that is taking place. Volunteers and victims feel it. There are lots of smiles, pats on the back, and hugs at the end of the day."

The Roanoke Valley in Virlina District was also hard hit by the floods. There had been about 200 volunteers the first month, according to Boyd Loomis, district disaster coordinator. Owen Stultz, district executive, said that there were a "significant number of people involved" in the cleanup effort.

The relief, however, is not through the regular channels, Stultz said. "Quite a few persons responded by letting the (district) office know they were available to help." The district office has also been receiving money from individuals and congregations. The Richmond, Va., area also had flood damage but it was mostly contained to business areas.

Even though the waters have receded and most of the cleanup is finished, a lot of work still remains. For the intial response, $20,000 has been allocated by the Emergency Disaster Fund, but this will not be the only funds available, says Jan Thompson, coordinator of disaster services for the Church of the Brethren. Thompson expects disaster response teams to be active in the mid-Atlantic region for up to 18 months. "We move in initially to give physical and emotional support to all victims, removing debris, and doing general cleanup. And then we get into long-term repairs. As I see it, the role of the church is to be there after the news has died down and to let those people know somebody still cares."

For information on how you can help, contact: Jan Thompson, Coordinator Disaster Services, New Windsor Service Center, Box 188, New Windsor, MD 21776. ☐

Top: *Carrie Wetzel silently but eloquently expresses for all flood victims the sense of despair and futility felt after one's home has been ravaged by water and mud: Where to begin to pick up the pieces?* **Above:** *New Windsor's Ed Palsgrove helps another flood victim sort through her flood-soaked possessions.*

Moorefield: When the flood came

photo and story by Phil Grout

The bad news came the night of last November 5, as two arms of the Potomac river nearly crushed the life out of Moorefield, W. Va. A wall of water swept through the area and flooded two-thirds of the town, washing away 600 homes, killing several residents, and leaving thousands homeless in the wake of the worst disaster old-timers could remember.

But as quickly as the floodwaters had swept down came an outpouring of assistance for Moorefield from people touched by the town's misfortune. And in the front of the relief effort were the Brethren. The Moorefield Church of the Brethren, left unscathed on high ground, became the assistance headquarters, while hundreds of volunteers from churches in neighboring districts made their way along the washed-out roads to lend a hand in the clean-up. When pastor Laurean Smith went to unlock the church the night of the flood, over a hundred homeless people were already waiting, confident that shelter would be offered.

The Moorefield pastor observed of the flood victims, "The spirit of the people has remained high. They've kept their hope." And his wife, Janet, added, "People just said "We're all wading through the mud together, and we're going to make it.'"

Soon after the flood hit, Jim Brumbaugh of the Denton, (Md.) Church of the Brethren was on the scene, heading up the disaster response center, coordinated denominationally by Jan Thompson, who works out of the New Windsor Service Center in Maryland. "I was amazed at the number of volunteers," Brumbaugh said. "What really amazed me is that we'd send teams out to help clean mud out of homes, and people would let the teams work so much and then say, 'We'll get it from here, there are more people who are worse off than us.'"

Brumbaugh also remembered one Brethren volunteer who didn't let his handicap stand in the way of doing his part. "He worked at an old woman's home all morning, shoveling mud into a wheelbarrow, as he sat in his wheelchair."

And Janet Smith remembered the man who lost almost everything in the flood. "He didn't have a home. The only clothes were the ones on his back, but he came in here and said, 'I don't have much to give, but here's 50 cents.'"

At a Thanksgiving service at the Moorefield church, no offering was taken. Instead worshipers brought shovels and buckets as relief gifts to show how they had been helped. Next day, as if the wider Brethren response to the disaster had not been enough, Laurean Smith and the Moorefield Brethren hosted Thanksgiving dinner for over 900 people—just *four* weeks after the flooded rivers so nearly destroyed the town. Sixty turkeys and thousands of prayers. As Laurean put it, "We have so very much to be thankful for." ☐

Phil Grout is a free-lance photographer and writer working at the New Windsor (Md.) Service Center. He is a member of the Westminster (Md.) Church of the Brethren.

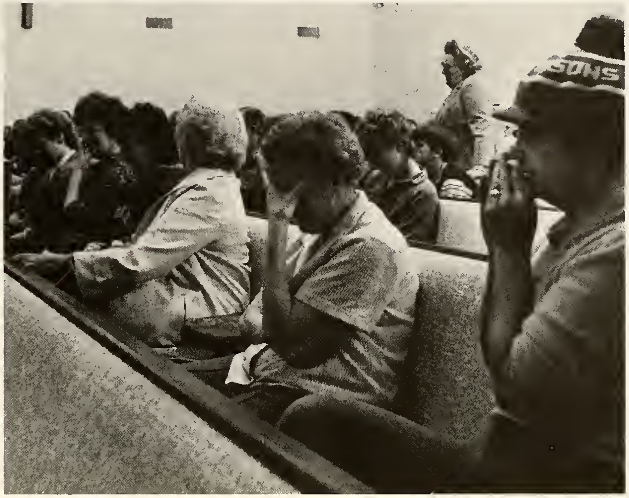
Above: *After the flood, the Moorefield Church of the Brethren became a haven for the homeless as well as headquarters for the helpers. A flood victim catches up on sleep while National Guardsmen eat a meal prepared by Brethren.*

Left: *A mud-soaked doll offers mute testimony to the ravages of a flood that spared no one as it swept through the town.*

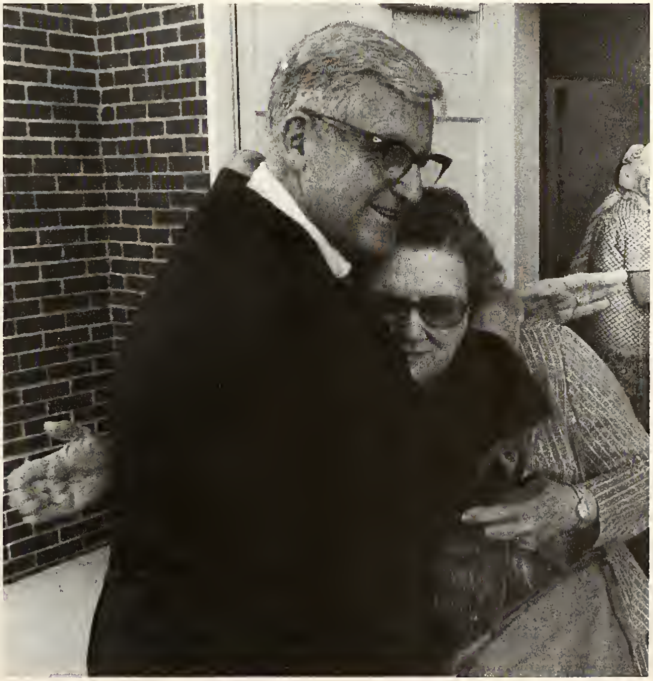
Opposite, top left: *Mike Kline, a volunteer from the Manassas (Va.) Church of the Brethren, hoses out Carrie Wetzel's kitchen.*

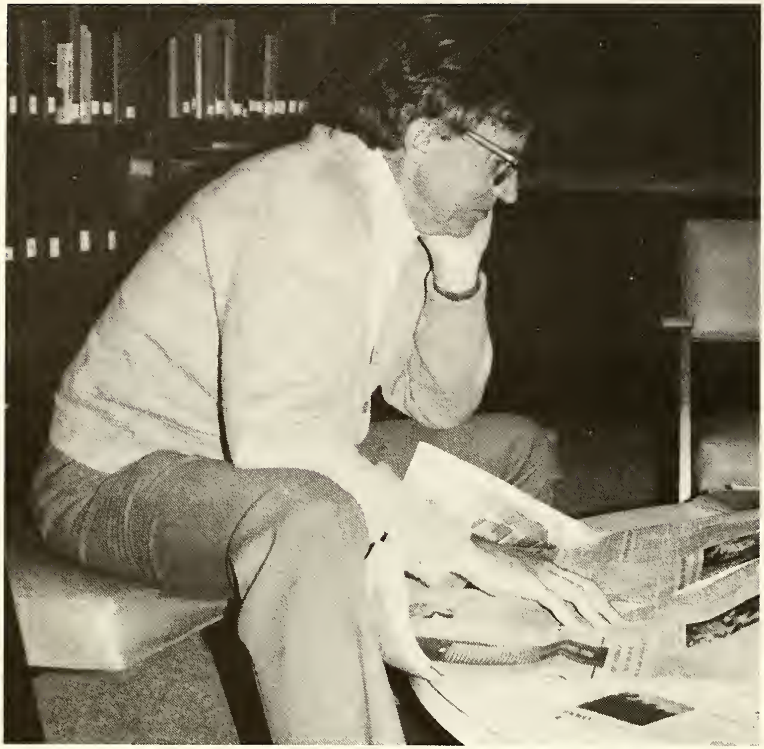
Opposite, bottom left: *The Moorefield Church of the Brethren became the flood rescue and cleanup headquarters. Over a hundred homeless people were at the church when Pastor Laurean Smith reached it, confident that they would find help from the Brethren.*

Below: *Church attendance was high at Moorefield the Sunday after the flood as members leaned on each other and the Lord for strength. Ruth Heckman's bookstore was destroyed by the flood. Pastor Smith gives her a hug later, explaining, "We cry on each other's shoulders."*



CHURCH of the BR HRE
FELLOWSHIP HALL





Donald F. Durnbaugh:

Brethren historian making Brethren history

by Karen S. Carter

It is appropriate that the Church of the Brethren's foremost historian will be moderator this June of the denomination's 200th *recorded* Annual Conference, an anniversary to be marked by a special exhibit at Norfolk, and other remembrances.

Seen by those who know him well as quiet, reserved, almost shy, more comfortable in the classroom with a small group of students than before a large audience, Don brings unique qualifications to the moderatorship, the highest elective office in the Church of the Brethren. Not the least of these is the fact that as editor-in-chief of the recently published *Brethren Encyclopedia* he has read the story of *every* congregation in the denomination. This gives Don a perspective on the Church of the Brethren that few others, if any, have, enabling him to hear with empathy and understanding the various concerns within the total body.

What's he doing in th
shy, more comfortabl
Well, there's a lot mor

Born in Detroit and raised in Pontiac, Mich., the second of four children of a General Motors engineer and a teacher/artist, Don, with parental persuasion, chose Manchester College over the University of Michigan, and majored in history. At Manchester Don encountered Gladdys Muir, who had come to the college as the initiator of the peace studies program. In a January 1985 MESSENGER article about "Miss Muir," Don claimed that her interest and affection had shaped the course of his service to the church. "Although I did not major in peace studies," Don recalls, "she had a profound influence on me. It kindled a deep interest in peace and Brethren Service. Immediately after graduation from college, therefore, I entered Brethren Volunteer Service."

Six persons of that third BVS training unit were the first group assigned to Europe, among them Don. While he directed a peace seminar in Vienna, he met his future wife, Hedda (Hedwig Raschka), a student at the University of Vienna and active with the Protestant student group there. Hedda participated in a Brethren workcamp that had some joint activities with Don's seminar. Don returned to the States after two years of service, earned a master's degree at the University of Michigan, and went back to Austria to direct Brethren Service work there, now with his wife Hedda.

Don's style of administration was to trust his 20-person staff with a great deal of responsibility, confident that they would come through on their assigned tasks. He worked effectively with the Austrian staff members, which was crucial, since the program depended on good cooperation within the host country.

"The work in Europe with Brethren Service was a faith-shaping experience for me," Don says. "Coming out of college I had more of a humanistic orientation. I

ighest elective office of the denomination if he is 'quiet, reserved,
the classroom . . . than before a large audience'?
Don Durnbaugh than that; in fact his qualifications are unique.

wanted to do good and help others. My assignment in Europe was refugee resettlement. I visited refugee camps in Austria and Germany, and interviewed scores of people, hundreds of them. In a way you could say I had the power of life or death over them in my hands, because if I accepted them for resettlement they could get out of the dismal camp, and if I rejected them they were stuck. Some cases had been reviewed many times before. I was with people in tremendous pain. Each person we met had a story of tragedy and of suffering. Just the impact of that shook and shattered my optimistic approach, an approach fairly common in our church at that time, and among Americans generally. This very sobering experience turned me from a more humanitarian emphasis to the roots of my faith. In the early 1950s, Dale Aukerman came over to Europe as a volunteer—brilliant, intense, dedicated. He certainly was an influence on me. I still remember some of his Bible studies he brought to us." Significantly, one of those dealt with Luther's breakthrough from a works righteousness to an understanding of salvation through grace.

Don remembers other persons who have been models for him at different times: "When I was a child, we had a pastor, Mary Cook, whom I admired. During my high school years I was influenced by Ernest Lefever, who gave a brilliant exposition of pacifism at Camp Mack. That's kind of ironic, because later he did about a 180-degree turn in his thinking. In my mid-20s, when I was in Europe working for Brethren Service, M. R. Zigler became highly influential for me. Besides my parents, undoubtedly the most influential people in my life were Gladdys Muir and M. R. Zigler."

Theologically, Don feels very close to Mennonite writer John Howard Yoder (*The Politics of Jesus*), with whom he shares a personal friendship. Roman Catholic theologian Henri Nouwen is another person with whom he feels a kinship because Nouwen combines deep spirituality with concern for others. Gladdys Muir had introduced Don to the writings of Thomas Kelly, a Quaker and contemporary mystic. His *Testament of Devotion* left a deep impression on Don. Don's own faith is a combination of radical discipleship and spiritual quest, which to him are inseparable. "Through my own work with church history, I see our roots in the anabaptist tradition with its radical discipleship as well as in pietism with its emphasis on personal spirituality. The Brethren combined both traditions. They used terms like 'inner word' and 'outer word.' The concept is quite similar to Elizabeth O'Connor's *Journey Inward, Journey Outward*."

After teaching history for four years at Juniata College, Don responded to a call from Bethany Theological Seminary in 1962 to become its professor of church history.

His former colleague at Juniata, historian Kenneth Crosby, recalls with admiration: "Don was not a *church* historian when Bethany called him. He left a field in which he was very good and competently prepared (Ph. D., University of Pennsylvania) and prepared himself for a new field, *self*-trained to be what he is now, our foremost church historian. He accomplished this all through diligence, tenacity, and his personal commitment ot the task to which he had been called by the church."

It was hard for Hedda, used to the Austrian Alps, to leave the mountains of Pennsylvania and live in flat Chicagoland. It still is. But Hedda agreed that Bethany was the place where Don belonged. When Don was preparing to write *The European Origins of the Brethren*, he and Hedda worked as a team, sharing much of the research task. Hedda's ability to read the archaic German script was an invaluable asset in checking archive documents. Since then, Hedda has been engaged in her own research related to the Brethren. Her monograph, *German Hymnody of the Brethren*, from 1720 to 1903, will soon be published by the Brethren Encyclopedia, Inc.

The birthplaces of the Durnbaugh children reflect significant periods in their parents' lives: Paul was born in Linz, Austria, while Don directed the Brethren Service project; Christopher in Hun-

The Brethren's foremost historian, Donald F. Durnbaugh, will be moderator of the 200th recorded Annual Conference this June. He brings to his post a nonpareil position as one who knows intimately the story of the Brethren, having recently edited The Brethren Encyclopedia.

Above: *Don (second from right) was in the first BVS unit sent to Europe. Others in the group sent to a refugee hospital in Hessisch Leichtenau, West Germany, were (from left) Wilma Kuns (a workcamper who had continued as a volunteer), James Sheaffer, Barbara Boggs, Joann Lehman, and Dean Neher. All but Kuns were in the third BVS orientation unit, summer of 1949.*

Far left: *Don continues a discussion with semi*
religion. **Near left:** *The moderator has an open*
Eikenberry makes his point. **Above:** *Don lists as*
tivist and ecumenist M. R. Zigler. Their crowni
Below: *Don and his wife, Hedda, have teamed*
Hedda, Austrian by birth, is quite at home in
German Hymnody of the Brethren.

tingdon, Pa., during Don's Juniata professorship; and Renate in Marburg, Germany, where Don administered the European Brethren Colleges Abroad program.

Warren Groff, president of Bethany Theological Seminary, articulates well what has been the predominant description of Don by friends and colleagues: "A person of serious demeanor, yet surprisingly witty, who combines first-rate scholarship with excellence as a teacher; hard-working, efficient, and productive in relation to whatever he undertakes; probably the one most knowledgeable about the Church of the Brethren, both past and present; with ecumenical breadth in outlook and concern, Don maintains for himself and expects of others high standards in scholarship and Christian discipleship, and he looks for *visible* signs of that discipleship in stewardship."

Another assessment of Don shows how well he is respected within the wider Brethren family. This statement comes from Fred W. Benedict, a member of the Old German Baptist Brethren. Fred, a historian himself, is editor of *Old Order Notes,* and president of the board of directors of The Brethren Encyclopedia, Inc. He says this about Don: "My first impression of him came through acquaintance with his written work. In comparing his work with that of preceding historians—and even with a few of our contemporaries—I was struck by his expectional impartiality. After getting to know him through our work together on *The Brethren Encyclopedia* I find that Don has the gift of patience and a genuine interest in persons, without the patronizing attitude of condescension. For me, one of Don's greatest assets, especially in his work, is his attitude of 'no nonsense.'"

Casey after a Bethany Seminary class in civil ice and complaints; General Board member Jim two most influential people in his life peace ac- ment together was The Brethren Encyclopedia. *rough the years in researching Brethren history. hren records, and will soon have published her*

Don enjoys getting into an occasional game of volleyball, but his hobbies, photography and travel, are temporarily shelved. He enjoys his work so much that he rarely misses them. He loves classical music, especially Bach, and folk music. This latter interest will be reflected in a special evening program at the Norfolk Conference that Don is developing. Called "That Bright Morning," it is a singspiel based on the story of abolitionist John Brown and Brethren pacifist John Kline. Among Don's most prized possessions is his collection of rare books. He reads widely. A colleague and friend, with tongue in cheek, comments: "The way to communicate with Don is to write an article. He is bound to find it, because he reads so widely. Since he is more oriented toward books than bull sessions, this is the best way to get him to comment."

How does Don see his task as moderator of Annual Conference?

"The moderator is asked to give some vision and direction for the church, to try to understand moods and trends as perceived through visiting congregations and districts, and relate these to the total body. In this way the moderator can be facilitating communication and understanding within the denomination."

One way in which direction can be given is through the suggestion of the theme and its acceptance by Central Committee. This year's theme, *Go Forth in Faith*, is Don's vision to continue the emphasis on evangelism of last year's Conference and relate it to the values of our Christian, and particularly Brethren, heritage for this historic 200th recorded Conference. "Each of us is called to go forth in faith, and in doing so, we help to forge links in an ongoing and endless chain of Christian witness and faithfulness."

Moderator Don hopes to see a continuation of a significant turn for the Church of the Brethren that was celebrated at last year's Conference: An excitement about church growth; the changing character of our congregations from its Germanic heritage to a multicultural denomination that gives a strong witness to the oneness and freedom in Christ. He lauds the denominational emphasis on solid nurture through programs such as People of the Covenant (stressing personal and corporate discipleship) and Education For a Shared Ministry (designed for leadership education in the small church), and through courageous Brethren witness for justice and peace.

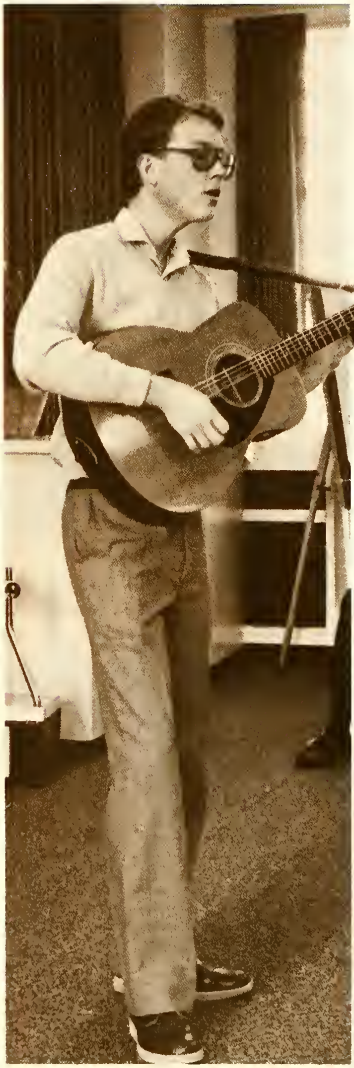
"And, most important of all," Don continues, "it seems to me that we have entered a time of healing within our own fellowship. Despite honest differences, there are a new harmony and spirit of reconciliation abroad. And it is my hope that these will be evident at our 200th recorded Annual Conference in Norfolk, in order that together we might be empowered to go forth in faith." ☐

Karen S. Carter is an ordained minister and former General Board member from Daleville, Va.

Brethren diversity is symbolized by 1985 moderator Jim Myer, a plain-garbed free minister and Brethren Revival Fellowship member, being followed by 1986 moderator Don Durnbaugh, a Bethany Seminary professor and Brethren leader of a more liberal stripe.

‘New beginnings’: New directions

It was more than just another new church development retreat. Participants saw ripples moving out into the wider church.



by Timothy K. Jones

A recent gathering of church leaders confirmed signs of stirrings among the denomination’s new churches. “God is raising up a new people” set the theme of the New Church Development Retreat at New Windsor, Md., in early November. The group of pastors and lay persons came from across the United States and Puerto Rico and included representatives from the General Board and Bethany Seminary.

Like the first such event held in 1983, the retreat was designed to provide training and support to new church leaders and planners. But this year’s participants and leaders grappled with newly evolving directions among the churches.

Complementing workshops on attracting members or designing a church building, for example, were more reflective voices, such as that of Dick Shreckhise, pastor of Vermont’s Genesis Church of the Brethren. “We need to ask,” he said in his address, “How does the Holy Spirit guide us as churches?’ My fear is that we do too much leadership without the Holy Spirit.”

A panel on models for new church development likewise sparked lively discussion of emerging issues. Panel member and New Church Coordinating Committee member Jill Zook-Jones called for new church development done from a “more spiritual base,” with “new church development pastors sent out as missioners . . . chosen according to their spiritual gifts and for their urgency to reach people for Jesus Christ.” Concern for declining membership in our denomination will never carry us very far, she suggested. But a “desire to see persons’ lives changed in a spiritual way will.”

And Carmen Reinoso, who works in a new Hispanic ministry in Lancaster, Pa., urged through an interpreter, “Fire is fire only when it is burning. The church is the church only when it is witnessing. If we are not witnessing, we may be wood or ashes, but the fire is not burning.”

Jim Lehman, author of *Thank God for New Churches*, noted of this new spirit: “The people involved in new church development seem to be growing spiritually. It appears to be developing spontaneously throughout the various new congregations. So when we have gotten together this time, it has seemed to me that almost everyone has shared on a deeper level spiritually. The individual experience has become a common experience. People now are beginning to discover that you can’t plant a church without a deeper sense that you are following God’s plans,” and without drawing on “God’s sustaining love and life.”

The new focus on spiritual resources was combined with another visible difference—the high profile of ethnics. Merle Crouse, General Board staff for church development, spoke of not only more numbers, but also “more *involvement* of ethnic persons, and in a much fuller way. Their involvements was as equals.” Not surprisingly, then, one heard Creole, Spanish, and Korean during prayer, singing, and discussion times. Jim Lehman urged openness to the changes as he asked, “What will it be like when we have more Koreans and Hispanics among us? And an Annual Conference moderator with a name like Rivera?”

Another issue with new visibility at the conference had to do with denominational and district models for planting new churches. Merle Crouse told the group, “People we work with have tended to be middle-class, white, English-speaking residents in new towns, such as Cranberry, Pa., The Woodlands, Texas, or Carol Stream, Ill.” After the retreat’s exploration of different approaches, Crouse reflected, “I think we

(Continued on page 20)

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Opposite: *Tim Jones accompanies group singing on his guitar.*

Top left: *Ramonita Rivera shares the excitement of new church growth in her congregation in Vega Baja, Puerto Rico.*

Top right: *Dan Kim of California's Kang Nam Church of the Brethren makes a point with Ken Smeltzer of Elgin, Ill.*

Above: *Illinois/Wisconsin district executive Carl Myers (third from left) leads a panel discussion on new growth tactics. Panelists were Jill Zook-Jones, Warren Eshbach, Jaime Rivera, Don Robinson, and Jim Lehman.*

Right: *Ludovic St. Fleur of Miami's First Haitian Evangelical Church of the Brethren, Paul Grout, Lowell Ritchie, and Barbara Bailey hold a small group discussion.*

(continued from page 18)

came out of here with a little clearer recognition of alternative models. We are less naive about assuming that the over-200-member congregation promoted by Fuller Seminary or mainline denominations is the only way for us to go."

Jim Lehman welcomed the widening horizons as he shared his reflections with the group. But he cautioned, "In living by faith a bit more and by plan a bit less, it may be that God has some models in mind we've not yet seen. It is important that we be open."

Merle Crouse echoed the conclusion of others when he predicted that the retreat's "emphasis on spiritual integrity and depth is going to have ripples elsewhere." As an observer and participant, I could not resist the conclusion that I witnessed more than just a retreat for new church leaders. I sensed that I had attended an event whose gentle waves would ripple beyond a handful of new congregations into the life of the wider church. ☐

Timothy K. Jones is pastor of Christ Our Peace Church of the Brethren, The Woodlands, Texas.

God's washday

by Helen C. Busby

God is like a woman hanging out clothes. Did you ever sit as a child and watch your mother hang the clothes on the line on a sunny, breezy day? I know of people who hang clothes out on such days for the pure joy of it even when they own a clothes dryer. In New England, where I live, there is a real joy to this task because we don't always have sunny, breezy days. Mother usually feels good about the task. She knows neither the clothes nor her fingers will freeze before she gets the wash on the line. She knows the clothes, especially the towels, will be fluffy because there is a stiff breeze.

There is a gracefulness in a woman hanging out clothes. To a young child, Mother's speed and skill is remarkable. Making one clothespin hold up the edges of two articles without having the end of one land on the ground; taking care to see that the items are shaken out so they will get the full benefit of their life on the line—these are wonders to a child.

Imagine yourself as a child. You bask in the sun. You feel the pleasant breeze. You smell the fresh air. Mother is happy to take advantage of this beautiful day. The distinction between what Mother does to the clothes and what the weather does is blurred. Mother's power and spirit seems to make those clothes just sing with joy at times. *She* animates the clothes; *she* makes them sway on the line; *she* bleaches the whites with the natural bleaching power of the sun, and fluffs them up in the breeze. She is God, and in that moment we watch her as she creates what seems like a living being with an animation of its own. She breathes her spirit into that simple, humble task, one that is repeated over and over again in the human family. The whole process on this day is a hymn to joy.

So God is like a woman hanging clothes on a line on a sunny, breezy day. And we are the clothes. Apart from her we have no life. She strings us together as a unit called the church. We are no longer separate articles of clothing (separate persons) but something new. She raises us up and hangs us on that line as a new people called the church. *We* are still there, but we and others touch and even overlap as we are held on securely by those clothespins.

I like this analogy of the clothes and the church. It is really very Brethren. It is simple and ordinary. And it also describes us as we are. There can be no pretentions about a wash on the line. Some of us are sheets and towels; some of us are underwear; some of us are jeans, or shirts, or fancy blouses; some of us are socks, jackets, skirts, or slacks. But we are all who we are, and there is no hiding it.

The Woman who hangs the clothes knows us each intimately—where we are worn, where we need mending, where we are stained. She knows us and delights in the sturdiness of some, the delicacy of others. She finds joy in adding a new article to Her creation, the church. She frets over the sock that is lost until She finds it; She knows that everything that is hung on the line, whether old or new, is of use and value or She wouldn't still be hanging those items up. She has washed us; we are the fruit of her toil; and She has put us together as a unit in different times and places to be Her church.

There is no real leader among the clothes. In whatever way we may divide up our different functions, just as articles hung on the line have different functions, our life comes from the One who has put us there as a unit and has animated us with Her Spirit. Everyone looks to the Creator and responds to the Spirit moving in our midst. In such a setup there are no power plays, no individual successes or failures, but rather a community of openness and humility.

Without the God that gives us life; without an absolute sureness and confidence in the working or Her Spirit; without the capacity to wait for the movement, the inspiration, the life of the spirit, the church is prey to all the temptations of the world.

What keeps the whole unit from drifting into anarchy? What prevents the members from "doing their own thing," under the pretense that the Spirit has moved them in a particular direction? That's where the clothespins come in. God as Woman-hanging-the-wash has not left us without guidance. The clothespins are the Scriptures—more specifically the New Testament. The New Testament is the rule of faith and practice for us Brethren. It holds us together to our purpose. Without the clothespins of the Scriptures we'd be flying all over the place, all tangled up. We couldn't even *handle* the Spirit. The power of the Spirit would blow us clean off that clothesline! We'd wind up in the mud, or impaled on a barbed-wire fence, or eaten by the goats. We'd be trampled under foot, or stolen away, or lost in the pumpkin patch.

Praise the woman who washes us and hangs us on her clothesline. Praise her for her clothespins that keep us secure. ☐

Helen C. Busby, of Sterling, Mass., is a member of Genesis Fellowship, a Church of the Brethren new church development project in Putney, Vt. This article is an adaptation of a presentation she made at the November New Church Development Retreat.

Small talk

by Kathy Kline

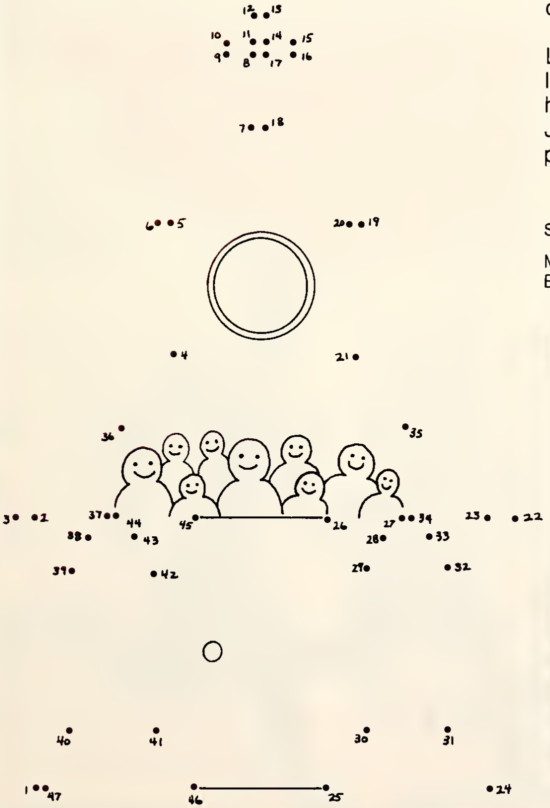
What's church?

All of you, then, are Christ's body, and each one is a part of it. In the church, then, God has put all in place.

1 Corinthians 12:27-28

The church you go to on Sunday morning and at special times is much more than just a building. The *real* church is the people who are inside that building. In other words, *you* are the church. And when you leave the building you are *still* the church. That means that no matter where you go the church goes with you and you can share it by helping other people.

Connect the dots



Read this story and think about how you might share the church with some of your friends.

Church

Sally and Tom were playing outside sharing their swingset with everyone that wanted to play with it. But Jack wasn't sharing *his* swingset.

One day Sally and Tom asked Jack to go to church with them.

"Well, . . . um . . . uh, I don't know. I'll have to, to, to ask my, um, mom or dad. But first, what's church?"

"Church," said Sally, "is a place where you worship God."

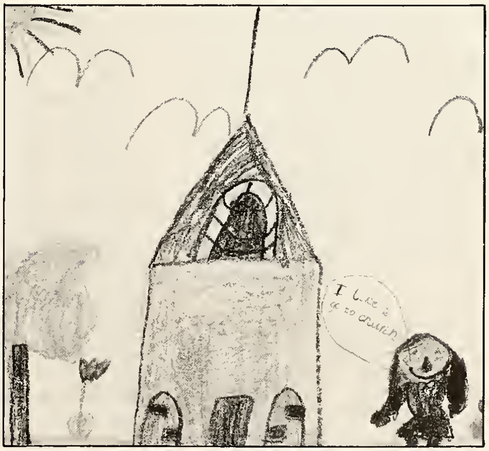
Tom said, "You do fun things with your church. Maybe like Bible School."

Jack went to church with his mom and dad. Little by little he became a Christian and learned about God and Jesus. No longer was he lazy or unwilling to share things. The way Jack is today is a miracle; now he's a preacher. And everyone likes him.

So go to church.

And when you get mad, and don't want to share your things, remember this story.

Michelle Manning, grade 4
Batavia, Iowa


I like to go to church

Laura Kreider, age 6
Palmyra, Pa.

Small Talk is a monthly page for displaying children's art and writing, and to suggest ideas for fun. All children are encouraged to take part. Send your items to Kathy Kline, c/o Brethren Press, 1451 Dundee Ave., Elgin, IL 60120. All art work becomes the property of Messenger magazine.

Who are the Brethren of 1986?

Overhauling our ordinances

by Carl Bowman

If not for the requirement that all members be baptized by trine immersion, there likely would never have been a Church of the Brethren. This outward act of obedience visibly set the Brethren apart from other German Pietists in the early years of the 18th century. Alexander Mack said that "the true Brethren of Christ could never refuse outward water-baptism, because they saw it in their first-born brother, who also commanded them so to do." Since obedience was viewed as the clearest measure of faith, early Brethren were admonished to "walk in the doctrine of Jesus, in baptism and other ordinances as he was commanded." The two most basic ordinances were baptism by trine immersion and the love feast.

For the Brethren, obedience required uniformity of practice. They therefore set specific guidelines for their doctrines and ordinances, and consistently aimed for unity across the entire brotherhood. There was one mode of baptism, for instance, with procedures spelled out by Annual Meeting. Although procedural uniformity in the case of love feast was more of a struggle, the Brethren attempted to maintain it there as well.

How remote these early views have become! Today, variation is more the rule, and the idea of obedience to a single religious standard is puzzling to many of us. "Freedom of conscience" and "no force in religion" are now popular slogans of the Brethren. But it was only 27 years ago that the 1958 Annual Conference shed the last vestiges of uniformity of practice by formally approving the acceptance of letters of membership from any Christian denomination (regardless of its mode of baptism). Today, two-thirds of those who come to us from other denominations do so without rebaptism.

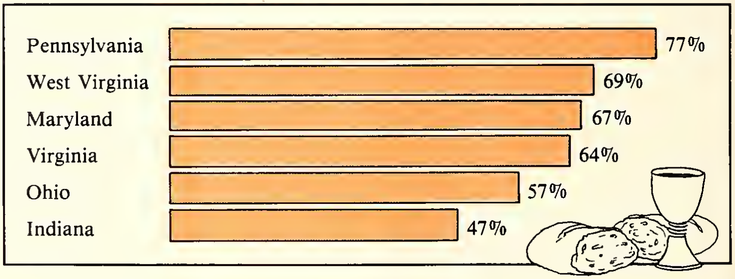
Throughout 1986 Carl Bowman will be revealing the results of a survey he made in a study he is doing on the character of the Church of the Brethren today. He bases his percentages on the 990 responses he received from Brethren across the denomination. Accompanying his January installment was an article that explains his study further.

How far have we strayed from the old Dunker insistence upon outdoor, trine-immersion baptism? Only one-fourth (25 percent) of our present adult membership joined the church through this traditional outdoor service. Another 58 percent were baptized indoors, and the remaining 17 percent were not baptized in the Church of the Brethren (having joined by transfer of letter). A look at Brethren of different age groups reveals just how dramatic the transition has been. Approximately four out of every five persons who joined the church before 1920 were baptized outdoors. In contrast, only one of every 10 members in the younger 25-to-45-year age group was baptized outdoors. This shift from the stream to the baptistry accelerated greatly during the early 1930s and was largely completed by the 1950s. Should we conclude that the practice of outdoor baptism will be abandoned altogether by today's more modern Brethren? Surprisingly, no! About 10 percent of our new members continue to be baptized outdoors, and this figure seems to be holding stable.

Baptism was tied to the love feast by the policy of a "closed communion": Only baptized Brethren "in good standing" were allowed to participate. Non-members could attend (and frequently did), but were asked to remain on the sidelines. All members were expected to attend this two-day service of preaching, fellowship, and communion.

Today, the picture is altered. Using attendance as a measure of importance, the love feast is less significant in the life of today's Brethren. One-quarter of adult membership (24 percent) have not attended at all during the past five years. Attendance is particularly low in the Midwest and on the West Coast, where 35 percent have not attended during the past five years. Looking on the brighter side, 64 percent of the total national membership currently attend love feast at least once a year. Participation is especially high in Pennsylvania, where two-thirds (67 percent) of the Brethren attend twice a year, and only 14 percent have not attended during the past five years. The accompanying bar graph clearly illustrates the declining support for the love feast as one moves geographically away from our more traditional Pennsylvania Brethren.

Brethren attending love feast at least once a year



What conclusions can we draw about the power and significance of traditional Brethren ordinances in the silicon age? First, there is still broad support for the love feast and trine immersion baptism (indoors). About 100,000 Brethren nationwide still attend love feast at least once a year. Yet, unlike the Brethren of an earlier age, today's Brethren are no longer "commanded" to support Brethren ordinances. The early straitjacket of strict and simple obedience to a single religious standard has been exchanged for the loose-fitting frock of tolerance by a forward-looking, ecumenical Church of the Brethren. Today's Brethren may relax, knowing that no one will challenge their "good standing" within the church for failure to attend love feast or for being baptized "incorrectly." Even in an age of inflation the cost of some things has declined. ☐

Carl Bowman is a member of the Bridgewater (Va.) Church of the Brethren, currently teaching sociology at Elizabethtown (Pa.) College. His study of the Brethren is part of his ongoing doctoral research at the University of Virginia.

Forty days of spiritual jogging

If we stay in training, by the end of Lent we will have reached a level of new empowerment to act more readily in repentance and forgiveness, the goal of our spiritual jogging.

by Gena Tenney Phenix

The 40 days of Lent are viewed by many Christians as a dark place in time, shadowed by sins—our own. Believers enlist for the duration in an attitude of humility, in some churches with a badge of oily ashes thumbed in a cross mark on the forehead on Ash Wednesday, February 12, signifying the dust from which we came and to which our bodies will return. It is a period of withdrawal for self-examination, a time for special reading, study, worship, and prayer, alone and in groups, a time for spiritual growth, and a deeper search in God's Word for the personal love letter to be found there. It is a sober and sobering experience and many would prefer to skip it and show up later at the finish line on March 30.

Marion Hammond, rector of St. Thomas Church in Denver, exhorted his parishioners to set themselves a "Lenten Rule" (program of study and self-discipline) that would strain spiritual and mental muscles. "In respect to ashes and their significance," he said, "we had better get with it! This will be 40 days of spiritual jogging!"

Since the set-apart days are shadowed by sin, to which we must pay close attention and with which we must deal, it may be helpful to visualize that element in human life as a balanced equation—the equation of evil. There are two sides to this equation, on either side of which we find outselves from time to time, in seemingly trivial or far more serious situations. On one side is the perpetrator, on the other the victim. Each is weighted and bound by evil—the hurtful action in heart, thought, word, and deed; and the resulting pain, suffering, mental anguish, resentment, hatred, demand for justice/revenge. The equation, untreated, becomes a living, perpetuated chain for the individual soul, group, or nation—a chain of hate, of lost life, binding humankind to endless reprisals.

Jesus gave his life to prove this equation false and to set humankind free from it. In Lent we learn from him again how to free ourselves and others with us. Repentance on the one side and forgiveness on the other will split the equation and nullify its power.

John the Baptist, true to his holy mission, called on all to repent, to turn away from evil-doing, to change direction, to be sorry, very sorry. Jesus, true to *his* holy mission, called on all to forgive, to let the love that is God melt the fear, anger, hate, desire for revenge, and heal the pain. Both sides of the equation are thus struck down: The chain is broken, the captives freed. Jesus told us again and again, and then he showed us: In his dying agony he said "Father, forgive them. . . ." The veil is torn in two. Death, where is your sting?

If we stay in training, by the end of Lent we will have reached a level of new empowerment to act more readily in repentance and forgiveness. The equation/chain of endless cause-effect-cause-effect-cause will be broken for us, too. Tears clear our sight.

For persons and for nations, this is the Way. It is the way to Easter, through Lent. ☐

Gena Tenney Phenix is a member of the Bridgewater (Va.) Church of the Brethren, for which she wrote this meditation last year.

Pontius Pilate
and us . . . one way or the other

Was Pontius Pilate just a pawn of fate? Before you decide what he was, consider yourself. Are you, in your choices, any different?

by Kenneth L. Gibble

Consider Pontius Pilate.

What we know of him isn't much. From Josephus, Jewish historian of the first century AD, we learn that he served as Roman procurator of Judea during the years 26(?) - 36(?). His 10 years in office indicate that he did a reasonably good job; most of his predecessors and successors didn't last that long.

Josephus says further that on one occasion Pilate used military force to put down a Jewish protest. It was this retaliation that stirred up enough furor to have him recalled to Rome.

But it is not for these details that we Christians remember Pilate. Our interest focuses on one day, a day that stands in the middle of time itself. We see a beaten, solitary figure standing before Pilate, and we wonder: What is going through Pilate's mind? Does he have any idea of who this Galilean rabbi is? Why did he make an attempt to set Jesus free? Was it because he was frightened by his wife's dream? Or was Pilate simply a pawn of fate?

We cannot know the answers to these questions, of course, but each generation of Christians asks them. And there is a reason the questions keep getting asked, a reason rooted in the humanity we share with Pilate and the doubts we have about our decisions and the dreams that haunt our sleep. We wonder not because we care that much about Pilate, but because we care about ourselves, and we wonder whether, at the last, we are not also a pawn of fate, of life itself.

There was no answer for Pilate either, if indeed he asked himself that question when Jesus stood in front of him with a ribbon or two of blood trickling down his bruised cheeks. But maybe Pilate didn't ask it then because he didn't know this Jew from Moses and anyway it was part of the unpleasantness of his job to head off trouble at the pass.

What Pilate can't figure out is why these Jews don't just settle down and let the Romans run the show for a while. Why do they insist on taking their religion so seriously? He looks at the silent prisoner who stands with his hands tied in front of him.

"Are you the king of Jews?" Pilate says with an ill-concealed sneer. Silence. Pilate's stomach tightens and he notices, to his great disgust, that his voice sounds a little too shrill when he asks his next question: "Don't you *hear* what these . . . people . . . (he gestures with a contemptuous wave of his hand) are accusing you of?" The wretched figure in front of him sways on his feet ever so slightly, but says not a word.

And now Pilate sees the whole thing, sees the ravenous look on the face of the accusers, and he knows they want this upcountry rabbi lynched, for heavens knows what reason, and that they won't take "No" for an answer. And he sees too that their charges against him are a trumped-up hand, and what's more, they're holding all the aces. There's no one to speak in his behalf, and he won't say a word to defend himself.

For all his political moxie, Pilate is blessed, or cursed, with two traits that keep him from sleeping nights. One is conscience. He is a Roman; he believes in law and justice. What's right is right. And what's wrong is dragging some poor soul in here who's had the bad judgment to make enemies of men who play for keeps. Pilate curses his Roman conscience; how much easier to do his job without it. And had he been aware of it, he might also have cursed the other trait that gets him into trouble—his obstinacy. He doesn't like to be pushed around, especially by these fanatical Jews.

Maybe there is a way out. He'll release the prisoner in keeping with a custom invented years back by a predecessor who has a good eye for public relations. But it doesn't work; the growing mob insists on its option: Release the murderous radical Barabbas, instead of Jesus, it demands. And now Pilate feels the perspiration gathering on his upper lip. Things are getting tight. And a voice inside his head asks at last, "Why me?" Or maybe the voice is saying "Woe is me!" which, when you think about it, is pretty much the same thing, one way or the other.

One way or the other is the choice he has, Pilate knows. One way is to play it smart, to do the expedient thing, let them have their pound of flesh from this Galilean nobody who'll be forgotten inside of three weeks. No skin off my back, Pilate tells himself. It is an unfortunate choice of imagery, for it reminds him of the sounds of flogging he had heard not long before. Pilate looks again at the man whose life rests in his hands.

The other way—defy these jackals in the name of conscience or obstinacy—do the right thing, save the prisoner's neck, and maybe his own soul in the bargain. The price—quite possibly recall to Rome to face disgrace.

Half to himself, half to those who stand waiting, Pilate asks: "What shall I do with this Jesus?" And the answer storms his ears: "Let him be crucified!"

So Pilate makes his decision. And the question comes again: Was Pilate a victim of the times, the circumstances, a pawn of fate? Or doesn't that plea hold up? Was he, rather, a man who chose wrongly? Take your pick—it's one way or the other.

But before you choose, take one final look at the Roman procurator. See Pilate standing in front of the crowd. He has called for water, and as it is poured out, he washes his hands and cries, "I am innocent of this man's blood; see to it yourselves." And now, look away quickly, for it is an embarrassing sight. Such a pathetic, futile gesture. But, of course, Pilate could not know he would be remembered thus through the ages. And if he really believed he had no choice in the matter, then why the water and the washing of hands?

Deep down, Pilate knew it was no good. His hands would never be clean, any more than his conscience would. And at night, wakened by one of his wife's bad dreams, Pilate could see that forlorn figure standing in front of him again. And Pilate would know that there are choices that can never be unmade. It was not that the death of Jesus was dependent on Pontius Pilate. In fact, the death Pilate caused was not our Lord's death; it was his *own* death, his own soul's death.

But we shed no tears for Pilate. It's ourselves we worry about. We ask, "How free am I? My body, with its limitations and its susceptibility to heart disease or high blood pressure or cancer, is determined by heredity. My psyche has been conditioned by the way my parents treated me in my early years. I am controlled by economics, by politicians, by half a hundred other factors I am helpless to change. I am Victim. I am Pawn."

And, of course, that is one way to think of it.

But there is the other way. It means acknowledging certain undeniable limitations we face, but nevertheless accepting the burden of human freedom. It means hearing the beat of a different drummer, and marching to it. It means making choices, even when the right answers are far from clear. It may mean accepting the role, not of procurator, but of the crucified. It means recognizing that some decisions mean we can't go back again.

It's true that part of life is what happens to us. But the other part is also true—to some extent we become what we choose to become. It's faith that saves us in the end. Faith that our choices are not just leaps into the dark, but into the everlasting arms. It is faith that teaches us we were destined to be more than victims, more than pawns, nothing less than free men and free women. And it is faith, too, that assures us that Christ himself made the free choice to come to us in love, and that in this coming, God was present and is present, reconciling the world to God.

We call the divine choice "grace." And without it, there wouldn't be much point to the whole thing. ☐

Kenneth Gibble, co-pastor of the Arlington (Va.) Church of the Brethren, is promotion consultant for MESSENGER.

Windows in the Word

by Timothy K. Jones

Tent

I recently had an important birthday. Now turning 30 never made anyone venerable and wise, but I did feel older, somehow. I seemed mantled with new authority. Leaving my 20s was a milestone of sorts, and I looked forward to the day that marked it.

But I also grew reflective as the day wore on. I felt an inward tug to mull over the turns and twists of my three decades; I was wistful and curious about the years yet to come. I found myself standing old ambitions next to current realities, wondering, "How am I faring?"

I am not alone. Office colleagues of a member of my church shared in this fascination. They helped my friend "celebrate" his 30th with a wreath of dried flowers and weeds, to which was tied a single black flower. A helium balloon was tethered to the arrangement, featuring a grim, climbing figure, in black. Underneath the lonely figure read the caption: "Over the hill."

Are not birthdays the butt of jokes and the object of our fascination precisely because they unsettle us? They remind us that life is impermanent. They confront us regularly with our mortality. They haunt us with a reminder of the lives we may not touch, the books we may not write, the children we may not bear. Life has its limits.

Birthdays tell us that our bodies grow tired, age, lose their agility. Like the Christian songwriter Randy Stonehill singing in "Turning Thirty," 30 is "not like 15, and it's not like 25: My back's a little stiff and there's some lines around my eyes." In our day's obsession to primp and prime, tan and tone, we forget what Paul said of the body in 2 Corinthians 4:16: Our "outer nature is wasting away."

The body is not made with the permanence of a shrine or palace, Paul says. It is more like the goat hair and ram's skin tents of the wilderness wanderings of Israel. "For we know that if the earthly tent we live in is destroyed . . ." Paul could say of our physical selves (2 Cor. 5:1-2). But he hastily continued, ". . . we have a building from God, a building not made with hands." "Here indeed we groan," he admitted, but we also "long to put on our heavenly dwelling."

However reflective or edgy we become around birthdays, then, we can remember with Paul Tillich: "There is something immovable, unchangeable, unshakable, eternal, which becomes manifest in our passing and in the crumbling of the world."

There *is* something, really some*one*, who undergirds my life with permanence, however many birthdays I have or haven't seen. That gives me freedom and hope when I look to birthdays ahead. And it lets me know that God will surround my coming and my going with life, every day. ☐

Timothy K. Jones is pastor of Christ Our Peace Church of the Brethren, The Woodlands, Texas.

Stewardship as mutual aid

by Donald F. Durnbaugh

Brethren are currently emphasizing stewardship, and rightly so. The new Adventure in Mission program, adopted by the 1985 Annual Conference in Phoenix, listed several compelling reasons for renewed activity—the doors now opening for church growth and worldwide ministry; the increased quest for peace and justice; the need for trained church leaders; the peril of affluence to spiritual maturity; and the expression of gratitude for material blessings. Beyond these, however, said the Adventure in Mission document, we are called to be faithful stewards by the claim of Jesus Christ.

At the same conference, delegates approved an updated policy statement on Christian stewardship as "responsible freedom." It pointed out that the question is not whether we will be stewards or not, since that is a given of our human existence; the question is what *kind* of stewards we will be. "Whether we are 'faithful and wise' stewards is told by the way we relate to God, other people, the covenant community, and the rest of creation."

Although the statement declined to set out a percentage of formula for contributions, it encourages the tithe as an "appropriate first-step discipline" in the giving of resources. Christians are asked to consider the use of all their resources, including that needed for physical sustenance. That shared with the church is to be based on freedom with responsibility.

This emphasis is not of recent vintage with Brethren and related bodies. It emerged historically as a logical extension of their view of church membership as discipleship. A leading authority on stewardship, Douglas John Hall of Montreal, Canada, pointed out in his book *The Steward: A Biblical Symbol Come of Age* (1982) that the concept found its beginnings in the Anabaptist movements of the 16th century, the first of the Free or Believers Churches. So-called "mainline" protestant movements such as the Lutheran and Reformed (Calvinist) perpetuated state-church systems of financial support and thus developed no such practice.

Two Anabaptists testified in these words: "I do not believe it is wrong that a Christian has property of his own, but yet he is nothing more than a steward." And "If they know of any one who is in need, whether or not he is a member of their church, they believe it their duty, out of love to God, to render help and aid." So pronounced was this teaching among the Anabaptists that their opponents granted the teaching, but complained that it was merely a ruse to entrap unwary converts. One of their critics said (reprovingly) of their teaching that "every Christian is under duty before God from motives of love, to use, if need be, all his possessions to supply the necessities of life to any of the brethren who are in need."

Another strand of reform that helped shape the Brethren identity was Pietism. Here too was found a great emphasis on stewardship and care, or as it came to be known, on mutual aid. So it was quite natural (given this heritage) that the Brethren came to be known as people who were ready to share with their neighbors. These knew that, when in need, they could count on help from the Brethren, even if they were not themselves members. Leaders of the Germantown, Pa., congregation such as Alexander Mack Jr., and Christopher Sauer Jr., were well known for their concern for the needy.

The classic interpretation of mutual aid among the early Brethren was given by Elder Michael Frantz of Lancaster County, Pa.: "To this extent 'mine' and 'yours' may be spoken of . . . that this is mine and that is yours to administer and to keep until a time of need for the poor and suffering in and outside of the congregation. . . . (If someone) has two portions, be it food or clothing, house, property, livestock, money, or whatever his neighbor needs for his life's necessity, then love should compel him to give to his brother and to his neighbor, and to do as he can for their need."

It is no exaggeration to say that the tremendous outpouring of resources through the Brethren Service program was simply an updating of this Brethren understanding of mutual aid. It was actually a broadening of the concept of neighbor to include those suffering from war and catastrophe around the world.

In a real sense, the current appeal for a deeper understanding of and commitment to stewardship is the latest opportunity for expression of Brethren mutual aid. The orientation of the Adventure in Mission program toward greatly augmented support of the congregational programs can be understood as assistance to the near neighbors. The increase proposed in the Adventure in Mission program for giving to denominational causes can be thought of as assistance to the distant neighbors. Understood this way, stewardship does not appear as something new, as an inopportune demand. Rather, it is simply the latest in a line of vehicles for Brethren to express one of their most basic and foundational beliefs—the importance of mutual aid as an outward and free reaction of gratitude for the grace of God experienced daily.

It also speaks to that Brethren concern that religion be made real and experiential. A recipe for living found in a cookbook used by Brethren expressed it well: "Take your religion seriously; make it practical for everyday matters. Don't force it on others. Live at peace with your neighbors, those next door and those around the world. Work hard; live simply. And always be prepared to lend more than one helping hand to someone in need."

The newly adopted statement on stewardship and the Adventure in Mission program provide new impetus for Brethren to continue this time-honored value. They provide both policy and plan to enable Brethren to live "for the glory of God and our neighbors' good." ☐

Donald F. Durnbaugh, professor of church history at Bethany Theological Seminary, Oak Brook, Ill., is moderator of Annual Conference.

On emphasizing Satan, Brethren identity

Lyle M. Klotz

Faw off base on the devil

In Chalmer Faw's recent MESSENGER articles on Satan I have not been sure whether his intent has been to scare a more vivid sense of the devil into his readers or to scare the devil out of them. In any event, I should like to question some of his comments.

Faw says, "As a fallen angel, Satan has been around from earliest times, seducing Adam and Eve in the garden." In what chapter and verse is this to be found? Satan or the devil, seduce or tempt, are not mentioned in the Genesis account. Literally, it was a serpent that persuaded Eve to eat from the tree of the "knowledge of good and evil"; and it said, "God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil." Jesus spoke of being "wise as serpents." This serpent proves itself to be wise; for they ate from the tree of knowledge of good and evil," and their eyes were opened—they did not die. As God looked on, he exclaimed, "Behold, the man has become like one of us, knowing good and evil." They, like God, had attained the faculty of choice, of personal and moral responsibility.

Faw says of Satan, "His power is admitted and respected throughout the Bible, second only to that of God and quite superior to that of man." If being named once in Chronicles, once in Zechariah, and only in the first 2 chapters of Job qualified him for such general acceptance, I yield my case. But one can hardly say that this gives evidence of a significant place in the thinking of our monotheistic Jewish forefathers. On the contrary, Satan had little place in Jewish theology.

"If the incarnate Son of God did mortal combat with him before entering his ministry . . . " At that point in Jesus' experience in the wilderness was there "mortal combat?" Think briefly of the occasion.

God could not use even the Son of God until that Son himself said, "Here I am; take me and use me." This he did at the baptism. There yet remained the question, "Specifically, what shall I do?" The question and the gravity of the decision is not foreign to many of us who have experienced it. But note: The possibilities considered and recorded here are not evil. To turn the rocks on a Washington mountain side to beautiful apples, or the stones on a Galilean hillside to wheat and bread is a noble task. To jump off the pinnacle of the temple might serve some good purpose, but would probably be frivolous at worst. To lead the nations of the world to an era of peace would be wonderful. But after he considered many possibilities, his mind was made up. He went to his home synagogue and announced his decision. He would be God's servant, his minister, his Messiah.

A time of concentrated, prayerful searching? Yes. Mortal combat with an arch demon? No. There was nothing here that was life-threatening, much less even strange to those of us who have experienced the same struggle.

Why do I make these comments? In addition to these biblical inaccuracies I sense a current thrust to revitalize some of the ancient Satan traditions and to elevate his power in our thinking. In fact, some hold him to be more powerful than God—that he held man hostage, that he demanded the life of God's own Son as a ransom, and that our Great Almighty God yielded to his demands.

As we pursue this course, are we truly adhering to the very root of our Christian faith, "The Lord our God is one Lord?" (Deut. 6:4). Or are we promoting a dualism of a good god and a bad god? Are we laying a foundation for a more positive, dynamic Christian faith? Or are we at best providing a theological rationale for a growing number of Satan worshipers and followers of the occult in our country? ☐

Lyle M. Klotz is a member of the Lacey Community Church of the Brethren, Olympia, Wash.

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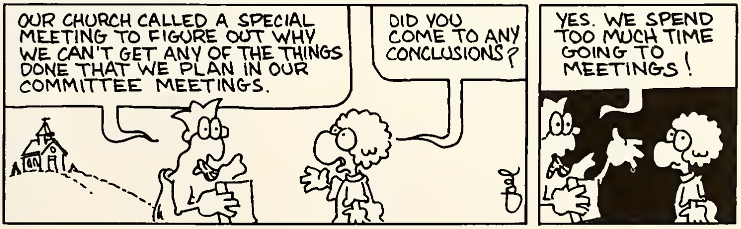
To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Opinions" are invited from readers.

We do not acknowledge our receipt of obvious "Opinions" pieces, and can only print a sampling of what we receive. All "Opinions" are edited for publication.

Pontius' Puddle


OUR CHURCH CALLED A SPECIAL MEETING TO FIGURE OUT WHY WE CAN'T GET ANY OF THE THINGS DONE THAT WE PLAN IN OUR COMMITTEE MEETINGS.
DID YOU COME TO ANY CONCLUSIONS?
YES. WE SPEND TOO MUCH TIME GOING TO MEETINGS!

Something to consider before it's too late . . .

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If you checked no for one or more of the above questions, you probably need to make or update your will now, before it's too late.

Before you see your attorney, however, there are several things to know or consider. They are set forth in an authoritative booklet "Making Your Will." A copy is yours for the asking.

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James Alexander

For the Brethren 'anything goes'

"Do not be not conformed to this world . . . "(Rom. 12:3).

"If any one loves the world, love for the Father is not in him" (1 John 2:15).

"Not of the world, even as I am not of the world" (John 17:14).

There is a direct relationship between separation from the world and purity of doctrine. There is a direct relationship between separation from the world and unity of purpose. There is a direct relationship between separation from the world and community in any given group.

Isn't that obvious? Consider the separated groups such as the Amish or the Hutterites. They have the greatest purity of doctrine. They have the greatest unity of purpose. They also have the greatest sense of community. Consider the most "worldly" of the Anabaptist groups—The Church of the Brethren. The Brethren have an almost "anything-goes" approach to doctrine. They are the most diverse in purpose. Furthermore, the Brethren lack community.

The church has its very identity in the act of people coming out of the world together. The church exists as a counter-cultural order only when its members exit the world together. Otherwise we end up with a church completely surrendered to the world. The church can only be a "city set on a hill" and the "salt of the earth" if it is uniquely counter-cultural. How can a church indistinguishable from the world witness to the world?

How then is this withdrawal from the world to be accomplished? Brethren have a manual on how to get out of the world. We call our manual "the New Testament." The New Testament tells us that the Christian is to withdraw in attitude. The Christian is to be opposed to the mammon spirit in the world. As Christians we must make a conscious effort not to even worry about "keeping up with the Joneses."

One area that the Brethren have really blown it in is in the area of dress. I was ashamed of some of the photos of our young Brethren women in the Phoenix newspapers at Annual Conference. The Bible tells us clearly that a woman (and a man, too) is supposed to dress modestly. Some are quite happy that the Brethren are free from all dress regulations. But has it really been a wise move? The Bible tells us to abstain "from all appearances of evil." God is concerned with how we look. When the Brethren were "plain" there was a clear sense of being a distinctive community set apart for God. But among the Brethren today, there is little attempt to avoid being fashion-conscious and in bondage to the world and sinful styl

We also need to be counter-cultural in our conduct. The "follow-your- conscience" ideology of the Brethren is rapidly leading them into a dangerous place. We say, "Go to war if you want." "Have an abortion if you want." "Believe whatever you want." We have lost all sense of being a disciplined com-

(Continued on page 30)

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TRAVEL—25 Modesto, Calif., people paid peace visit to Khmelnitsky (paired city with Modesto, in Ukraine, Soviet Union) in April 1985. Return visit planned July 20-Aug. 3, 1986. Visit cities such as Moscow, Kiev, Leningrad, Helsinki. Also Odessa, Black Sea city. Tours of Hermitage, Kremlin, St. Isaac's Cathedral. See 3 performances, incl. opera, circus, ballet, or folkshow. Excursions to Zagorsk, Pushkin, Komenetz Podolsky. Contact Cameron McCune, International Tours, Century Center, 2401 E. Orangeburg, Suite 530, Modesto, CA 95356. Tel. (209) 527-3394.

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TRAVEL—Brethren heritage tour April 8-24, 1986. Tour includes Jordan, Galilee, Jerusalem, Masada, the Dead Sea, Egypt, Cairo, Switzerland (Geneva and Lucerne), Germany (Schwarzenau, Siegen, Schriesheim), and Holland (Arnhem, Leeuwarden, Leiderdorp, Amsterdam). $1,949 from New York. Contact Wendall and Joan Bohrer, P.O. Box 67, Middlebury, IN 46540. Tel. (219) 825-7381 or (219) 825-8255.

TRAVEL—Brethren heritage tour to sites of Anabaptist, Brethren, and Lutheran origins in Europe. July 1-18, 1986. Led by Brethren historian Donald F. Durnbaugh. For information write to J. Kenneth Kreider, 1300 Sheaffer Rd., Elizabethtown, PA 17022.

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FOR SALE—Challenging tapes available of the Rev. Ira A. Oren's messages. From Brethren family in Ohio; died July 13, 1985; 53 years in ministry. Attended Manchester College, graduated Earlham College; studied under Dr. Elton Trueblood in Earlham's first School of Religion. Tape free to elderly persons. Write: Tapes, 2915 West Ox Road, Herndon, VA 22071-2209.

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INVITATION—Attend 9:00 Sunday school, 10:15 worship in Arizona at East Valley Fellowship, a community church. Come to 111 N. 72nd St., Mesa. Mail inquiries to East Valley Fellowship, Church of the Brethren, 6350 E. Main St., #133, Mesa, AZ 85205. Tel. Pastor Calvin Hill (602) 983-1003 or Board Chair Paul Becker (602) 985-8819.

INVITATION—The Jacksonville (Fla.) Church of the Brethren, 4554 Prunty Ave. (between Casset Ave. and Hamilton Ave.), invites those who are traveling south this winter to worship with us. Worship times are 10 a.m. for Sunday school and 11 a.m. for morning worship. Trailer parks in the area are: Hanna Park on Jax Beach (short stay); K.O.A. at I-95 and I-16 in St. Augustine, just south of Jacksonville (all winter stay).

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ANNUAL CONFERENCE—Bus from Elizabethtown, Pa., June 24, returning June 29. Rooms while in Norfolk attending Conference. Write J. Kenneth Kreider, 1300 Sheaffer Road., Elizabethtown, PA 17022.

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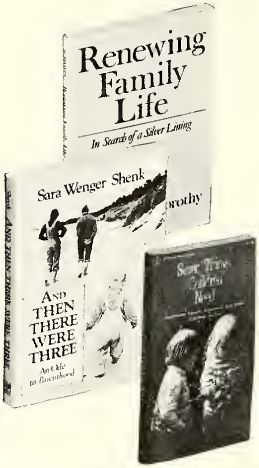
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opinions

(continued from page 28)

munity that has come out of the world together.

And the matter of coming out of the world cannot be overstated. It is at the heart of what was the historic Brethren position. The Brethren had always, until recent times, been concerned with what it meant to be in the world but not of the world. We must never withdraw from the world to the point of losing a pitying love for the lost world. But the answer is not to join the world. We should not be interested in expressing our solidarity with a fallen humanity. We should rather be concerned with expressing our solidarity with the redeeming and other worldly Savior. We, as Paul, must become all things to all men only "that we may win some," not that we are to join them in their worldliness. We Brethren want so much to "be like the other nations" that we have repeated the sin of Israel. We worship the "king" of "ecumenism" and the "god" of "secularism."

We Brethren must not be afraid to be Brethren. We must embrace the biblical vision of the church that was part of our forebears' dream. Are we going to become a church of feminists, politicians, and socialists, or are we going to rise above the "spirit of the age" and be defenseless and meek followers of the Lamb? Are we going to let the world form us or are we going to be the light of the world that others may be won to Christ? Are we going to be in the world or not? "For the gate is narrow . . . and those who find it are few" (Matt.7:14). ☐

James Alexander is paster of the New Hope Church of the Brethren, Stuart, Va.

From the Office of Human Resources

Search Underway for Church of the Brethren General Secretary
Members of the Church of the Brethren are invited to become candidates for General Secretary of the Church of the Brethren. A specific profile is being developed. In general, the person selected will be:
- —an excellent and experienced manager and church leader,
- —able to speak articulately for the church, and
- —dedicated to the Church of the Brethren and its programs.

A candidates' packet will be available after January 30, 1986, from Anita Smith Buckwalter, Chair, General Board Search Committee, 322 Strathmore Rd., Lansing, MI 48910. Letters of application, resumes and other required documentation must be postmarked to the chair by April 1, 1986.

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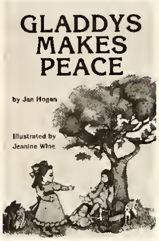

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turning points

Licensing/ Ordination

Acord, Faye M., licensed Oct. 13, 1985, Little River, Shen.
Patzwald, Gari-Anne, licensed Oct. 6, 1985, Florence, N. Ind.
Rogers, Ingrid, ordained Oct. 20, 1985, Akron, S/C Ind.
Ulrich, Daniel W., ordained Oct. 27, 1985, Easton, Peach Blossom; Mid-Atl.
Valeta, Gail E., licensed Mar. 31, 1985, Warrensburg, Mo.

Pastoral Placements

Carl, Edward, L., from Scalp Level, W. Pa., to Uniontown, W. Pa., full-time
Harry, Ramsumair K., to Osceola, N. Ind., full-time
Higgs, James M., from other denomination to Smith Chapel, Virlina, part-time
Phillips, Bobby L., from Myersdale, W. Pa., to Eden, Virlina, full-time
Quesenberry, Joseph M., Longmeadow, Mid-Atl., to Burnham, Mid. Pa., full-time
Slagle, George, Erwin, S. East., to Mud Lick, S. Ohio, full-time
Swigart, Jay L., to Girard, Ill/Wis., part-time pastor, Pleasant Hill Village, part-time chaplain
Vandermark, James C., from other denomination, to Fraternity, Virlina, full-time
Varner, Michael, to Henry Fork, Virlina, full-time
Zigler, Carl H., from retirement to Roanoke, Oak Grove, Virlina, interim part-time

Anniversaries

Billings, Leo and Mae, Ottumwa, Iowa, 65
Fox, Mr. and Mrs. Delbert, Nappanee, Ind., 50
Griffeth, Floyd and Dolly, Enid, Okla., 60
Meloy, Ernest and Orpha, Goshen, Ind., 62
Michael, Kenneth and Blanche, Goshen, Ind., 60
Power, Leo and Florence, Altoona, Iowa, 60
Slifer, Mr. and Mrs. Samuel, Quakertown, Pa., 53
Stufflebeam, L.C. and Edith, Ottumwa, Iowa, 60
Stump, Curtis and Edith, Goshen, Ind., 66
Stutsman, Ralph and Mae, Elkhart, Ind., 62
Weber, Kenneth and Alice, McPherson, Kan., 50
Whitacre, Howard and Marie, Mechanicsburg, Pa., 50

Deaths

Bixler, Dorothy A., 74, Goshen, Ind., Oct. 27, 1985
Boots, Elmer, 86, Glendora, Calif., Oct. 27, 1985
Bosler, Howard A., 85, New Paris, Ind., July 13, 1985
Bradford, Claudine, 81, Oaks, Pa., Aug. 16, 1985
Branscome, Bessie M., 83, Eldorado, Ohio, Oct. 28, 1985
Brantner, Harriet, 55, Lanark, Ill., Oct. 29, 1985
Brubaker, Maggie, 80, Palmyra, Pa., Oct. 22, 1985
Coons, Melvin L., 60, Tucson, Ariz., Sept. 24, 1985
Creager, Mary V., 71, Waynesboro, Pa., Sept. 7, 1985
Dimatteo, Joel, 34, Annville, Pa., July 31, 1985
Ensminger, Merle, 82, Palmyra, Pa., Oct. 18, 1985
Finnell, Vera E., 74, Madison, Va., Aug. 14, 1985
Foster, Haran Zirkle, 75, Bridgewater, Va., May 26, 1985
Frailey, Charles W., 87, Shelocta, Pa., Oct. 25, 1985
Fritz, Iva, 93, West Milton, Ohio, June 10, 1985
Garling, Evelyn, 82, Greencastle, Pa., Oct. 8, 1985
Getz, George, 81, Ft. Wayne, Ind., Oct. 30, 1985
Grady, Jacob H., 101, Waterloo, Iowa, Oct. 14, 1985
Greening, Elmer, 80, Glen Rock, Pa., Oct. 17, 1985
Hartman, Pauline, 63, Palmyra, Pa., Aug. 2, 1985
Helsinger, Vera, 90, Lanark, Ill., Oct. 28, 1985
Henry, Margie P., 90, Greencastle, Pa., Oct. 4, 1985
Hibshman, Fannie, 86, Palmyra, Pa., Sept. 9, 1985
Johnston, Clara, 83, West Milton, Ohio, Oct. 25, 1985
Liskey, Suzanne L., 8, Myerstown, Pa., Aug. 27, 1985
Michael, Vinnie E., 83, New Carlisle, Ohio, Nov. 7, 1985
Mick, Sherrill A., 46, Enders, Neb., May 2, 1985
Miller, Mollie E., 93, Leeton, Mo., Oct. 30, 1985
Rhine, Ruth Moyer, 76, Winfield, Kan., May 25, 1985
Rock, Sarah E., 97, McPherson, Kan., Nov. 3, 1985
Sharp, May P., 93, Enders, Neb., June 23, 1985
Smith, George H., 83, Oaks, Pa., Oct. 18, 1985
Snader, Mary, 92, Waynesboro, Pa., Oct. 26, 1985
Stayer, Rena R., 86, Martinsburg, Pa., Aug. 28, 1985
Stitzel, Elsie M., 88, Lanark, Ill., Sept. 28, 1985
Stoner, Russell, 91, West Milton, Ohio, Aug. 4, 1985
Taylor, Madolin, 96, Dunnings Creek, Pa., Aug. 16, 1985
Turner, Pearl, 58, Leola, Pa., Nov. 1, 1985
Wenger, Herman, 81, Palmyra, Pa., Nov. 11, 1985
Williford, Naomi, 74, Dandridge, Tenn., Aug. 30, 1985
Winand, George, 65, Lineboro, Md., Nov. 9, 1985
Yordy, A. Lester, 67, Myerstown, Pa., Aug. 28, 1985

Have we run out of heroes?

That's the question. Now that Anna Mow and M. R. Zigler have died, are there any more "Brethren heroes" around? Or have we run out of heroes?

I don't see anyone coming along with hero qualifications. But Anna Mow and M. R. Zigler had not been unique. If asked to name another hero of their caliber, most of us would probably mention first Dan West of Heifer Project fame. And there have been others in living memory whom we might add.

But will there be any more now? Have we made it impossible to have heroes in our church? As we have tinkered with Annual Conference structure, created our General Board bureaucracy, and formed "proper channels" for Brethren life to flow through, have we upset the "ecological system" that allowed heroes to blossom and flourish?

Of course, some folks will say that so far I have been talking about "visionaries," not "heroes." Visionaries, however, can *become* heroes if they outmaneuver or outlast their critics. And the question remains, will there be any more?

There was a time when men could be re-elected Annual Conference moderator again and again (women couldn't be elected *once*), and thus become "fathers in Israel" for the denomination. No more. Nowadays we don't allow moderators to succeed themselves (happily, in some cases), and clearly the moderatorship is not the path to Brethren glory.

Time was when we had missionary heroes—Christian Hope, Wilbur Stover, Ida Shumaker, Stover Kulp—but that was in another era. Today we don't have but a handful of missionaries left, and somehow missionarying is not quite the glamorous, exotic adventure it used to be. We don't even bother to consecrate them at Conference, or flutter our handerchiefs, or cry and take on.

Time was, too, when even MESSENGER editors could emerge as heroes. Think of giants such as D. L. Miller and J. H. Moore, or, earlier, James Quinter, who expired dramatically at the podium in front of the whole Annual Conference crowd back in 1888. But increasingly the editors of this century have been less free to speak for Annual Conference and the denomination, and today they are mere cogs on the wheels of the Elgin machinery.

We've had our martyr heroes too, and, of course, John Kline comes immediately to mind. But was he exalted in Brethren minds before June 15, 1864, when Confederate bushwhackers did him in?

In fact, many of those of years past whom we regard in retrospect as heroes were likely not so regarded by their contemporaries. And most of the heroes recognized in their own lifetime we attribute to their times—pioneering early Brethren history, missionarying to foreign lands, being bold innovators—or to their martyrdom. Further, many of our "heroes" probably weren't really heroes. They were just lovable and eccentric characters, or leaders who had visibility and staying power.

But somehow in the last several years, in spite of the way we fence in our mavericks, the duo of Mow and Zigler emerged as almost bigger-than-life heroes to us. They had that certain aura about them. Was it their extreme age toward the end that gave them that final nudge upward to sainthood? Hardly. Both had solid achievements to their credit—careers of leadership, teaching, books, programs, hundreds of followers, dozens in leadership positions who saw them as mentors.

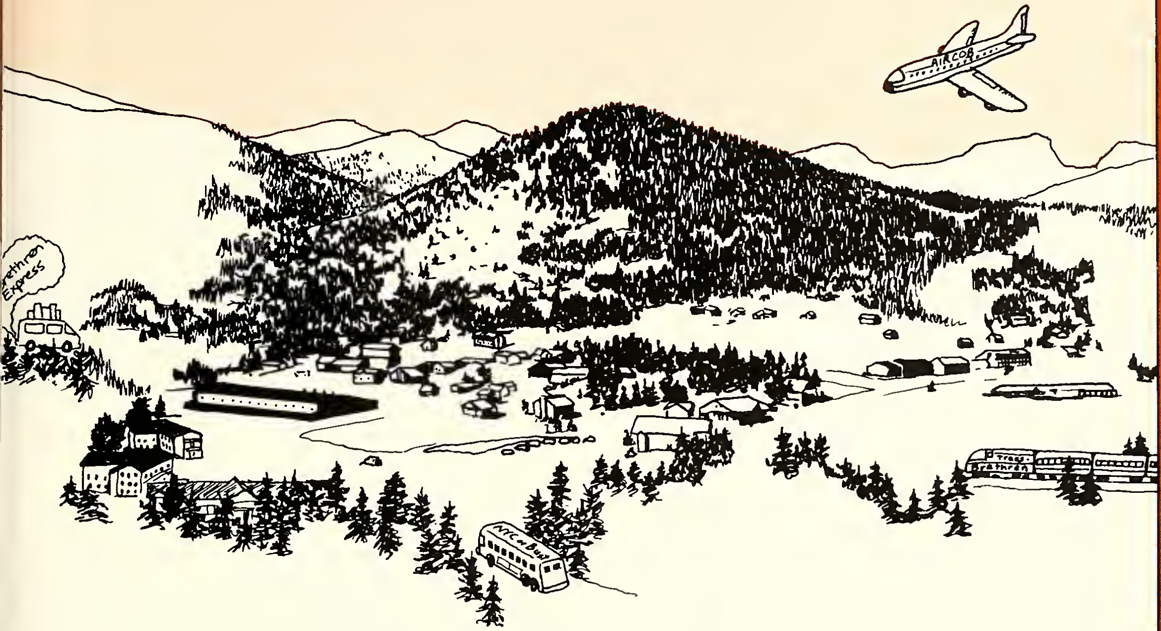
Heroes are sort of like comets. They are more impressive if you can't predict their coming. And a comet is ten times as awesome if you don't know it is really just a dirty slab of ice melting as it whips around the sun.

Heroes are sort of like traditions. If you analyze them too minutely, or try to find a formula for creating them, they begin to lose the charm they wield over us. The aura fades. You really can't create a tradition; you can only discover you have one. And you can't create a hero; you have to discover that one is among you.

Yes, Anna Mow and M. R. Zigler were genuine heroes for us, and we miss their presence and inspiration. Nowhere around me do I see their likes emerging.

But do I despair? No, others will eventually come forth. We will see other Brethren heroes, when the circumstances of the time produce them, or when the sheer force of their personalities and talents elevates them. Count it one of our blessings that *creating* our heroes is beyond our human powers. We have only to note the cheap, tawdry, artificial heroes the mass media and entertainment world come up with to make us patient for the likes of Anna Mow and M. R. Zigler to emerge again.—K.T.

Have you made plans?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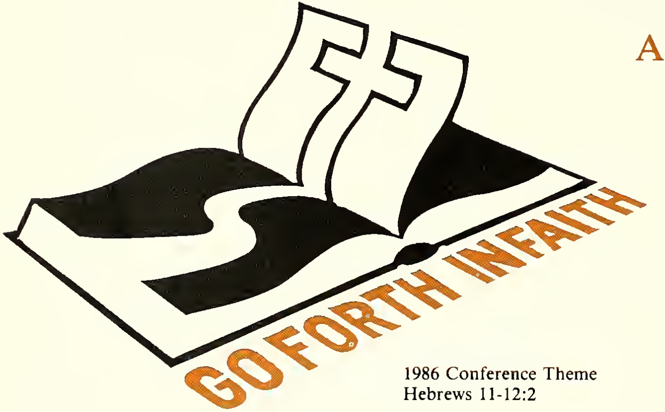

1986 Conference Theme
Hebrews 11-12:2

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—Annual Conference Manager

messenger

CHURCH OF THE BRETHREN

MARCH 1986

contents

11 **Easter: Song of victory.** "Easter is God's confirmation of victory," writes David S. Young, "and from that victory we can receive strength to face our present with sanity, maturity, and confidence."

14 **Mary Lahman Sollenberger: It's Her Thai That Binds.** Mary Lahman Sollenberger learned the Thai language during a Peace Corps stint. Back home, it came in handy when her church took in refugees. Story by Nancy Kettering Frye.

19 **Three Things We Live By.** The Scriptures provide clear guidelines for piloting us in a world beset by oppression, war, terrorism, poverty, and famine. I. W. Moomaw puts forth three things we can count on in our uncertainty.

21 **Treasures in Heaven.** What did Jesus mean, asks Chalmer Faw, by "treasures in heaven"? Was he "advocating a system of works-righteousness, a sort of merit system, a piling up of 'brownie points' in the hereafter?"

22 **The Lord Will Provide.** Dealing with life's hardships and trials, J. D. Glick asks, "Do not our difficult experiences force us to rely on our faith that God will provide, and to trust in God's providence and care?"

COVER: "Ready for the Resurrection" could have been the title for our cover photo of a sparrow perched on a bare branch amid a winter snow scene. It spoke to us, at least on that cold January day we worked on our March cover. We overlooked the fact that on page 13 we already had used our basic bird-on-bare-branch. But when we discovered the virtual duplication, we decided to leave it, thus reinforcing our appeal for spring to come with its unfailing promise of resurrection. God's eye, we trust, is on us as well as on the sparrow.

In Touch profiles Lyle Klotz, Olympia, Wash.; Nancy Lefever, Elkhart, Ind.; and Richard Clem, Hagerstown, Md. (2) . . . **Outlook** reports on Hymnal Committee. Project Equality. Search for new general secretary. Korean visitors. MICAH Mission. Hispanic ministries. New Windsor quilt. Brethren giving. Disaster grants. Personnel. Leprosy cure. Festival of Worship. Canning program. Missionaries. Pension Plan. Media Education (start on 4) . . . **Update** (9) . . . **Column,** "Fasting in Nicaragua," by J. Benton Rhoades (10) . . . Poem, "Psalm of Passover," by Mark Mitchell (13) . . . **Column,** "Guidelines for Gifts," by Ronald D. Petry (16) . . . **Small Talk** (17) . . . **Who Are the Brethren of 1986?** "The Brethren Peace Puzzle," by Carl Bowman (18) . . . **Windows in the Word** (23) . . . **Opinions,** E. Paul Weaver (start on 24) . . . **Pontius' Puddle** (25) . . . **Turning Points** (27) . . . **Editorial,** "The Heavens Tell the Glory" (28).

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messenger

EDITOR
Kermon Thomasson
MANAGING EDITOR
Wendy Chamberlain McFadden
EDITORIAL ASSISTANT
Clay Bowman
SUBSCRIPTION SERVICES
Norma Nieto, Sandy Kleist
PROMOTION
Kenneth L. Gibble
PUBLISHER
Connie S. Andes

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letters

MESSENGER NEEDS HEIFER PROJECT

I believe some denominations and individuals surpass the Church of the Brethren in promoting Heifer Project International today. HPI is so well accepted by others, including governments, that the organization doesn't need MESSENGER. But MESSENGER needs HPI.

As members of the founding denomination, Brethren need to be kept informed about HPI and its work. We need to have repeated the material in HPI publications. Let's see more in MESSENGER about this worthy self-help program that was begun by our own Dan West and is now promoted by both Brethren and a multitude of caring groups helping to alleviate world hunger.

FRED W. BUTTERBAUGH
Paradise, Calif.

(We understand the emotional bond between Brethren and Heifer Project, and affirm our readers' support for HPI program. Heifer Project, like CROP, Church World Service, and International Christian Youth Exchange, long ago outgrew the administrative capacities of its parent denomination, the Church of the Brethren. So it is no longer a direct part of our General Board program, but is a booming ecumenical program. That's terrific. Our World Ministries Commission helps fund HPI—as it does a host of other ecumenical programs—and we have a representative on its board, currently Wilbur Wright, director of SERRV, another thriving program we founded. MESSENGER's *function is to interpret and promote* Church of the Brethren *program. So we receive HPI news releases, and we treat them the way we do the myriad of such releases from all sorts of agencies doing good works: When HPI has news we think needs sharing, we run it [see "Church Carries Dream of Heifer Project," January]. But we haven't the space, nor are we assigned responsibility, for providing HPI's promotional services. HPI has the funds and admirable and able promotional facilities of its own. Incidentally, watch the April* MESSENGER *for a story about a woman with a unique way of raising thousands of dollars yearly for HPI, an issue in which you will also see an ad HPI has placed in our magazine.—Ed.)*

A VENTURE IN OBEDIENCE

It has been good to see the issue of paying taxes for war highlighted in MESSENGER. The issue for our family has been "Who is Lord?" Is Caesar Lord, through the channels of IRS? Or is Jesus? Caesar calls for our money and our life, and, yet, Jesus calls for our all. To which will we respond in obedience? (We cannot have two masters.) We fret about the consequences of breaking the law, and yet seem unconcerned about the possibility of falling into the hands of the living God (Heb. 10:31). Certainly God, who asks us to stand over against the powers of death, will care for us in our obedience. We must venture obedience.

It is too easy to assume that in this instance obedience to God leads directly to disobedience to Caesar. For those who struggle over that concern, there is a possible answer. To limit one's income to below the taxable level is not illegal, and, although still extravagant by the world's standards, is moving in the direction of standing with God's little people. We as a church have not examined seriously the results of living at an income level that does not require missiles, bombers, and Trident submarines to protect it. You might like to try it for a few years.

Several questions for those who pay taxes for war: 1) Do you give more money to the church than you pay to IRS? More than you pay to IRS for the 50-to-70-percent portion of your tax that is military-related? 2) How large would that military-related percentage need to get before you would say "No"? 3) If that percentage of the federal income tax were going to finance houses of prostitution or liquor warehouses, would you pay it? 4) If it would be proper for a Christian to channel monies to the Peace Tax Fund (if such a proposal is ever passed for conscientious objectors), does that not imply that we should feel some urgency even now to pay those dollars toward similar purposes? (Does the law of the land ever define the Law of God?) 5) If we spoke the passages of Matthew 22:21, Mark 12:17, and Luke 20:25 with the same emphasis Jesus probably had, ("Render to Caesar the things that are Caesar's, and to *God* the things that are *God's")*, might we not also find " . . . this man . . . forbidding us to give tribute to Caesar . . . " (Luke 23:2)?

Cliff Kindy
North Manchester, Ind.

OLD IS BEAUTIFUL

I disagree with the conclusion Carl Bowman seemed to draw from his statistics in "An Elderly Denomination" (January). It is *good news* that we have so many over-60 Brethren. What a potential for evangelism and growth! Census reports show that this age group is the fastest growing in the nation. Other studies show this group receptive to the gospel, and eager to be of service to others.

So let each congregation use this treasure of senior citizens to reach and attract others in their age group. Let them plan programs for their lifestyle and needs. Too long we have focused mainly on young marrieds with children, while neglecting these wonderful people, who also need to know the good news of Jesus Christ and the warm fellowship and care of the church.

Marla Bieber Abe
Akron, Ohio

INFILTRATING THE CLASSROOM

We have been using Messenger, along with other resources, in our junior/intermediate Sunday school class at First Church of the Brethren in Brooklyn.

One Sunday recently we read and discussed Carl Bowman's "An 'Elderly' Denomination" (January). This generated a lot of discussion among us. We discovered, among other things, that the Brethren of yesterday were primarily farmers, who lived close to the land. Today, I am a Brethren and I am located in Brooklyn, N. Y., with a desire to become a medical doctor.

As I look around my Sunday school class and in our worship service I see more and more members and friends of Hispanic heritage, and they are also Brethren. I believe, as does my Sunday school teacher and one of our pastors, Phill Carlos Archbold, that the Brethren must move into the city and bring the message of salvation and peace to city-dwellers as well as rural and suburban people. Pastor Carlos used as his text for this, Matthew 28:19-20, "'Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age.'"

Santiago Colón Jr.
Brooklyn, N. Y.

(The writer tells us he is 14, and that he "had help with the typing."—Ed.)

A WHIFF OF FRESH AIR

I appreciated seeing Irene and Desmond Bittinger highlighted in December, and reading of their quietly "winding down" their activities.

I especially appreciated reading their views—their openness to learn from the "heathen" Nigerians, their awareness that different concepts of God can still be emanations from the same God, their discomfort with strict legalism (e.g., Kudiri and his wives), and their dedication to unceasing growth in wisdom and understanding ("I'd like to be 'born again' about every day. When you get a new idea you're 'born again,' slightly different from what you were before.")

This was a big whiff of fresh air blowing away the narrow, smug certainties we hear so often from the so-called "Bible churches."

Jim Martin
Annville, Pa.

WAKING UP TO THE FARM CRISIS

Gerald Neher, in his "Some Advice for Young Farmers" (Opinions, December), said just what needs to be said in every farm magazine in the USA. As sympathetic as I am toward farmers who are in debt and losing everything, I realize that the farm media and lending institutions cooperated in making it seem that only by enlarging and improving could you be of any worth. And our church stood by and said nothing, to our shame. Where have our values gone?

I also realize that when farmers see on TV and hear on the news what people in industry and government jobs are doing and earning for that, they feel that they should have some share of that life too after putting in hours and hours of hard work. There is nothing wrong with that except that in the real world we can't eat our cake and have it too.

With Neher's article and with Shantilal Bhagat's book, *The Family Farm: Can It Be Saved?* the Church of the Brethren is finally waking up to what is going on and realizing that it isn't just going to go away.

Jean M. Winters
Eglon, W. Va.

page one

Our "central photo files" here hadn't been "gone through" since the 1950s, at least. So, recently we put our intern, Clay Bowman, to the task of weeding out "all those old photos we'll never, ever use again." Out came photos of civil rights marches, ERA demonstrations, Vietnam War vigils, and all those other good causes of yesteryear. Out came photos of Brethren youth in "Happy Days" settings—boys in flat-top haircuts, girls in rolled-up jeans and socks. Out came photos of workcamps in wartorn Europe. Out came photos of Brethren women in mini-skirts that bared knobby knees and pudgy thighs. Out came "religious" photos that illustrated many a Brethren Sunday school paper. Out came photos of Brethren leaders of the last three decades, many of them unfamiliar to present staff, to say nothing of Messenger readers.

Kassel Haus with 1957 work camp in progress

Historians among our readers need not become anxious: We are going through the boxes of photos Clay weeded out and doing further sorting. All the photos that have no Brethren connection are being tossed. The remaining ones go to the Brethren Historical Library and Archives here. We wish archivist Jim Lynch and his staff well as they do further sorting, and gnash their teeth at all the unidentified photos.

During the process we've had a great deal of fun, laughing at the out-of-fashion clothes and haircuts, speculating on where this person and that is now, and how they came to slip into obscurity. In short, it's been much like a family activity, cleaning out our Brethren attic, as it were. (One thought came to my mind: If Brethren had stuck to their earlier rules about uniform, plain garb, many of those old photos would still be useful!)

With cleaner files, with high resolves to properly identify all our photos in the future, and with the knowledge that others someday will be sorting through and chuckling over the marvelous photos we are taking today, we face the morrow. Spring cleaning has been done.—The Editor

in touch

Lyle Klotz: A victory for himself

Personal achievement has been attributed to many different sources. Some say it is solely the grace of God, others say it is purely human effort. Some say it is who you know, others say it is luck.

One man who has reached inside (and outside) himself for the strength to achieve is Lyle Klotz. Lyle, who now lives in Olympia, Wash., was born in Iowa 69 years ago, and at the age of 4 was stricken with polio.

"I remember myself at the age of five, paralyzed from the waist down, lying in a child's bed before the front windows of our farm house in Iowa, my mother standing beside me and telling me that I would never walk again," Lyle recalled. "I remember the fear, the sweat on my brow as I took my first steps with crutches and braces, the struggle to get up when I fell, the learning to back up steps or to crawl up hands and feet, or to be "wheelbarrowed" up by my classmates. Then came the backing up long flights of steps with books under my arm in high school and college. I was on my way to becoming somebody, and no one could keep me from it. Why should I deserve anything less?"

After becoming paralyzed, Lyle prayed daily that God would help him to "develop what I have left—my voice, my mind, my personality, my skills. Help me to achieve at my limits. Then please open doors and give me an extra shove up the steep places." And God did just that.

Following graduation from McPherson College and Bethany Seminary, using crutches and braces, Lyle fought the snow and ice, and heat and humidity of Minnesota, Michigan, and Ohio, as he pastored five churches in 29 years. He served on Annual Conference Standing Committee, was Rural Minister of the Year in 1953, served on the governor's committee that set up a mental health program in Olympia, Wash., and is currently on an advisory committee to Washington State Representative Don Bonker, a member of the House Special Committee on Aging. He preaches at a church on an island in Puget Sound once a month.

Lyle is not one to sit around in his spare time either. Last summer, he and his wife, Gladys, traveled to northern West Germany to study genealogy where his grandparents once lived.

But Lyle does not accord all of his "success" to God alone. "No one comes to this point in life with a greater sense of victory than I, for it was not God who did it. It was God and I!"

And Lyle is not about to let anyone take his victory away. "I shall continue to object to that deprecation of our humanity which finds faith threatening and proceeds to leave human effort out of the gospel as being irreverent, irrelevant, pretentious and unneeded."—C.B.

Nancy Lefever: She's

"I have always wanted to be a teacher and go to Nigeria," began Nancy Lefever. "My great uncle, Dr. Howard Bosler, was a medical missionary there. As a little girl, I remember playing with a python skin and hearing stories about Nigeria." Nancy, who was giving her faith statement at Northern Indiana District Conference, then shared not the anticipated fulfillment of her childhood dreams, but ways God has worked in her life.

A visit to the massive Lefever house in Elkhart tells much about Nancy. Her influence is reflected in the homey, comfortable atmosphere, in her collection of antiques, in the joyful enthusiasm of her lively children.

The family is the heart of the home for Nancy and her husband, Bart. "Bart and I felt God led us to each other and to our children." she says. They have four children: Luke, their biological son now aged 12, and three adopted biracial children, Ben, 9; Jed, 8; and Courtney, 4.

Nancy's training as a teacher and her instinctiveness as a mother help model positive values and goals within each child. In this loving environment, Jed and Courtney's emotional and developmental disabilities have improved.

Nancy describes the family as "basically a rural family living in an urban setting" where each day is full of challenge. She and Bart resettled their family in an integrated setting to provide equal cultural experiences for the children.

"This is not a desirable neighborhood in many ways—the houses are deteriorating,

ssionary at home

there are rowdy, drunken brawls, and crime is present. But we had a strong feeling to move here. It has not been easy; it's been hard in many ways."

In the past year, Nancy has helped 12 people who have come to her door. "Sometimes we are at risk to take them in. Situations seen as racial are really more economic than racial. Our kids are mystified; they ask, 'Why are people treated this way?' Sometimes we *all* think our back door is a community center."

Nancy lists the benefits of city life: a larger Church of the Brethren to attend, the Children's Therapy Center for Courtney, the accelerated program at Roosevelt school for Luke, and Bart's heating and plumbing business. She is more involved in the community and school life than ever before.

"We don't worry as much about the future as we used to," she says. "We've made a major adaptation in our lives here. I've never been a good adjust-to-change person. I'm surprised our life feels so right."

God has truly worked in marvelous and creative ways in the life of Nancy and her family. And perhaps part of her childhood aim may still occur in the years ahead. Laughingly she says, "In the back of my mind is a hope to go to Nigeria, once this brood has been raised."—KAREN B. KURTZ

Karen B. Kurtz is a member of Goshen City Church of the Brethren and part of a writer-photographer team working out of Goshen, Ind.

Richard Clem: Gleanings from a battlefield

Why would a member of the Church of the Brethren search for Civil War artifacts? Richard Clem enjoys learning about the heritage that is reflected by the artifacts, and he hopes to use his findings as a means toward spreading the Christian word. Richard, who works for a cabinet-making company, and lives in Sharpsburg with his wife, Gloria, is a member of the Hagerstown (Md.) Church of the Brethren.

His interest in the Civil War began about 20 years ago, when his brother showed him a .58-caliber bullet recently found in nearby Antietam Battlefield. At first Richard's fascination centered on finding old war relics, and he searched the battlefield randomly with basic digging tools. Then, as he acquired a more organized method of searching, his interest shifted from finding war relics to studying the lives of the people who participated in the war.

Richard and his brother begin their quest for artifacts in the Heritage Room of the county library. There they spend many hours researching military campsite locales. Then, with their metal detector, they set out to find the campsites. The brothers usually find scrap metal, musket parts, and lead bullets. But sometimes they find buttons, belt buckles, and coins. When anything of particular interest is found, they go back to the library to research the artifact.

"The research is the hardest part," says Richard. "It's slow and tedious." Yet research is a vital step on Richard's path to spreading the Christian word. Richard has written articles about some of the artifacts and has been published both locally and nationally. He has also been asked to lecture to private audiences. In each of his lectures and articles, Richard includes supporting biblical scripture and religious statements from people who were involved with the war. Richard's favorite passage of scripture is, "Apart from me you can do nothing" (John 15:5).

Richard hopes to write a book about the people of the Civil War. Undoubtedly, it will include Colonel Laffeyette Hunting of Penbroke, N.Y., as one of the main characters.

Richard has been thoroughly researching Hunting for about a year, ever since he found the colonel's dogtag during one of his searches. Since then, Richard has made connections with some of Hunting's descendants and has received pictures, Hunting's death certificate, and a family member's Bible.

For Richard, the battlefield is a thrill. The thrill stems not from war, however, but from discovering the heritage of others, from spreading the "Word," from memories with his brother, and from the opportunity to help others find their families.—MARCIE FRUSHER

Marcie Frusher, a member of the Hagerstown (Md.) Church of the Brethren, is a student at Elizabethtown (Pa.) College.

Hymnal participants may increase to six

Two more groups have the option of joining with the Church of the Brethren and three other denominations preparing a joint hymnal. The Mennonite Brethren are invited to become a full publishing partner, and the Original Free Will Baptist Church of North Carolina is invited to join as a cooperative user (or full publishing partner at a later date).

Current partners in the Hymnal Council are the Church of the Brethren, Mennonite Church, General Conference Mennonite Church, and Churches of God, General Conference.

At its late-November meeting in LaGrange Park, Ill., the council focused on the issue of language, with the help of guest resource person Brian Wren. A noted hymnwriter from Oxford, England, Wren is on a short-term teaching assignment at Bethany Theological Seminary.

"Hymns are art forms offered to the community for its use," said Wren. "We sing a hymn because we believe it. The Christian community has the right to make a hymn its own, as close as possible to the purpose of the writer."

By the end of the three days, the text committee had evaluated and ranked 63 of about 1,200 nominated hymns, looking especially at the theology expressed in each hymn. The hymns then go to the music committee for an evaluation of the music. Hymns with high ratings on both words and music will go to the worship committee for an evaluation of their use in worship and for the balance of hymns in the book.

The worship committee is also testing the idea of arranging the hymns by worship themes rather than by theological topics. A test booklet is being assembled with both hymns and worship readings appearing in the order in which they would be used in a normal worship service. Brethren will get a chance to evaluate this arrangement at the May 18-20 Festival of Worship in Goshen, Ind.

"Our people need to have a voice in our hymnal," said Nancy Faus, Bethany Seminary professor and chairwoman of the Hymnal Council. To that end, 21 resource people from each of the four original denominations are in place to eventually check usability with test congregations.

Next steps include a close look at the core group of 93 hymns—those that are in both the *Mennonite Hymnal* and the *Brethren Hymnal*. Then there are several thousand more to be evaluated for possible inclusion. Target date for publication of the new hymnal is 1992.

Representatives from six denominations met in LaGrange Park, Ill., for the November meeting of the Hymnal Council. Standing in the front two rows, on the right side of the photo, are the Church of the Brethren representatives: Bob Bowman, Robin Risser Mundey, Kenneth Morse, Jill Zook-Jones, Robert Durnbaugh, and Nancy Faus.

Project Equality study suggests changes

The Church of the Brethren General Board was recently reviewed by Project Equality on the effectiveness of its equal opportunity and affirmative action plans. "Affirmative action" refers to efforts to effect a more equitable balance in employment, especially with regard to race and sex.

Project Equality is an interfaith organization sponsored by 22 religious denominations and more than 100 institutions, including the Church of the Brethren.

The report commends the board for documents such as the 1974 affirmative action plan, the 1977 report of the committee on equality for women in the Church of the Brethren, and 1981 guidelines for effecting equal opportunity and affirmative action. Project Equality also found employment policies and practices to be fair, open, and nondiscriminatory.

Although the report is general favorable regarding equal opportunity, it does recommend several steps to improve affirmative action. It first recommends that the affirmative action plan of 1974 be revised and updated to include:

1) Objectives for the level of participation of minorities and women for each job category.

2) The use of Project Equality as a means to validate the commitment of suppliers of goods and services.

3) An annual review of affirmative action efforts.

The study also recommends that training on equal opportunity be provided to managers and supervisors.

The study concludes that minorities are "not as well represented in the work force as they should be," and that the church may need to reach beyond its own membership to recruit and employ minorities for salaried staff positions. Of the 161 employees of the General Board, only 7 are minorities. Of the 90 women employed, 31 are at the professional level.

Search process set up for general secretary

The General Board's Executive Committee has outlined a search process for a new general secretary and hopes to fill the position by Annual Conference. The current general secretary, Robert M. Neff, resigned in January, effective June 30, to become president of Juniata College (see February, page 6).

The Executive Committee is serving as the search committee, and has named two additional members—Donald F. Durnbaugh, Annual Conference moderator, and Harold Bomberger, employed as a consultant. Bomberger is a former Annual Conference moderator, district executive, and General Board member. Chairing the search committee is Anita Smith Buckwalter.

The General Board met in executive session on March 1 to develop a profile of the kind of individual who will best serve the denomination in the position of general secretary. The search committee will use these results and other input from members of the denomination to determine the guidelines to be used in the screening and selection process.

The search committee decided that initially it will not, either individually or corporately, seek out, encourage, or serve as reference for any applicant.

Applications for the position must be postmarked by April 1. Screening and interviewing will take place in April and May, with a recommendation expected at the June 22 meeting of the General Board.

Those interested in being considered for the position should write to Anita Smith Buckwalter to request a packet of information. Letters of application, along with a resume, a list of references, and other documentation as suggested in the packet must be sent to Buckwalter at 322 Strathmore Rd., Lansing, MI 48910.

Any church members may give input to the committee by writing to Buckwalter at the address above.

MICAH Mission ends as new effort begins

The MICAH Mission, a General Board program of outreach ministries begun in 1981, has been phased out as the more expansive Adventure in Mission program moves into its place.

The former stewardship program grew directly out of the Goals for the '80s planning of Annual Conference and sought to apply the Micah 6:8-inspired goal statement on doing justice, loving tenderly, and walking humbly with God.

The campaign initially helped fund eight General Board projects in Africa and the US. The largest projects were health care in southern Sudan and new church development efforts in the US. Others were new church development in Nigeria, water resources development in four countries in Africa, expansion of Education For a Shared Ministry, strengthening the urban network, a partnership with Navajos at Lybrook, N. M., and Misión Mutua en las Américas, a partnership with the Christian Pentecostal Church of Cuba.

Funds were substantially increased to each of these projects, said Dale Minnich of the General Board's stewardship office. About $1.5 million total was raised through MICAH Mission direct gifts.

The greatest strength of the MICAH Mission, said Minnich, was the mission interpretation opportunity. Staff visited more than 150 churches and contacted more than 8,000 individuals during the four-year period. Out of this effort, 2,500 families made a financial commitment to the General Board.

"Adventure in Mission does not really replace MICAH Mission," said Minnich. "Adventure in Mission will be tackling stewardship of the entire church," with increased stewardship of money, time, and talent being emphasized in local church outreach, Bethany Seminary, and the districts.

Korean pastors visit General Offices

A group of 19 evangelical Korean pastors from around the US visited the General Offices in Elgin, Ill., and Bethany Theological Seminary, Oak Brook, Ill., December 11-12. The meeting was held to increase dialog between the Church of the Brethren and the pastors, each of whom heads an independent congregation that is seeking to affiliate with some denomination.

Highlights of the day at the Elgin offices included a worship service conducted in both Korean and English and a love feast. At Bethany, the Korean pastors attended classes and met with professors. They will continue discussions with the districts in which they are located.

Those who helped plan the Korean pastors' visit are pictured in the foreground: Dan Kim, Brethren pastor from California; Ralph McFadden, executive of Parish Ministries; John Park, contact person for the pastors; Irven Stern, co-executive in Pacific Southwest.

Hispanic ministries gain prominence

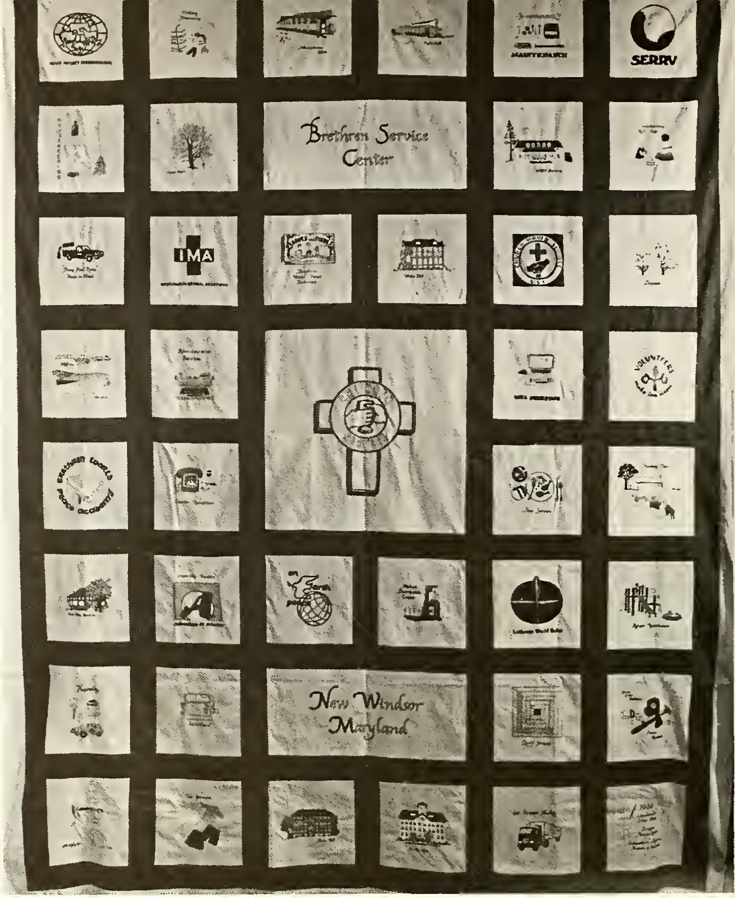
The Church of the Brethren is increasingly involved with Hispanic congregations, and this direction is reflected in a new objective to establish eight Hispanic new church development projects by the end of the decade. The existing General Board objective on new church development set a goal for 25 new projects, with only 3 specifically mentioned as Hispanic.

René Calderón, Parish Ministries staff for Hispanic ministries, lists the following new projects with which the Church of the Brethren is involved:

- The Lancaster Hispanic project, begun last fall by Atlantic Northeast District in partnership with the General Board. José and Carmen Reinoso are team pastors for one year.
- A fellowship in San Juan, Puerto Rico, which began meeting in 1984. John Forbes is pastor.
- Templo Evangélico, an anabaptist Hispanic church sponsored by the Mennonite Church, the General Conference Mennonite Church, and the Church of the Brethren, in South Bend, Ind.
- Cristo es la Verdad Iglesia de los Hermanos, a fellowship in east Los Angeles. The group worships in the same building as the Bella Vista congregation and was accepted as a fellowship by the district last October. José Jimenez is pastor.

Other Hispanic ministries begun earlier in the decade include:

- A multi-parish Hispanic ministry in Harrisburg, Pa., involving Harrisburg First Church of the Brethren and five other churches. The project does not necessarily aim to establish a Hispanic congregation, but rather seeks to provide a Hispanic person to become part of the community and help it work at solutions to various problems.
- Cristo es el Señor, Vega Baja, P. R., which in October will dedicate a new building that was built with major support from Shenandoah District, in partnership with the District of Florida and Puerto Rico and the General Board.
- Rio Prieto, P. R., which began in 1982 and has grown to maximum capacity. Under pastor Olga Serrano, the church is considering next steps.
- Cristo es la Respuesta church, Harrisburg, Pa., related to the Hispanic Mennonite Council of Churches and First Church of the Brethren.



Quilt celebrates New Windsor ministries

A unique Brethren Service Center quilt will be sold at the annual Mid-Atlantic District Disaster Relief Auction, to be held May 3 in New Windsor, Md.

Inspired by resident volunteer Ethel Hoover, the quilt's design is based on the Annual Conference quilt. The Brethren Service emblem is surrounded by 40 embroidered blocks depicting the center's programs, buildings, scenery, and even its founder, M. R. Zigler. Each block was designed by center resident Marcia Leiter, and the 25 embroiderers often represented their own departments.

Proceeds from the auction benefit the Church of the Brethren Emergency Disaster Fund. —Kathleen Achor

Kathleen Achor served 1984-85 as editorial assistant with MESSENGER.

Brethren dig deep for hunger appeal

In per-capita giving to Church World Service's Global Food Crisis appeal, Brethren exceeded by three-to-one the next three most generous denominations, according to calculations by Dale Minnich of the General Board's stewardship office. Per-capita giving for the Church of the Brethren was $3.30, followed by $1.21, $1.04, and $1.02 for the Presbyterian Church (USA), the Reformed Church in America, and the Christian Church (Disciples of Christ).

Other denominations whose per-capita giving was calculated are United Church of Christ ($.95), Moravian Church ($.53), American Baptist Churches ($.44), United Methodist Church ($.20), Episcopal Church ($.08), Cumberland Presbyterian Church ($.02), and Friends United Meeting ($.01).

Nicaragua, Colombia get disaster grants

Brethren disaster funds totaling $50,000 have been earmarked for Nicaragua, Colombia, Vietnam, and Afghanistan. The largest, a grant of $25,000 has been channeled through Church World Service to respond to refugees on the Atlantic coast of Nicaragua.

A grant of $10,000 has been made to assist victims of the volcanic eruption in Colombia. CWS has distributed blankets and water purification tablets, but the focus now will be on medium- and long-term rehabilitation projects such as the generation of employment, reconstruction of homes, care of orphans, and community projects. The government there stresses that emergency needs have been met.

Another allocation of $10,000 has been approved for CWS work in Vietnam, where two typhoons last fall caused flooding and major damage to homes, crops, hospitals, roads, canals, and dikes. The money will be used to purchase food, medicine, and mosquito nets.

The fourth grant, for $5,000, will provide food, clothing, medicine, educational materials, and agricultural assistance to displaced individuals inside Afghanistan. The funds will be administered by local ecumenical church representatives.

Weaver, Gibble resign from national staff

Clyde Weaver, director of marketing for Brethren Press, has announced his retirement, effective next December 31. He has spent most of his 17 years on staff selecting and marketing books and other resources for Brethren Press.

Among highlights of his career are representing the Protestant Church-owned Publishers Association, of which Brethren Press is a member, at three Moscow International Book Fairs. Out of these experiences, Brethren Press developed a book *What About the Russians?*, a compilation of essays on Christian approaches to US-Soviet conflict.

Weaver's interest in the Soviet Union will continue as he plans a career "helping US Christians be in dialog with Soviet Christians." He will work closely with New Call to Peacemaking at the 1987 book fair in Moscow.

Clyde Weaver

June Gibble

June Adams Gibble has resigned her position as Parish Ministries Commission staff for educational research and teacher training, effective March 1. She has been on an 18-month educational leave of absence to attend Bethany Theological Seminary, and will receive her degree in June.

Gibble plans to continue training for chaplaincy ministry. In September she begins a nine-month resident program at Alexian Brothers Medical Center, Elk Grove, Ill.

Multidrug therapy: a cure for leprosy

Roy Pfaltzgraff Sr., a former Church of the Brethren missionary in Nigeria who has been in the forefront of leprosy treatment, reports of a new regimen that can actually cure a victim of the disease. Pfaltzgraff is now program and training consultant for the American Leprosy Mission, based in New Jersey.

The treatment is a "revolution in the management of leprosy for both patient and staff," he says. It uses a combination of three drugs—dapsone, rifampicin, and clofazimine—where one was used before.

Formerly, people with severe leprosy expected to be on treatment for the rest of their lives. Under multidrug therapy, severe leprosy can usually be eliminated in three years. Because of this new approach, the World Health Organization has proposed that it is possible to eradicate leprosy by the year 2000.

The new regimen requires close supervision by medical personnel. "Our greatest challenge now is to find the resources to provide more medicine and trained staff," says the president of the American Leprosy Mission. The average cost for a cure is initially much higher than for other treatments, but overall costs have dropped because the multidrug therapy ends sooner.

Along with his wife, Violet, Pfaltzgraff was stationed in Nigeria for more than 35 years. Most of that time was spent working at the leprosarium near Garkida. The General Board gave control of the leprosarium to the Nigerian government in 1976 and is no longer directly involved in leprosy treatment or research.

Brethren, Mennonites plan worship event

Three anabaptist denominations will come together in May for a "Festival of Worship," designed to explore the meaning and practice of worship. Sponsored by the Church of the Brethren, the General Conference Mennonite Church, and the Mennonite Church, the conference is May 15-18 in Goshen, Ind.

Organizers have five purposes for the festival: to help people involved in leading worship to think biblically and theologically about worship; to provide training; to provide information and resources for congregational worship; to explore possibilities on the use of arts in worship; and to experience worship and praise God.

Thirty-three workshops cover various aspects of theology, organization, drama, graphic arts, music, and oral arts.

Keynote speaker for the festival is Don Hustad, professor of church music at Southern Baptist Theological Seminary in Louisville, Ky. Among other speakers are Myron Augsburger, Phyllis Carter, and Earle Fike Jr.

Additional information and registration forms are available from Bob Bowman, 1451 Dundee Ave., Elgin, IL 60120.

FPS canning program gets new lease on life

The work of Food Preservation Systems is continuing, following a contract between the General Board and Joel and Joan Jackson.

FPS, a canning program previously operated by the General Board under the direction of Joel Jackson, was terminated at the end of 1984 because of lack of funds. Under the new arrangement, the Jacksons will continue to provide spare parts and training for customers, as well as equipment and services for canning center start-up.

The warehouse, assembly operations, and canning center will continue to be at the New Windsor Service Center, though offices are now at a separate location in New Windsor.

Begun in 1980, FPS is a long-term community development project set in areas where preservation of home-grown or inexpensive food could help the community overcome long-term nutritional needs.

Valencourts working at theological school

J. Roy and Carol Valencourt (see August 1984, page 6) have been working since January 1985 at the Theological College of Northern Nigeria, after completing four months of Hausa language training and general orientation to Ekklesiyar 'Yanuwa a Nigeria (EYN—the Church of the Brethren in Nigeria).

One of his duties as full-time faculty member, says Roy, is to take special interest in, and partial responsibility for, the total life and welfare of all EYN students in the interdenominational student body. There are currently only 12 such students out of the total student body of 90.

"By God's grace we must find ways of helping more youth to make their way to TCNN so that EYN's leadership needs may be more fully satisfied," says Roy.

Carol's involvement in the college community began with helping in a sewing class in the women's school and expanded to teaching English and other courses in the theological education program.

In addition, says Roy, they "take opportunity to share our faith with younger brothers and sisters in the faith. We should like to present them with mature role models of a Christian's daily walk, and also of Christian marriage and family life."

Holderreads report on Sudan ministry

Kenneth and Elsie Holderread, who went in June 1984 to Sudan (see May 1984, page 7), have been working more than one year in an interim assignment in Gereif, near the capital city of Khartoum, because their original destination of Bentiu was unsafe. Still working with the Presbyterian Church in Sudan, their assignment now is to work at church leadership training with the Presbyterian Church in Sudan and other churches throughout the Khartoum area.

The ministry includes 1) helping establish a Theological Education by Extension (TEE) program in English, Arabic, and Nuer; 2) developing a crisis ministry seminar to be offered at various places throughout Sudan to help pastors deal with the war and famine; and 3) offering support and training to Presbyterian evangelists in the Khartoum area.

In their work with TEE they help William Anderson, a US Presbyterian, who operates the Gereif Bible Training School. The Holderreads began classes in English with 43 students, and have now expanded to 90 students. Courses are available in Arabic, and they are working on translating materials into Nuer.

Most of the students are southerners, who hope to return home after the conflict has ended. The Holderreads hope the TEE training will equip them to rebuild their home congregations, which are a minority in a Muslim society.

TEE has a broad impact, since each student carries leadership responsibility in local churches. "I see no limits as to how far it can expand," says Ken. "I believe TEE can and will be a significant influence in helping Christians and the church to spread Christ's vital message throughout the land."

The crisis ministry work is done with John Malou, an Episcopalian with the Sudan Council of Churches. In addition to the major crises of war and famine, church people also deal with problems such as language differences; tribal and cultural differences; poor health care, transportation, and food distribution; lack of funds; and education and training.

Ken also meets regularly with the five full-time "evangelists" in the Khartoum area. "Evangelists" in Sudan are assistant pastors, unordained people who handle the organizing, teaching, preaching, and pastoral care.

Pension Plan credits extra-high earnings

Members of the Church of the Brethren Pension Plan are hearing good news about earnings. For retired members, it's a permanent increase in their benefit. For non-retired members, it's an unusually high interest credit for 1985.

Retired members received a 5-percent lifetime increase, effective January 1. This amount is over and above the interest assumption rate for annuities, now set at 8 percent.

The 1985 year-end interest credit for all non-retired members was 19 percent. In anticipation of the January 1 change to market value accounting, the Pension Board decided the interest credit would be the year-end difference between the book value and the market value of the active lives portfolio.

"The unexpected size of the interest credit reflects the late summer/fall stock market rally," said Wilfred Nolen, executive secretary of the Pension Board. "In addition, the 29 percent takes into account substantial losses which resulted because we sold the long-term, low-yielding bonds in the investment portfolio."

Coordinator named for media education task

Ramona Raines Pence, of Port Republic, Va., has been appointed media education volunteer for the General Board. In this capacity she is available to assist districts and congregations in addressing such media concerns as violence and pornography.

The appointment follows recommendations drawn up by Annual Conference last year, in response to a query from West Marva District on violence and pornography in the media.

Certified as a Television Awareness Training leader, Pence has conducted more than 50 workshops and presentations on media in recent years. She is a teacher and a current delegate to Annual Conference Standing Committee.

In addition to responding to districts and congregations, Pence will:

—serve as a clearinghouse on matters of media advocacy and reform;

—encourage joint planning on media concerns in various program areas of the church;

—advance the conviction that the Brethren stance in such areas as peace, servanthood, and community stand in stark contrast to the dominant values portrayed by the media in general and much religious programing in general;

—nurture a corps of media awareness leaders, including persons from Television Awareness Training;

—keep abreast of current developments and resources on media reform;

—advocate a communications system that values customers, protects private and institutional interests, counters the trend toward monopoly control of media, and respects the guarantees of the First Amendment.

Ramona Pence may be contacted at her home, Hollowbrook Farm, P.O. Box 181, Port Republic, VA 24471. Tel. 703-234-8534. Or contact may be made with Howard Royer of the General Board Communication Team, which is funding and giving oversight to the media education program.

update

Marking history. A historical society in California has erected a monument in honor of the first settlers of Imperial Valley and the Church of the Brethren they built. Known as "the Old Dunkard Church," the church was founded in 1911 by the W. A. Van Horns, the L. M. Van Horns, and the W. F. Gilletts, who had pioneered from Arizona in 1900. The historical marker was unveiled November 16, six miles east of Holtville, Calif. A book on the history of the church and the three families will be published this year.

Farmers' forum. A dozen farmers, pastors, and others gathered at a meeting held by Atlantic Northeast district executive Earl K. Ziegler to discuss the issues of the farm crisis. Those attending gained better understanding of how the church can respond and learned of resource people who can assist farm families in planning their future.

Kudos. The Carroll County (Md.) edition of the *Baltimore Sun* in January announced a list of award-winners. The "Most Beneficent Award" went to "the untiring and mostly anonymous workers at the New Windsor Service Center, who sent out love and help to people in need in all parts of the world."

Names in the news. George W. Landis, 81, was honored for 50 years of ministry at the Atlantic Northeast district conference in October. He has been pastor of the Amwell (N. J.) congregation since 1946. . . . Wendell P. Flory, formerly pastor of the Easton (Md.) church, began January 1 as director of church relations at Bridgewater College. A graduate of Bridgewater, Bethany Seminary, and Yale University, he previously served the church as a missionary in China and India and as denominational staff in the foreign mission office. . . . J. E. Overholser celebrated his 100th birthday November 24 with special services at the Bradford (Ohio) church. . . . Mark A. Kurtz, co-partner of Kurtz Lens and Pen, Goshen, Ind., won third place in the 1985 photo competition sponsored by *Festival Quarterly* magazine. His winning black-and-white photo showed a Vietnamese family praying.

In print. Manchester College professor Neil Wollman has written *Working for Peace* (Impact Publishers), which deals with the application of psychological principles and techniques to the peace movement. Many of the contributors to the book are Manchester faculty and alumni. . . . John W. Cooper, dean for academic affairs at Bridgewater College, has written *The Theology of Freedom: The Legacy of Jacques Maritain and Reinhold Neibuhr* (Mercer University Press). The book is the first published attempt to compare the political philosophies of these key 20th-century thinkers, Neibuhr, a Protestant, and a Catholic contemporary, Maritain. . . . Brethren peacemakers Rufus D. Bowman and Dan West are included in the just-published *Dictionary of Modern Peace Leaders*, a 1,133-page volume compiled by a professor at the University of North Carolina. The Brethren write-ups are by Donald F. Durnbaugh and Kenneth I. Morse.

Time capsule. Four 1985 issues of MESSENGER were buried in a time capsule in Franklin Grove, Ill., as part of the Franklin Grove congregation's contribution to the town's sesquicentennial. The capsule will be opened in 2035, at the bicentennial celebration.

Messages of peace. Artist Jayne Baldwin, of the First Church of the Brethren, York, Pa., created the official gifts taken to the Middle East by a delegation of US church leaders, including Washington representative Leland Wilson. The delegation from the Middle East Task Force presented gifts to eight religious leaders and two political leaders. Each gift was a shadow-box frame with a painted sand dollar inside. A printed message read, "The sand dollar lives in coastal waters, whose seas are common to the nations of the world. The surface has openings that form a star, a reminder of the heavens and of the Deity beyond creation. When the sand dollar is opened, tiny doves are released to spread good will and peace."

Milestones. The South Bay (Redondo Beach, Calif.) congregation celebrated its 75th anniversary on January 19. . . . The Pasadena (Calif.) church held a mortgage-burning ceremony November 23.

Coming up. The annual Southeastern region roundtable at Bridgewater College is April 19-20. Guest speaker is Andy Murray, speaking on "The Spice of Life." For more information write Interdistrict Youth Cabinet, Box 75, Bridgewater College, Bridgewater, VA 22812.

Remembered. Byron P. Royer, 70, died January 1 in Martinsburg, Pa. He worked in post-war Germany with the Brethren Service Commission, as a pastor in Illinois, and as professor of pastoral psychology at Bethany Seminary. In April he will be awarded posthumously the 1986 Distinguished Contributions Award of the American Association of Pastoral Counselors. . . . Russell V. Bollinger, 84, died December 11 in North Manchester, Ind. He was dean of students at Manchester College from 1946 to 1968 and was a former chairman of the General Brotherhood Board. . . . Paul Flory, 75, a Manchester College graduate and Nobel Prize winner, died September 9. He pioneered in the field of polymer chemistry and was a professor emeritus at Stanford University. . . . Ralph Jelf, 70, formerly on the maintenance staff at the New Windsor Service Center and well known for his clowning and fiddle-playing, died January 13.

by J. Benton Rhoades

Fasting in Nicaragua

It was mid-June 1984. I was invited to breakfast at St. John's (Episcopal) Cathedral a few blocks from where I live in New York. I was told that Father Miguel d'Escoto, who is the foreign minister of Nicaragua and a Maryknoll priest, would be there. He was, along with some 12-15 of us invited from various churches and religious organizations in New York. The meeting began with a period of prayer.

Miguel d'Escoto had returned from a tour of all the capitals of Europe (except Sweden)—a trip that the US press and President Reagan termed "a visit to Moscow." He had also visited Washington. He was visibly encouraged and troubled in heart, both as a diplomat and as a minister of the gospel.

He told us that he and President Daniel Ortega found friendship in almost every country of Europe and Latin America. He considered the recent vote of the US Congress to give "humanitarian" aid to the counterrevolutionaries to be a signal of US declaration of war against his people and his country. He was seeking in the church and religious community for a moral response that would be in proportion to the sin and hypocrisy that we are all facing in the US-backed war in Central America.

D'Escoto also said he was expecting to return to his country the following day and to take leave from the Office of Foreign Affairs in order to spend three days "with fellow priests in reflection and prayer." We heard later that Father d'Escoto had decided to begin an indefinite period of fasting and prayer at a local Catholic church in Managua.

On hearing this about 25 to 30 of us met on July 10, this time in a small room at Riverside Church. I had just returned from Annual Conference in Phoenix. That day, among other things, we decided that a few of us would go, when possible, to Nicaragua to join in the fast. I left three days later. Though I was in Managua for only three days and nights, I cannot recall a more concentrated period of awakening and spiritual growth in all my life. These are my reflections.

I came back more conscious than ever before of the religious roots of the Nicaraguan people and the Nicaraguan revolution. Every day people came singly and in groups, the learned and the humble, to join Miguel d'Escoto in prayer. Some stayed for a few days. Many more were fasting in their own communities and churches all over the country. There, quietly in that stark parish hall, they shared the pain of lost loved ones who have been killed in recent months and days. Father d'Escoto, like a good pastor, listened and shared his strength and vision with each one—the vision of a world at peace.

I came back believing in the power of prayer and fasting when confronted with enormous violence and sin. Nicaraguans whom I have known in the "mass organizations" of farmers and women came during these days. This time we spoke of things that we had never felt free to speak to each other about before—our faith. We broke bread together in the holy mass each day (the only food that some of us ate).

I came back enriched by the community of those who fast and pray. Next to the room where Father Miguel was staying is a larger room where others were fasting, as I did. He encouraged joining for a time, then rotating with others. With me were a Sister of St. Joseph from Syracuse, a Nicaraguan poet of Jewish origins, an Argentine journalist, a Chilean lay woman, two campesinos from Rio Blanco who are now living in Esteli, far away from their farms because of the present violence.

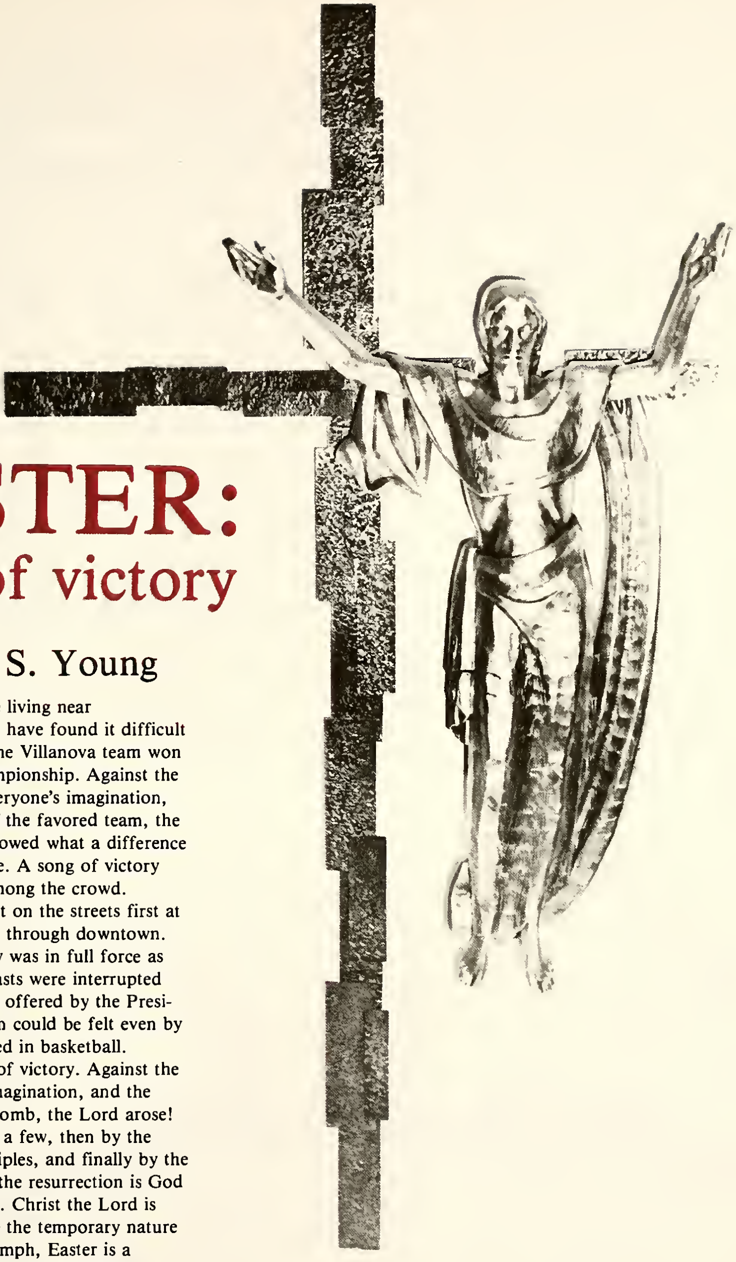
I came back hoping to find ways by which to mobilize some similar action in our own US society, especially in the religious communities here. For Miguel d'Escoto, the decision to fast and pray itself is bringing new clarity about methodologies for peacemaking—active ones. They were planning a panel discussion of theologians and grassroot Christian on "prophetism." That is the term Father d'Escoto has chosen for active nonviolence of the kind that springs from the Scriptures. It has presently taken the form of prayer and fasting in response to the US proxy war against the Nicaraguan people and their government.

I came back persuaded in my heart that the Nicaraguan revolution will not die nor go away. It appears God has chosen it to teach us some things about the gospel of justice and peace. It is also being purified by fire in these days. We can be thankful that Miguel d'Escoto is both a minister of the government and a minister of the gospel.

I came back thankful for the opportunity to be with the people of Nicaragua in this time of suffering and hope. On the last evening, seven more church people arrived from the States to join the fast. We met Father Miguel in his room first. He was visibly moved. Though his voice had been weak during the day, he became animated as he talked with us about alternative methods of struggle.

Now back at home and at work, I continue to pray and invite others to do the same. I pray for peace to come, for love to grow. I pray that the hypocrisy of our own government and violence everywhere will cease. I believe, with Miguel d'Escoto, that it is not ultimately the future of Nicaragua so much as it is the future of our country that is at stake—the soul of my country and my people. ☐

J. Benton Rhoades is a former Brethren missionary in Ecuador, now director of Agricultural Missions, National Council of Churches. He is a member of Riverside church in New York City.



EASTER:
Song of victory

by David S. Young

Last Easter, people living near Philadelphia would have found it difficult not to know that the Villanova team won the basketball championship. Against the published odds, everyone's imagination, and the strength of the favored team, the Villanova squad showed what a difference one point can make. A song of victory swelled up from among the crowd.

Throngs went out on the streets first at the university, then through downtown. The song of victory was in full force as regular TV broadcasts were interrupted for congratulations offered by the President. The jubilation could be felt even by people not interested in basketball.

Easter is a song of victory. Against the odds, everyone's imagination, and the strength of sealed tomb, the Lord arose! First discovered by a few, then by the wider circle of disciples, and finally by the world of that age, the resurrection is God announcing victory. Christ the Lord is risen today! Unlike the temporary nature of a basketball triumph, Easter is a timeless victory for all ages. We can discover that victory today.

The lessons of Easter are seen as we observe the women encounter the empty tomb. They are going to anoint the body as was their custom. They are a bit early in their timing, which may only indicate the frustrated feeling that this is all they can do given the turn of events. The stone

'Easter is God's confirmation of victory, and from that victory we can receive strength to face our present with sanity, maturity, and confidence.'

is a further symbol of their helplessness because this obstacle might prevent any gesture of respect.

Within these women we find the tension in daring to act against the odds. The undeniable power of doubts and negative voices can quickly creep up on all of us. What is the use? Why try? There is a stone there. People might even laugh at us. How do you answer voices that would question action when odds are against success? When the other team is the favored winner, how do you play for victory?

While hard to read because of the emotion involved, *Newsweek*'s article, "Yes, There's Life After Cancer" tells of a woman who discovered she had leukemia. She lives in face of fear, knowing the severity of treatment and realizing the new dimension of the finality of life. Facing the odds, this woman has begun building on faith and hope in order not to let the illness defeat her. She began to appreciate each day more, to take time with family, and to build in reprieves in her schedule. While living with illness, she demonstrates courage and carries on with a realistic view of death and life.

How much more are we faced with living in the face of fears and uncertainty? How often those grave stones can keep us from living and acting. Be it illness, nuclear cloud, or a defeating situation, does not the Christian life face the odds continuously? Living the Sermon on the Mount seems ridiculous, even foolhardy. Who dares turn a cheek or walk a second mile or live simply? Who dares take burial spices, much less agape love, when stones and all other hostile barriers of hatred in our world face us?

Could it be that some hidden spark of faith is what urged the women to arise? Without electronic alarm, beeper, or clock radio to awaken them, something urged the women to arise so early. They arose to honor—in whatever way remaining—the Christ for whom they lived. What a powerful force God's grace and love is within us to overcome the impediments, to give courage for a new day, and to make us conscious of the Presence!

To pray, says Quaker Douglas Steere, is to pay attention to the deepest thing we know, to expand our awareness, to make us awake to our finitude, awake to each relationship in which we stand and what it really means. "Prayer," he says, "intensifies us." The women, devout and in faith, certainly had their sensitivities intensified. In the same way, the resurrected Lord can nudge us even as we are still becoming conscious of his reality.

The discovery comes upon the women even as they hold the burial spices in hand, wondering how the stone can be rolled back. Upon seeing the stone no longer over the tomb, they enter. A young man is sitting there in a white robe. They are dumbfounded. "Do not be amazed; you seek Jesus of Nazareth, who was crucified. He has risen, he is not here; see the place where they laid him." This discovery is nothing less than total victory. The women stand on the threshold of a new age.

The empty tomb places this song of victory on our hearts. J. Louis Martyn says, "We are never closer to Easter than in that fearful, hopeful vulnerable mood in which we wait for God to move the stone which is too big for us." The song of victory sounds in our hearts as we sense the awe and mystery, as we change our mission from offering burial rites to carrying Easter hope.

The message itself is a real confirmation of Mark's entire Gospel. The possessed are liberated; the sick are healed; the hungry are fed; the empty are filled. The drama of God is larger than the forces of death in whatever form they take. Easter means death itself is vanquished.

That song of victory can be a very real part of each of us. Victory can be carried into any moment of despair or worry. Victory can be carried into any brokenness. Victory can be carried into long hours of labor. Victory can be carried into times that require patience or decisive action. Be that cancer, war, cruel hunger, personal anguish, the strength of faith can be a song, even if only dim at times.

Easter is God's confirmation of victory, and from that victory we can receive strength to face our present with sanity, maturity, and confidence. God's activity is at work even when gloom is all around.

The women receive the commission. "But go, tell his disciples and Peter that he is going before you to Galilee; there you will see him, as he told you." Their mission is to go and tell. Surely people like Peter who so struggled with faithfulness will want to know. The promise to the disciples, in fact, is that they will see him. No wonder the women go in trembling and astonishment.

The challenge and comfort of that message are part of the song. The challenge will be in meeting the risen Lord and to live our lives in tune with the song. All musical instruments must be kept in tune to be effective. Is not the Christian life adjusting ourselves repeatedly to the tune? The more seasoned the Christian, the more quickly we should know when we are out of tune or when we have not kept in practice. The challenge is to be open to Christ wherever we meet him. That keeps us growing in his will.

The comfort is in the victory. To live in God's grace and in God's love is to affirm that love is stronger than hate, faith is stronger than doubt, and peace is a more challenging ideal than warfare. The fear of defeat is replaced with the awe in joy. Saints, according to 19th-century British theologian Von Hugel, not only have heroic virtue, but have joy, abandoned, reckless, uncalculating joy, that must shine through.

That joy may at first be a quiet melody, then a chorus, and, yes, even an orchestra filling the house. For this song is participation in ultimate victory, the cosmic music which the writer of Revelation and later Handel in his "Messiah" proclaims so beautifully.

> *The kingdom of the world has become*
> *the kingdom of our Lord*
> *and of his Christ.*
> *and he shall reign forever and ever. . . .*
> *Hallelujah!* ☐

David S. Young is pastor of Mingo Church of the Brethren, Royersford, Pa.

Psalm of Passover

by Mark Mitchell

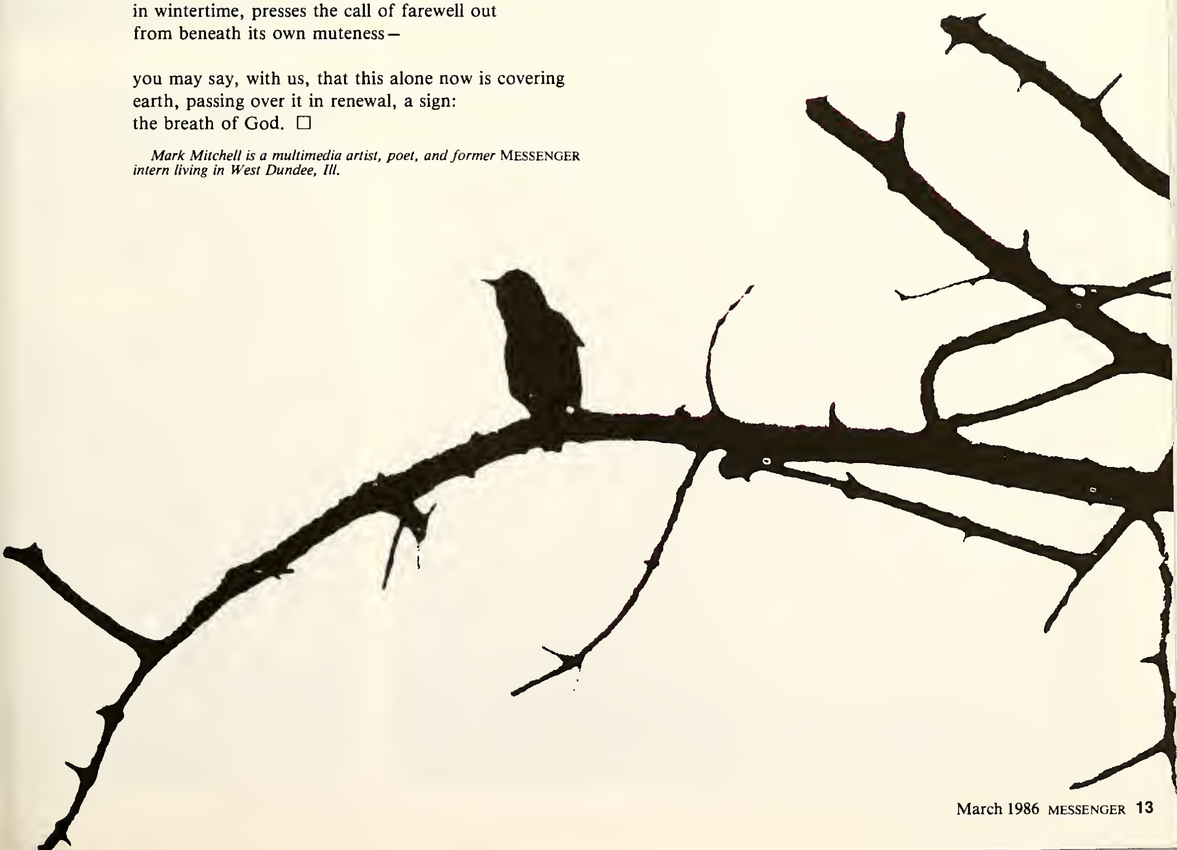
These last weeks of winter end
the silent time of leafless branch
and barren ground.
What covers the fields of dead, swaying grasses
is not waist-deep snow—at last—but the wind
covering with movement,
with hidden motion, the land.

Into dark woods, the wind
goes where old maple trunks rub
and bend swaying, until
they rock slowly to a stop—
the winds passing beyond, moaning.
Stillness drops out of the air then and lands heavily—
with weight of sorrow and of mourning.

They were there but didn't hear.
They were watching only and there
has never been anything to see. An only prayer
is made: that you might hear. Wherever the wind—
that unseen passing—that shiver of life outside
in wintertime, presses the call of farewell out
from beneath its own muteness—

you may say, with us, that this alone now is covering
earth, passing over it in renewal, a sign:
the breath of God. ☐

Mark Mitchell is a multimedia artist, poet, and former MESSENGER *intern living in West Dundee, Ill.*



Mary Lahman Sollenberger:
It's her Thai that binds

Mary's mastering of the Thai language during a Peace Corps stint in Thailand enabled her to be of inestimable value when Annville decided to sponsor a large refugee family.

by Nancy Kettering Frye

Can the daughter of an Illinois Brethren farm family find happiness in the remote and rugged hills of northern Thailand? Or, for that matter, in the insulated and fertile Lebanon Valley of Pennsylvania? For Mary Lahman Sollenberger, the answer is "Yes," for she unflinchingly acknowledges that God—not she—is in charge of her life.

Mary grew up with firsthand experience of the larger world as "community." Her parents, Robin and Jeanette Lahman, active in the Franklin Grove (Ill.) Church of the Brethren, were involved with exchange students from many neighborhoods in the world community—India, Chile, Japan, and Ecuador.

"While our family did its part to be generous and show them our ways," Mary remembers, "the students were not completely accepted by the community."

After earning a degree in home economics, Mary joined the Peace Corps, serving two years in Thailand (1977-1979). There she mastered a working knowledge of the 44-character Thai language, "a singsong language with four different vowel intonations." Her assignment involved teaching vegetable gardening, nutrition, and hygiene to farm women and youth clubs in a 20-county region surrounding Chiang Mai, Thailand's second largest city.

Mary's memories of the "cultural shock" inherent in such a drastic uprooting remain vivid. "For the first 10 weeks, we (the 20 Peace Corps volunteers) lived in the small village of Singburi—very remote! Each of us lived with a different family. There was no plumbing. Food was cooked on open charcoal-pot fires in the kitchen. During those first 10 weeks, I had no idea what they were saying!"

Travel to language classes was a lesson in itself. "We used 'public transportation'—pickup trucks with seats on the back. We traveled with the chickens and the goats and the people going to market," Mary explains.

With her subsequent assignment to Chiang Mai, sometimes called the "Rose of the North," life became "a little more civilized," Mary recalls, "plumbing, gas burner, refrigerator, and a motorcycle!"

In contrast to her perception of limited acceptance of exchange students in America, Mary soon felt completely accepted by the Thai people. "They called me 'daughter.' They brought me food at night. They invited me to share in their religious (Buddhist) holidays. They were so good about speaking slowly, and anyone who *could* speak a little English, would."

In 1980, Mary married David Sollenberger, whom she had met at Manchester College in Indiana. The couple settled in the picturesque Lebanon Valley, within easy driving distance of Dave's home congregation, the Annville (Pa.) Church of the Brethren.

In 1981, the Annville Council of Churches decided to sponsor a 13-member Cambodian family. And, since she spoke the language, Mary naturally began to get involved.

Bit by bit, others in the Annville congregation began to get involved too, both personally and collectively. Now, according to James W. Tyler, pastor there for the past decade, 16 Cambodians have been baptized and about 30 attend regularly.

Cambodians seem to feel at home there. At a recent Rally Day-Homecoming Dinner, Jim Tyler happily noted Cambodians bringing their traditional spicy rice dishes to be served along with the more bland Pennsylvania German fare, symbolic of the mutual enrichment offered by the integration of these two very different cultures.

Mary teaches a Sunday school class for Cambodian adults, using the Thai language. Cambodian teens, "a difficult age to mainstream, since they've missed the formative years," are taught by Dale Kreider, using English.

Of particular concern to both Mary and Dave are these teens who came as 10- to 12-year-old refugees. For this group, the Sollenbergers try to provide "something extra"—social events, field trips, and visits to their home. "We hope to steer them away from the all-too-available gambling, drinking, and other bad influences so accessible in the poorer neighborhoods where many Cambodians are living," Mary explains.

Mary frequently visits in the Cambodian homes, empathizing particularly with the women's feelings of isolation. "Houses here are made for winter weather, of course. Over there, the windows are kept open, so they can yell back and forth regularly!" says Mary. "I know they miss going to market every morning and gathering at the wells to draw water. They always enjoyed gardening and fishing

together, too. Here, they get such a 'shut-in' feeling."

Mary also takes her Cambodian friends to medical, dental, and school appointments. Their daily lives are bound together by countless cords of love. "Lots of times, people come up to me and ask, 'Why are you doing this?' In my heart, I feel such an obligation to these people. Looking back, I can see the direction God sent me through the Peace Corps—to be helped, accepted, and loved by the Third World, so I could come back here and return the love that was first given to me." ☐

Nancy Kettering Frye, a freelance writer from Lebanon, Pa., was raised in the Annville (Pa.) Church of the Brethren.

Each Monday evening Mary and her husband, Dave, give time at the Lebanon Adult Education Center, tutoring Cambodian young people. They encourage the youngsters to go on to college. Without higher education the new Americans almost automatically gravitate toward menial, low-paying jobs, public assistance, or crime. **Left and lower left:** *Mary tutors Kanh Mee, while Dave gives Nhick Mongkon homework assistance.* **Below:** *Mary, using her Thai language skills, teaches a special Sunday school class for adult Cambodians at the Annville church. Yun Cheam reads the scripture for this class.*

by Ronald D. Petry

Guidelines for gifts

September 18, 1984. (To myself) Today's mail. A box full of it. More of the same. Advertisements. Some religious entrepreneur pushing a "new, creative, program designed for your church." Intercom buzz. Secretary: "Can you see Mr. Fasnacht now?" (15 minutes later.) Well, back to the mail. Hmmmm. Here's one from Attorney Hancock. Wonder what it's all about? Must be important. It came by certified mail. Let's see. Several pages but no letter. Oh! Wait a minute! It's a copy of a will. Amy Blough's. The church is included as a beneficiary. Well, I wonder what this will mean . . .

That's how it all began. By the time the last word was in, the total bequest from Amy's estate came to approximately $80,000. What a powerful way to continue a lifetime of Christian service!

But who was this Amy Blough? She had lived in Sebring for many years, having been married to J.M. Blough, an active minister in the Sebring Church in the 1950s and '60s and a longtime missionary to India.

I first learned to know Amy in 1979. She was as regular an attender at church services as anybody I have known. It seemed that she was there whenever anything was going on. Not only that, she was there early. Always eager and inquisitive. But she was getting along in years. Her pace was slower when she walked. Her memory for recent events was slipping and she knew it. So what did she do about it? She carried a notebook and pencil with which she made careful notes, to keep everything straight.

During the week she often walked the short distance from The Palms Manor, where she lived, to the church building around the corner. If she and I happened to meet in the hall or foyer, I would greet her and she would respond. But then she would look at me with a slightly puzzled expression and say, "Now . . . let me see. Who are you?"

"I am your pastor, Amy."

"Oh, yes. You're the pastor. Now what is your name?"

"My name is Pastor Petry" (as she took her pencil in hand and started to write).

"Well, now, we have Bible study tonight, is that right?"

"No, that will be tomorrow night."

It was not long before Amy Blough's declining health necessitated her entering the Palms Health Care Center. There she received the kind of loving care all of us might wish for ourselves and for all who are dear to us. But as the weeks passed into months, she became more feeble and less able to communicate.

Finally, at age 92, "graduation day" arrived. It was September 1, 1984. Members of her church family and friends gathered several days later to celebrate her devotion to the church. We shared the meaning of her life for us. We smiled and wept. We commended her spirit to the One who cares for all.

Amy Blough's life was invested in the church. Her will provided a generous bequest for the congregation of which she had been a member for 28 years. Many of us were surprised at the sizable amount of the church's share. Her frugal living and careful handling of her resources made it possible for her to continue a strong witness to her faith even in death.

Perhaps you are thinking, "What a lucky break for that church! It would be great to learn that someone had left *our* church a tidy sum like that." Well, it *was* a blessing, and one for which we all gave thanks. But it was one for which other agencies of the church could join us in giving thanks.

Although the bequest was to the Sebring church, the congregation had had enough foresight to establish a policy for the handling of undesignated bequests. Without it, the temptation would have been to apply the entire amount to local needs. But the church that Amy loved is not confined to this south-central Florida town. And I am pleased that we could share her generosity with others.

Our policy stipulates that undesignated bequests up to $5,000 may be used in the local church. Amounts over $5,000 are to be divided, with half going to local program and half to five Church of the Brethren related agencies. The 50 percent of the bequest for outreach ministries is to be distributed on a specific percentage basis.

What a pleasure it was to write letters to colleagues in college, district, General Board, seminary, and retirement home ministries, advising them of the bequest we had received. But it was a further joy to inform them how our congregation's policy on bequests would benefit the several institutions they represent.

The support made possible by the combination of Amy Blough's bequest and our congregation's policy was *in addition* to our planned annual giving for those five agencies. In other words, the bequest was not utilized to meet the congregation's budget obligations. That could have been a temptation had there not been a policy which expressly forbids it.

So you think it unlikely that your church will receive notice of a large bequest? Perhaps. But rather than taking a chance, why not be prepared? Start the process of developing a policy that will provide guidelines for your congregation if such a notice should come. The number of Amy Bloughs among us may be larger than anyone would guess. ☐

Ronald D. Petry is pastor of Sebring (Fla.) Church of the Brethren.

Small talk

by Kathy Kline

He's alive!

I am the resurrection and the life. Whoever believes in me will live, even though he dies.
John 11:25

Easter is considered the most important Christian "Holy Day." We celebrate Jesus' birth at Christmas, but on Easter we celebrate his *resurrection* or being raised from the dead.

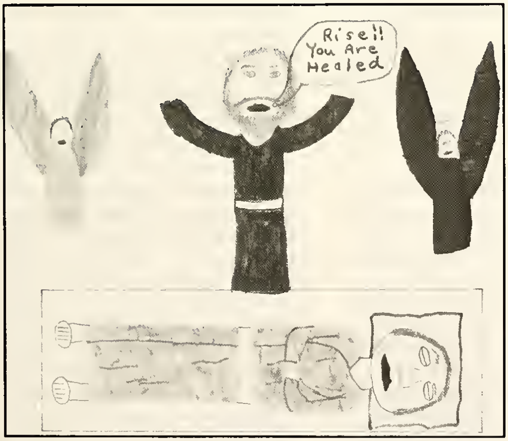
In Matthew 26:36-42 Jesus prayed that he not have to die, but he ended his prayer with "not what I want, but what you want." Jesus left the decision with God but was willing to accept whatever happened.

The next time you pray for something try to remember to leave the decision with God, and accept whatever the answer may be.

Jesus the life-giver

Jesus was not the first to be raised from the dead. He performed this miracle himself when he raised Lazarus. He also kept many people from dying through his acts of healing.

In the drawing below Jesus is shown healing a sick person.



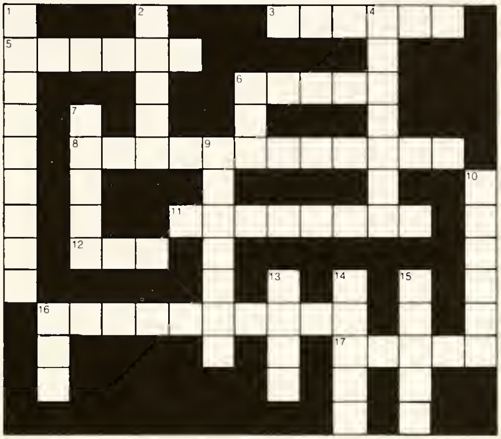
Jim Osborne
Codorus, Pa.

Greg Shaffer
Spring Grove, Pa.

Answer to crossword on page 26

It's puzzling!

Complete the crossword puzzle below. All Bible references are in the Today's English Version (Good News Bible). You may want to read the Easter story in any of the Gospels (Matthew, Mark, Luke, John) before you do the puzzle.



ACROSS

3. Disciple who doubted that Jesus rose from the dead (John 20:24)
5. Holiday we celebrate on the day Jesus rose from the dead.
6. Disciple who betrayed Jesus (Matthew 26:49)
8. What we call Jesus' rising from the dead (Acts 1:21)
11. Place where Jesus was crucified (John 19:17)
12. Jesus was the _ _ _ of God (Mark 14:61)
16. Garden where Jesus prayed (Matthew 26:36)
17. Jesus rose from the dead after _ _ _ _ _ days (Mark 8:31)

DOWN

1. City that Jesus entered triumphantly on Palm Sunday (Luke 19:28)
2. The Son of God (Mark 14:61)
4. Title given to Jesus meaning "deliverer" (Matthew 16:16)
6. Small container used to hold spices for burial
7. Jesus was nailed to a _ _ _ _ _. It is now a symbol of Christianity. (Matthew 27:35)
9. It crowed after Peter denied Jesus three times (John 18:27)
10. The Governor of Judea who ordered Jesus to be crucified (John 19:16)
13. People cut branches from this tree to lay on the road when Jesus entered Jerusalem (John 12:13)
14. Disciple who denied Jesus three times (Luke 22:34)
15. The drug mixed with wine that was offered to Jesus before he was crucified (Mark 15:23)
16. The creator of all things

Small Talk is a monthly page for displaying children's art and writing, and to suggest ideas for fun. All children are encouraged to take part. Send your items to Kathy Kline, c/o Brethren Press, 1451 Dundee Ave., Elgin, IL 60120. All art work becomes the property of Messenger magazine.

Who are the Brethren of 1986?

The Brethren peace puzzle

by Carl Bowman

In 1970, at the height of the Vietnam War, the Church of the Brethren boldly reaffirmed its historic opposition to war and the use of other military force by officially proclaiming that "All war is sin. We, therefore, cannot encourage, engage in, or willingly profit from armed conflict at home or abroad. We cannot, in the event of war, accept military service or support the military machine in any capacity." This resolute rejection of war in any form may be viewed as half, but only half, of the Brethren peace position.

The other half, expressed in the same Annual Conference statement, says, "The church itself respects the right of the individual conscience within its membership and has never set up an authoritative creed. . . . We recognize that some feel obligated to render full or noncombative military service and we respect all who make such a decision." Curiously, we maintain a "hard line" against war on the one hand, while on the other we respect those who decide to engage in warfare. These two sides of our official peace position form one part of the 1980s "Brethren peace puzzle."

Let us try to fit together the pieces. If a member, after careful soul-searching and reflection, feels led to a position of military service, what does it mean for the Church of the Brethren to "respect" him? Can the Brethren respect that person while still proclaiming that his military involvement is sin? What kind of respect is this? Given its position that all war is sin, can the Church of the Brethren respect a person's decision to participate in war? Or perhaps we respect the person, but not the decision to sin? What a confusing picture!

Throughout 1986 Carl Bowman will be revealing the results of a survey he made in a study he is doing on the character of the Church of the Brethren today. He bases his percentages on the 990 responses he received from Brethren across the denomination. Accompanying his January installment was an article that explains his study further.

Does the Brethren position of freedom of individual conscience make it difficult for pastors and lay persons to confront a brother or sister who enlists in the armed forces? Perhaps the practical impact of our position of toleration is that greater and greater numbers of military participants are accepted into the church membership, until the average church member begins to wonder whether "all war is sin" after all.

So, there is at least a small tension within our denomination's uncompromised assertion that "all war is sin" and its acceptance and respect for those who support the armed forces. However, this tension is minor in comparison with the chasm separating official Brethren condemnations of war from the attitudes of the general membership. The following data elaborate this disturbing reality.

"If you were 20 years old and faced with a military draft, what position would you take?"

Response	**Brethren**	**Mennonite**
Would engage in either combatant or noncombatant military service	61%	18%
Would enter alternative service	34%	50%

Only one-third (34 percent) of today's Brethren believe that "it is wrong to help in any war by fighting." In fact, 32 percent of Brethren males actually served in the armed forces, and 72 percent of all Brethren have family members who have served in the military.

Probably the best measure of personal opposition to military service is a church member's response to the question, "If you were 20 years old and faced with a military draft, what position would you take?" In response to this question, one-third of today's Brethren say they would enroll in regular military service. Almost another third (29 percent) would go into noncombatant military service. The remaining 39 percent say that they would either go into alternative service (34 percent); register, but refuse service (3 per cent); or refuse to register (1 percent).

How does this compare with other "peace" churches? Kauffman and Harder's landmark study of Mennonites (1975) reveals that only 5 percent of Mennonites would accept regular, combatant military service. They would be much more likely than members of the Church of the Brethren to avoid the armed services altogether, with 71 percent of the membership saying they would opt for alternative service. The following table summarizes the difference between Brethren and Mennonite attitudes toward military service.

Though there still remains a minority of Brethren who would not accept military service of any form, we must conclude that the *average* Brethren member in the 1980s doesn't see participation in the armed services as something to be avoided. This contrasts dramatically with the stand of pre-20th-century Brethren.

Of course this reality has been unfolding for some time. During World War I some Brethren began to serve in the armed forces in a noncombatant role. By World War II, more than half of our young men accepted a regular combatant role in the military. And what would World War III bring? The data I have presented suggest that the bulk of today's Brethren would support such a war if called upon by their country.

These findings expose the Brethren peace position as an even more complete puzzle. Though official denominational pronouncements against war and the military remain relatively strong, the grassroots membership is divided on the issue of military service. Many have accepted the American majority opinion that one should fight for one's country when called upon by civil authorities. The members of today's Church of the Brethren provide nothing approaching a uniform witness against the use of military force. How long can the Church of the Brethren, as a denomination, maintain an official position against war that is not embraced by a majority of its members? ☐

Carl Bowman is a member of the Bridgewater (Va.) Church of the Brethren, currently teaching sociology at Elizabethtown (Pa.) College. His study of the Brethren is part of his ongoing doctoral research at the University of Virginia.

Three things we live by

by I. W. Moomaw

It is for us to live in a troubled world. Famine, terrorism, and oppression stalk the earth as never before. We need secure values to live by. In Isaiah 38:16, there are five words that start us thinking. King Hezekiah, seriously ill and depressed, received a vision of recovery. He then declared: "By these things we live." He did not name the things we live by, but the Scriptures provide clear guidelines for piloting life at a time like this. May I suggest three.

First, we live by faith—faith in God, faith in others, and faith in ourselves. Our Lord commended people of faith and warned those of little faith. Paul wrote: "We walk by faith." But there are more recent examples.

When I was on a field trip to Sierra Leone, West Africa, friends there said: "You must not leave until you see the freedom tree." Freedom tree, I wondered. We went to the harbor of Freetown and there in a little park was a well-preserved tamarind tree. Nearby was a large flat rock. They told me the story. In the days of the slave trade, buyers would stand under the tree and bid. African young men and women in chains would stand on the rock to be auctioned off and shipped out on the waiting slave boats. The tree is preserved as a reminder of those dark days.

I stood with bowed head as I recalled the faith of David Livingstone, British physician and missionary explorer who did so much to end the slave trade. He declared: "In a civilized world slavery must end. Only faith and the power of the gospel can do that as Africans become teachers, ministers, and statesmen in their own right." So he trudged through swamps and forests in south-central Africa, studying the language and culture of the Africans as a basis for applying the gospel of faith and liberation. Once when there was no word from Livingstone back in London for many months, journalist-explorer Henry M. Stanley was sent to search for him. After long months Stanley found his man and asked his classic question, "Dr. Livingstone, I presume?" Livingstone, weakened by fever and fatigue, replied, "By faith and God's grace I am David Livingstone."

Thanks to the faith of Livingstone, and others, Africa is no longer the "Dark Continent." Livingstone's teachers, ministers, and statesmen are coming forward. While parts of Africa are grossly misgoverned today, the church there is advancing more rapidly than in any other part of the world.

Or, we may look to our own lives. How many of us have been sustained by faith in times of grief and fear, or healed from illness by prayers of faith and confidence in medical science! As we view the lives of those who live by faith, we can only conclude that faith is a secure chain that anchors us to the limitless resources of God.

Second, we live by hope. The darkest hour of life comes when someone gives up hope. Our Lord knew this when he said to his followers: "In the world you have tribulation; but be of good cheer, I have overcome the world."

We are all inspired by people who live by hope. For example, during my early years as a Brethren missionary, in India, we had a neighbor who suffered from leprosy. Although there was then no cure for leprosy, he did not lose hope. Once he made powder from sun-dried brick to sprinkle on his sores. At another time he applied buttermilk.

During those years at the Vellore Medical College in South Africa, Paul

Brand and others elsewhere were working in hope to find a treatment for leprosy. God blessed those efforts. Later when I visited Nigeria I met our Roy Pfaltzgraff Sr., who had gone to South India and studied leprosy treatment with Brand. As we walked through the hospital, the patients crowded around us showing how they were being treated for leprosy by surgery and medicine. What don't we owe to people who live by hope!

Hope gives us an enduring quality to life. I was once told by a veteran blacksmith that he could tell something about the age of an anvil by its ring under the blows of the hammer. A newly forged anvil has a rather sharp ring. Later, after years of vibration under the hammer, the anvil develops a deeper, mellow tone. We all have our trials and burdens. We can give up in despair or, like the anvil, we can develop a deep and noble response to the demands of life.

Third, we live by caring—relating helpfully to the lives of others. In the book of Proverbs we read: "A cheerful heart is a good medicine." We might paraphrase that and say, "A *caring* heart is a good medicine." When Jesus began his work he declared his missions—"good news to the poor, release for the captives, and recovery of sight to the blind." His life was a journey of caring.

Ours is a world of acute human need. Never before have so many of God's people been hungry, homeless, and oppressed. Never before has there been such need for caring of large dimensions. There is no easy answer to the ills of our time but there is much that we can do.

—First, we can begin where we are. A kind word, a helping hand, or a letter of appreciation can do much.

—We can support church programs designed to alleviate suffering and deal with its causes. World peace can be achieved not by dealing with it in the abstract but by working to remove any causes of violence in our homes, neighborhoods, and the world-at-large.

—Let the church accept more boldly its biblical mandate for justice and land stewardship. Greed for land causes much of the poverty and violence in our world. The Old Testament provides our clearest blueprint for land reform. Yet we remain silent or passive and leave that to the Communists and the land-grabbers. In his book *Markings*, Dag Hammarskjold said that "the road to sanctification passes through the world of action." The prophets of old declared boldly that it is not God's will that a few should live in idleness and luxury while the masses are condemned to a life of deprivation.

—We can urge our government to update our foreign policy, especially in areas of poverty and denial of human rights. From our urban ghettos and farm labor camps to the plantations of the Philippines, millions of long-oppressed people are awakening and pleading for justice. They ask not political power or luxury—only some land to till, and work to do.

As a nation we do well in many respects. When disaster strikes, our relief planes are among the first to arrive. However, in areas of political unrest we tend to side with dictators or oppressors and view the peasants as troublemakers or "Communists." In such efforts to stop the spread of communism we alienate the millions who basically wish to be our friends.

In Chile, for example, the duly elected president, Allende, promised land reform and regulation of the copper mines owned largely by the United States. Fearing economic loss, our Central Intelligence Agency joined with the landed minority to overthrow Allende. The result has been 11 years under the heel of military dictator Pinochet. Some 3,000 of the people who cried out for justice have been killed or imprisoned.

In Cuba, with our capital interests in the sugar industry, we supported Batista against the peasants in quest of land and fair employment. That opened the way for the Marxist revolution. In Vietnam we picked up the outdated French colonial policy and fought against a people who wished to be our friends. The tragic result there is only too well known. We fail to realize that the masses in quest for justice and some land could be the best defense for democracy and freedom.

We are making the same mistake in Central America. The basic issue there is not communism versus democracy. Rather the people have determined to end a feudalistic land system that dates back to the Spanish invasion. In Nicaragua, the country that suffered 40 years under the Somoza yoke that we supported, the hour is late. With justice long denied, Marxism has come in and at the price of democratic freedom, land reform, education, public health, and farmers' cooperatives are inching forward. Our covert military aid to the contras, whose leaders are largely of the old Somoza national guard, reflects us as supporting terrorism, and costs us the respect of intelligent world opinion. We should now update our foreign policy there to one of caring for the millions, and lend our moral support with astute diplomacy to the Contadora nations.

There is power in a policy of caring. That is well portrayed in the film "Ben Hur," based on the book by that name. Once when in Delhi, India, I went to see the film. It was shown in a large theater where some 90 percent of the people were Hindus and Moslems. In the key scene, the Roman soldiers on horseback are leading a young captive toward Rome, there to become a galley slave. The captive's hands are tied behind his back. On the desert they come to a well. The soldiers dismount, drink, and water their horses. The captive falls to his knees from exhaustion and begs for water. A soldier in an attitude of scorn tosses a dipper of water on the ground before him. He tries in vain to lap up some of it.

Just then on the right side of the screen we see a strong arm sawing wood. It is the arm of the Carpenter of Galilee. The arm slowly moves across the screen, takes a dipper of water, and lifts it to the lips of the captive. The soldiers look on in wonder. The sword on one drops to the ground. Another extends a hand to the captive, lifts him to his feet, and motions to a place on the horse beside him.

I wondered how the audience, mostly Moslems and Hindus, would respond to such a presence of Christ. I did not need to wait long. Soon down in the front rows some stood, then more and more, until almost the whole audience stood on silent tribute to the arm of caring, extended by the Carpenter of Galilee. People do respond to the spirit of caring. There is a power here which, if widely employed, can lead forward to the world of caring that God desires for all humankind. ☐

I. W. Moomaw, a former India missionary, was executive secretary for Agricultural Missions for 18 years. He is a member of the Sebring (Fla.) Church of the Brethren.

Listening to the Word

Treasures in heaven

by Chalmer Faw

"Do not lay up for yourselves treasures on earth . . . but lay up for yourselves treasures in heaven" (Matt. 6:19f). "For your reward is great in heaven" (Matt. 5:12).

Contrary to some modern educational theories, Jesus did not hesitate to offer rewards. In fact, a great deal of his teaching was predicated on the promise of great rewards or treasures in heaven. What did he mean by them and what are they to consist of? Let us listen.

In this verse, the first thing we are told about the "treasures" is that, in contrast to possessions on earth, there is no danger of deterioration (moth and rust consuming) or of loss (thieves breaking in and stealing). They will be absolutely imperishable.

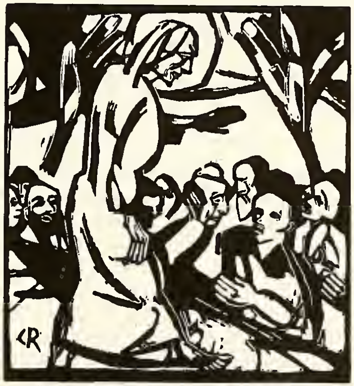
But we are not told just what those treasures are, so we must seek further. Jesus says much more about "rewards," and we must look among those passages for more light.

All the beatitudes, both in Matthew's version and in Luke's, mention rewards. In all cases they are *fulfillments*. Those who mourn will be comforted, those who hunger and thirst will be filled, and so on. Often this will involve a great *reversal*: those who weep now, will laugh then (Luke 6:25a). In other words, the treasures or rewards in the future will make up for the sufferings and losses of the present. Incomplete blessings will be made full and hardships and curses turned to real blessings.

A striking example of this latter is found in Matthew 5:12, where those falsely accused and reviled for Christ's sake in this life are to "rejoice and be exceeding glad" (the Greek word means "be overjoyed or shout for joy"). Great is their reward in heaven. It is a compensatory reversal of the highest order.

Even more exciting, however, are the implications of the several cases in which people are spoken of as having "already received" or used up their reward. In Matthew 6:1f, for example, those who practice their piety before *to be seen of them* are said to "have no reward from your Father who is in heaven." Those who do this in the giving of alms, Jesus says, "have already received their reward." By implication, then, those who are unostentatious in their devotions have a reward waiting for them, either in this life or the next.

Treasures in heaven are the thanks and the satisfaction that we never received and did not use up in this life. Something done for an ungrateful person, unappreciated attempts at bringing peace and love, times we were misunderstood or thoughtlessly maligned, acts of sacrifice for which we were never paid or on which we took a loss—this is the earthly stuff from which heavenly treasures derive.



"Sermon on the Mount" by Christian Rohlfs

This understanding of reward in heaven may help us see how we ever get paid back for turning the other cheek, loving our enemies, offering our coat and even our last shred of clothing to one who has forcefully seized our outer garment, giving to every one who begs of us and lending without ever asking back (Luke 6:27-35). Said Jesus at the conclusion, "And your reward will be great and you will be sons of the Most High." In short, our "treasure in heaven" will be our transformation into Godlikeness and the enjoyment of fellowship with him forever.

A most enlightening example of this teaching on reward is that of Jesus in Luke 14:12-14 where the Pharisaic host of the occasion is told that when he gives a dinner he ought *not* invite his friends and relatives because they could pay him back by inviting him in return. Rather, he should invite the poor and handicapped because they could not repay him. Instead, said Jesus, "you will be repaid at the resurrection of the just." There it is. Do the right and loving things in this life without hope of repayment, help those who are truly needy, and let the chips fall where they may. Having counted on no reward you shall have treasures in heaven.

This may help us with a problem which we no doubt have regarding motive. Should we do good for the *reward* we shall ultimately receive? No. Love must always be genuine. Look at the love that Jesus had for people. Was he thinking of the reward for himself as his heart went out to the sick and the sinful? Reward is the *byproduct* of love, not its motive. It will come in due time, of course, and that is what Jesus is teaching. The "laying up" treasures in heaven is an unself-conscious process of loving and serving as Jesus did.

Or again, is Jesus advocating a system of works-righteousness, a sort of merit system, a piling up of "brownie points" in the hereafter? No, of course not. Look at Jesus again for your answer. Jesus roundly condemned the attempt of the self-righteous people of his day to get into the kingdom by their good works. Like the Apostle Paul after him, he saw good works as a "fruit" of faith and love and in one way a proof of their genuineness and therefore important, but in no way did he think of us as earning our way into heaven. It was by unmerited grace that the lost sheep and the prodigal son were ever restored and saved.

Our own "treasures in heaven," then, are the rewards that God alone can give and will give for the many unappreciated, unrequited, and unrewarded thoughts, deeds, and words of a life thoroughly committed to the Lord. Misunderstood, even persecuted, and often uncertain, we can keep on doing Christ's will, knowing that God will handle the rewards and that they will be "great." ☐

Chalmer Faw, of Quinter (Kan.) Church of the Brethren, is a retired Bethany Seminary professor and Nigeria missionary. He is writing a centennial history of the Quinter congregation.

The Lord will provide

by J. D. Glick

Read Genesis 22:1-19.

This account from Genesis is one of the most gripping stories I have ever heard. I find it tugging at my emotions and offending my sense of justice. If you will, let your mind go the the land of Moriah. Envision there a group of four individuals traveling along a lonely trail. As you observe them, you notice hardly a word is spoken among them.

The leader of the foursome has gray hair and a lined face, suggesting years of struggle and disappointment. He walks at a strong and deliberate pace which bespeaks of one set on a course of resolute action. From the careful way he guides the donkey, it is obvious the young boy who rides the animals is dear to him—most likely his son. The other two men you assume are servants. They seem tired, no doubt resulting from trying to match the pace of the tall man who leads the way.

Finally the leader seems to have arrived at his destination. He halts the beast of burden and announces to the servants that they need not go any farther. He indicates he and his son will go on alone to worship. He takes from the donkey's saddle bag a knife, twine, and live coals. He places sticks of wood upon the shoulder of his young companion. Walking toward the top of a low hill, the son breaks the eerie silence with a question. Children are always asking questions when they fail to understand the circumstances. Things were not making sense to the boy's young mind.

He asks, "Father, we are going on to worship, as I heard you say, and I can see we have the wood and coals, but where is the animal we shall sacrifice?" It was a legitimate question and deserved an answer. The father might have wanted to respond, "You, my son, are the one to be sacrificed"; but instead, almost as if to try to convince himself as much as to comfort his son, the father simply replies, "God himself will provide one."

The family reaches the top of the hill. The father pauses to survey the surrounding territory, especially in the direction of their home from which they had just journeyed for three days. Father and son begin to gather stones and together they construct a crude but adequate altar. They arrange the wood on the top of the stones. The father looks at his son. The deep inner emotion is etched on his face. His look is tortured. His eyes are moist. He is suffering inside because he is torn—torn between love for his only son and his desire to be obedient to God. His voice is shaky as he tries to explain.

"My son, I do not understand, so I do not expect you to either, but I must do this." Indeed, the man does not comprehend. God has promised his descendants would be as numerous as the stars in the sky or grains of sand along the seashore. Now God was asking him to sacrifice his only son for whom he and his wife had waited so many years. Why was God asking him to pay this terrible price? What was the purpose of being put through this ordeal? What was the sense of it all?

Although not understanding, the father proceeds as if driven by some inner conviction. With the twine, he binds the boy's hands and feet, and then gently lifts him onto the altar. He kisses him on the forehead and with a word of apology that seems inadequate, he draws the knife from its sheath. Ready now to perform the most difficult task of his life, he is interrupted by a voice that cries out, "Abraham, Abraham." The man answers, "Yes, here am I." The voice proceeds, "Do not hurt the boy or do anything to him. Now, I know that you have obedient reverence for God because you have not kept back your only son from him." Abraham, perplexed by this turn of events, turns around and sees a wild ram caught by its horns in a bush. Quickly he cuts the twine which binds the boy. Together they carry the ram to the altar and joyfully make their sacrifice, giving thanks to God for his providential care. That the Lord would provide has been confirmed.

This biblical story may raise a lot of questions in our minds. We may consider it out of character for a God of love and mercy to put an old man—probably 110 by now—to such a cruel test as having to choose between love for his son and obedience to God. We may ask: Why did God test Abraham? What was his purpose in putting the patriarch through this ordeal?

We know from the Old Testament account that this was not Abraham's first trial. When he was 75 years old, God had instructed him to leave his homeland and family and "go to a country I will show you." God tried the patriarch as he wandered as a stranger in the land which had been promised to him. Trying also was the journey into Egypt, where out of fear he had passed his wife off as his sister and then suffered through the peril with his nephew Lot in Sodom. Sarah and Abraham suffered through 25 years of childlessness and must have given up. This was a special disappointment because they lived in a culture in which large families were considered as evidence of God's favor. Abraham again experienced pain when he had to dismiss from his household his first-born son, Ishmael, born to his slave girl, Hagar. Now to be asked to sacrifice on an altar his son for whom he and his wife had waited so long was only another incident in a long procession of difficult and trying circumstances Abraham faced in his life.

I suspect as we read this story we not only ask about why God put Abraham through all those tests, but we wonder about the value and purpose of the difficult experiences of our lives. What do we understand as the rationale for God designing life with so many problems to face? I believe I find an answer in the story of Abraham. With each test, Abraham was better prepared to face the next difficult experience. Through this series of incidents, he grew in seeing the importance of trusting in God, believing God would care for him. He grew in his conviction that God wil provide—a faith that was fulfilled when he turned and saw the ram caught in the thicket. Do not our difficult experiences force us to rely on our faith that God will provide, and to trust in God's providence and care?

The world of nature seems to show us how important it is to pass each test in life as a preparation for the next one. Let me cite two examples. A baby chick when approaching life finds itself in a nice, safe environment. Home in an egg is warm and secure. The chick comes to the point in development when it becomes aware the shell circumscribes and restricts life. So the chick begins to peck away at the shell. It works hard, gaining strength hour by hour from that God-ordained struggle. In doing so, it gains the strength and endurance to cope with its new environment outside the egg.

A class of students watching this struggle take place asks the teacher why they cannot speed up the process and assist the struggling chick by cracking the shell. The teacher cautions them against this temptation because doing so will actually kill the chick. The chick that does not go through the struggle of cracking the shell itself will not be prepared to handle the rigors of its new environment outside the shell. Facing each test prepares one for the next.

A similar story is told of a man who found a cocoon and took it home to watch the emperor moth emerge. One day a small opening appeared and for several hours the moth struggled, but could not seem to force its body past a certain point. Deciding something was wrong, the man took scissors and snipped the remaining bit of cocoon in an effort to help the moth. The moth emerged easily with body large and swollen, and the wings small and shriveled. The man expected that in a few hours the wings would spread out in their natural beauty, but they did not. Instead of developing into a creature free to fly, the moth spent its brief life dragging around a swollen body and shriveled wings. You see, scientists have found the constricting cocoon and the struggle necessary to pass through the tiny opening are God's way of forcing fluid from the body into the wings. Sometimes hardship is exactly what we need for growth.

Is it not true our faith grows only when it is tested by hardship? At least that is my experience. The times I have grown the most in my faith and obedient trust of God were not the times life was easy, but when it was most difficult. This, I believe, is the reason Christians observe that curious practice of voluntarily accepting a discipline for themselves. To give up something is a practice especially observed during the Lenten season. Each year I give up desserts and sweet snacks. To do so is not easy for me because I have a sweet tooth. It means for me resisting temptation. My rationale for voluntarily living according to such a discipline is a belief I shall grow as a result. It is good to be tested and know I have the strength to say "no" when it would be a lot easier to give in and say "yes."

Life has its difficult experiences and its voluntary disciplines. It helps me to realize God has worked such times into his plan for our lives in order to strengthen our faith for whatever the future may hold. These are the experiences that help us grow in living according to the conviction, as did Abraham, that "God himself will provide." □

J.D. Glick is pastor of First Church of the Brethren, Harrisonburg, Va.

Windows in the Word

by Timothy K. Jones

Song

I had never been to a prison. But a friend who works with inmates invited me to come along one morning. As we pulled up in the parking lot, the Ellis II unit of the Huntsville, Texas, prison stood solid and imposing.

Walking into the compound was no easy matter. Only a carefully guarded gate opened through the outer fence strung with concertina coils of barbed wire. Once inside the building, we passed through a succession of steel-barred doors, each activated by a barricaded guard.

When I first glimpsed the inmates, they were filing to the lunchroom. In the midst of the prison's metal grays and dull wall paint, their uniform "whites" made their line stretch down the corridor into monotony.

But the handful of inmates gathered in the visitors' room were hungry for our company. Many received no visits from persons on "the outside." Even a visit like ours was transacted across wire mesh and a substantial counter. No direct contact was possible.

But something happened toward the end of our time together. Two of the prisoners agreed to sing a black gospel song, a cappella. It was remarkable. Out of the cool barrenness of prison walls arose this smooth harmony and floating melody. The men's weary loneliness could not stop them from soulfully repeating the refrain, "I went to church last night, and somethin' got hold of me." I hadn't expected inmates to lead *me* in an experience of worship.

Their song was surprisingly fitting for a prison hole of loneliness and smashed dreams. I hear the notes of singing in other out-of-the-way places. As in Isaiah 12, where we hear the prophet humming in the midst of pain, "The Lord God is my strength and my song." He wrote not out of ease, but while he and his people faced the prospect of foreign captivity. Or there's Zephaniah. Like an impatient chorister at a lackluster hymnsing, he implores, "Sing aloud, O Daughter of Zion." Yes, they were weary for their homeland, and yes, Moab, Philistia, Cush, and Ammon surrounded and threatened to crush the tiny nation. But a song was in the prophet's heart. And then there is Paul, aching from beatings in a Philippian cell, acting like some old coot—singing hymns. At midnight!

Like my inmate friends, Paul and others in the biblical company spoke of more than the low grind of routine. They found God transforming their worn-out voices into the cadence of song. God became the melody that left their hearts singing, even in their hurts. Humdrum routine or crushing crisis could not drown out the refrain of praise.

Around us is a swelling, patchwork chorus of inmates, prophets, and everyday people. They will keep the songs of faith alive.

I think I will join the singing. □

Timothy K. Jones is pastor of Christ Our Peace Church of the Brethren, The Woodlands, Texas.

opinions

On the continuing opposition to th

E. Paul Weaver

Brethren need to be ecumenical

From time to time we Brethren have been asked to withdraw from the World Council of Churches and from the National Council of Churches of Christ in the USA. Some of those raising questions are Brethren whom I love deeply and respect highly. Many of those speaking unkindly about the councils rely upon the professional opponents of cooperative Christians to form their opinions for them. Much of the opposition has no basis in fact.

My relationship with the ecumenical movement began in my early childhood. My father, Mahlon J. Weaver, the first salaried pastor of the Everett, Pa., church, helped start the Bedford County Sabbath School Association and served as its president. He also worked in the Pennsylvania State Sabbath School Association in the days when H. J. Heinz and John Wanamaker were leaders in the early form of the ecumenical movement. In a ministry of almost 70 years, Dad was always involved in the ecumenical movement as it was beginning to grow.

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Opinions" are invited from readers.

We do not acknowledge our receipt of obvious "Opinions" pieces, and can only print a sampling of what we receive. All "Opinions" are edited for publication.

As pastor at Roaring Spring, Dad inspired the other pastors with the idea that every person in the community ought to be involved in some Sunday school. By 1920 the community set a statewide record of having 98 percent of the community actively involved. He believed that Christians should work together rather than running down the faith of other dedicated followers of our Lord.

As a youth I was asked to lead a fellowship of young people from the churches of that area of Somerset County. We put on peace and temperance plays in the churches. "The Eleventh Mayor" and "What Shall It Profit?" (both written by Brother Ira H. Frantz) were two that were given in a rather large number of churches.

In 1933 I attended the International Christian Endeavor Convention in Milwaukee. H. Spenser Minnich encouraged me to sit on the front row with him to hear China medical missionary Walter H. Judd give his testimony on "A Way of Life that Works." He told how the way of loving enemies really works. Although I had by that time been ordained as a minister of the Church of the Brethren, that night in my room at the "Y" I spent several hours on my knees making a deeper commitment to Christ and his church.

In my years at Elizabethtown College and at Bethany Seminary I frequently found opportunities to hear John R. Mott, who had inspired Dad during his student days at Juniata College. Out of that inspiration came the student volunteer movement at Juniata. John R. Mott was the greatest missionary statesman of this century. He led the International Missionary Council in Jerusalem in 1928. In 1893 he had been instrumental in organizing the Foreign Missions Conference of North America. He had given powerful leadership in starting the YMCA in many nations. He lived on continents and thought in centuries. He richly deserved the Nobel Peace Prize, which he received.

John R. Mott fathered under Christ the founding of the World Council of Churches. He saw the necessity of Christians working together in a world that is dark.

Another of the founding presidents of the WCC was the Bishop of Norway. When the Nazis invaded Norway, the bishop was taken captive and was constantly guarded by Hitler's pagan troopers. Instead of cursing his captivity, the bishop used the opportunity to tell the man chained to him of Jesus Christ. In the long months of his captivity the bishop led 12 of his guards to a commitment of faith in Jesus Christ. No wonder that the WCC chose the Bishop of Norway as another of the founding presidents.

Martin Niemoeller was ordered to serve in Hitler's navy in recognition of his distinguished service in the Kaiser's navy as a U-boat commander. Niemoeller refused and was sent to Dachau. There, despite the fact that he was a Christian

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NCC and WCC

pastor, he came to hate his Nazi guards and all that Hitler stood for. In his cell one day he experienced his second conversion. He told us of his first conversion when he realized that Christ had died for his sins. His second conversion came when he realized that Christ had died for his enemies—guards that he had hated. With his second conversion Pastor Niemoeller was able to give leadership to the WCC.

Facing the Amsterdam Assembly of the WCC, Bishop Stephen Neill of India and Canterbury asked, "When did you last bring someone to Christ?"

With leadership like that, can anyone wonder why the WCC and the NCC have continued to grow despite the many attacks coming from the chief apostles of a god of war and hatred?

My own involvement in the ecumenical movement includes 30 years of service on the board of directors of the Indiana Council of Churches, with occasional years of service as vice president and recording secretary. In those 30 years I served as the council's legislative counsel in both Washington and Indianapolis. Working with others of like mind, we were able to stop the pressure for starting a permanent program to include all American young men in universal military training and service.

On the state level we were able to bring a consistent witness for peace, temperance, implied consent (long before the nation made it mandatory), and racial justice. We set up a Civil Rights Commission in the state. We eliminated the blot of being the last northern state to have an anti-miscegenation law. We successfully opposed legalization of gambling in Indiana. Does anyone need to wonder why some hate the church of Jesus Christ and the council of churches?

It was my privilege to serve beyond the bounds of the state of Indiana in the ecumenical movement. For quite a few years the World Ministries Commission asked me to represent our denomination on the program board of the division of the NCC working through CROP and Church World Service. Twice I was elected by Annual Conference to be one of the delegates of the Church of the Brethren to the triennial assemblies of the NCC at Detroit and at Dallas.

As a missionary in Nigeria, 1940-1944, I saw the need of working together with other Christians. The Danish Lutheran missionaries were cut off from all funds when their country was overrun by Hitler. We Brethren missionaries, each receiving a monthly salary of $50, shared with our Lutheran brethren. As we faced problems of relationships with a government that certaily was not supportive of the Christian faith, we found many times that we needed each other. This is true in many missionary situations.

My family and I were guests of M. R. and Amy Zigler in Geneva for five days in 1958. M. R. took me to Evian, France, for a meeting of the leaders of the churches of the WCC involved in relief activities. I met many outstanding Christians who had suffered much and served faithfully in the work to which Christ called them.

A large percentage of those involved in the WCC are persons who have been intimately related to the missionary movement. I often pray that those who con-

The Third Annual Leona Z. Row Eller Peace Lectureship

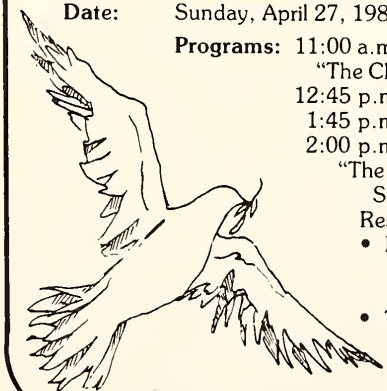
Theme: "Insecure Peacemaking in a Militant World"

Speaker: Dr. William Thompson,
Associate Secretary-General,
World Conference on Religion and Peace.

Location: Washington City Church of the Brethren
4th Street and North Carolina Ave., S.E.
Washington, D.C.

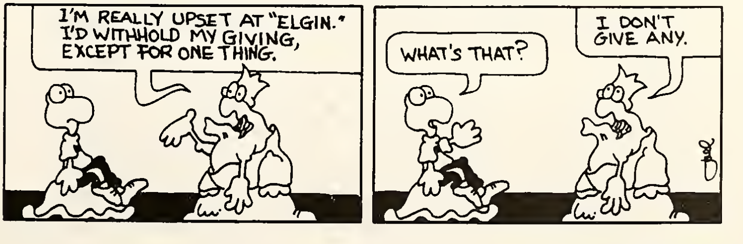
Date: Sunday, April 27, 1986

Programs: 11:00 a.m., Dr. Thompson—
"The Church Militant in Peacemaking"
12:45 p.m., Lunch
1:45 p.m., Citation for Peacemaking
2:00 p.m., Dr. Thompson
"The World Militant and Our Security"
Responders—
- Mary J. Patterson—Dir. Washington Office, Presbyterian Church, USA
- Thomas J. Downey—U.S. Representative, N.Y.



Pontius' Puddle

NOTICE: Church and district newsletters that reprint "Pontius' Puddle" from MESSENGER *must pay $5 for each use to Joel Kauffmann, 1014 South Seventh, Goshen, IN 46526.*


I'M REALLY UPSET AT "ELGIN." I'D WITHHOLD MY GIVING, EXCEPT FOR ONE THING.
WHAT'S THAT?
I DON'T GIVE ANY.

demn the WCC and NCC might learn to know the leadership of those movements as I have after living with them, praying with them, worshiping with them, and studying the New Testament with them. People with integrity could no longer condemn the attempt of Christians to serve Christ together.

In August 1983 I was privileged to be an accredited visitor sitting in on the plenary sessions of the Sixth Assembly of the WCC at Vancouver. There again I noted the close connection between the WCC and the missionary endeavors of the churches. Among the thousands present, the vast majority are such dedicated Christians that almost all of us would be happy to accept them as our brothers and sisters in Christ.

Some negative things must be observed if we are objective in our analysis. Not all of the churches have had a teaching on temperance that involves total abstinence of all alcoholic beverages. Some communions have never made an issue about the use of tobacco. I have never puffed on a cigarette, but I have inhaled some polluted air. Fortunately that situation is clearing up gradually. I have never swallowed any alcoholic beverage. John R. Mott could say the same.

At the NCC assemblies I have seen Native Americans come asking for justice and integrity in keeping treaties. I have seen black Americans asking for equal treatment as children of God. I have seen Hispanics and Eskimos asking that our nation treat them fairly. The oppressed of our society do not go to the councils of hatred set up to destroy our unity.

After the Dallas Assembly of the NCC I read the account published by an apostle of hatred. I had taken with me the chairman of our local church board. When he was shown an article stating that a violent anti-American Communist was given a standing ovation by the assembly, he could testify that he saw no one standing or applauding except a few of the speaker's followers standing at the doorway. There can be no doubt that when people publish their lies against the WCC and the NCC they know that what they say is a lie.

In my own experience within the Indiana Council of Churches, the NCC and the WCC, I have never met anyone related to the work of the councils who gave me any reason to suspect that that one might be a Communist. I have heard churchmen from Communist nations make statements that took a lot of courage to make knowing the problems that they might later experience. One cannot be positive that there is no Communist in an organization, any more than one can be certain that the FBI or the CIA or the Pentagon has not been penetrated. The United States would not be above trying to do a similar thing. A few years ago leaders in South Africa were accused of spending millions in the US to discredit the World and National Councils of Churches because of their efforts to give justice to the people of South Africa.

I pray that none of us Brethren will let the anti-Brethren leave our church to join the churches that they are forming believing in the power of war and hatred. Let us not lose our faith in Jesus Christ and in the power of the love of God revealed on the cross!

The closer the Brethren come to Christ, and the closer Baptists, Disciples, Friends, Lutherans, Mennonites, Methodists, Orthodox, Presbyterians, the United Church of Christ, and many other sincere Christian bodies come to Christ, the closer we will find that we are to each other. Very few of us want to make one "super-church." We want to share the treasures and insights that we have with others who seek to follow our Lord. Many in other denominations speak much more appreciatively of the Church of the Brethren and its work and witness than do some who are members but listen to "other" voices. Let us all stay close to our Lord! ☐

E. Paul Weaver is pastor of the Snake Spring Valley (Everett, Pa.) and Cherry Lane (Clearville, Pa.) Churches of the Brethren.

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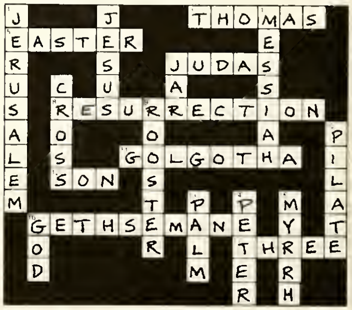
(Answers to puzzle on page 17)



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TRAVEL—to Annual Conference on bus from Elizabethtown, Pa., June 24, returning June 29. Rooms while in Norfolk attending Conference. Write J. Kenneth Kreider, 1300 Sheaffer Road, Elizabethtown, PA 17022.

TRAVEL—Brethren heritage tour to sites of Anabaptist, Brethren, and Lutheran origins in Europe. July 1-18, 1986. Led by Brethren historian Donald F. Durnbaugh. For information write to J. Kenneth Kreider, 1300 Sheaffer Rd., Elizabethtown, PA 17022.

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FOR SALE—Roomy, comfortable houses for sale or rent near Arcadia Church (Fla.) of the Brethren. Contact Rachel Bail, 7033 Elizabeth Dr., McLean, VA 22101. Tel. (703) 893-8625.

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CELEBRATION—Quinter (Kan.) Church of the Brethren celebrates 100 years with a big weekend, Aug. 15, 16 & 17, 1986. Centennial book written by Chalmer Faw and a centennial plate are for sale. Centennial cookbook planned. Church is celebrating a special event every month, climaxing in August celebration. For information write Centennial Committee, Church of the Brethren, Quinter, KS 67752.

INVITATION—Attend 9:00 Sunday school, 10:15 worship in Arizona at East Valley Fellowship, a community church. Come to 111 N. 72th St., Mesa. Mail inquires to East Valley Fellowship, Church of the Brethren, 6350 E. Main Street, #133, Mesa, AZ 85205. Tel. Pastor Calvin Hill (602) 893-1003 or Board Chair Paul Becker (602) 985-8819.

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turning points

Licensing/Ordination

Ball-Miller, Rebecca L., licensed Nov. 9, 1985, Prince of Peace; N. Ind.

Bermosk, Geoffrey, ordained Oct. 20, 1985, Plum Creek; W. Pa.

Custer, Jan E., licensed Nov. 24, 1985, Mechanicsburg; S. Pa.

Dever, Bryan K., licensed Nov. 17, 1985, East Fairview; Atl. N.E.

Eldredge, Charles, licensed Nov. 10, 1985, Midway; Atl. N.E.

Fiske, Randall C., licensed June 23, 1985, Buffalo Church; S. Pa.

Gall, Amy Suzanne, licensed Nov. 10, 1985, Bethany; N. Ind.

Hill, J. Calvin, ordained Oct. 27, 1985, E. Valley Fellowship; Pac. S.W.

Keebaugh, Timothy M., licensed Dec. 8, 1985, Knobsville; S. Pa.

Krape, J. David, ordained Sept. 29, 1985, New Fairview; S. Pa.

Mayo, Gregory Allen, licensed Dec. 1, 1985, Waynesboro, Shen.

McGann, Elaine Hartman, licensed Nov. 14, 1985, Harrisonburg, Shen.

McQuown, Celia Patterson, licensed Nov. 3, 1985, Douglas Park; Ill/Wis.

Miller, Daniel E., licensed Nov. 24, 1985, Upper Conewago, S. Pa.

Myers, Craig A., licensed Nov. 10, 1985, Markleysburg-Asher Glade; W. Pa.

Myers, Donald E., ordained Oct. 6, 1985, New Fairview; S. Pa.

Napp, John M., licensed August 11, 1985, York, Belvidere, S. Pa.

Neil, Allen L., ordained Nov. 24, 1985, Upper Conewago; S. Pa.

Nell, Kenneth E., ordained Sept. 21, 1985, Pleasant Hill; S. Pa.

Overly, Ronald, ordained Oct. 20, 1985, Natrona Hts., W. Pa.

Riege, Mark Allen, licensed Nov. 3, 1985, West Alexandria; S. Ohio

Steele, Rueben, licensed Nov. 3, 1985, W. Alexandria; S. Ohio

Stern, Patricia L., ordained Dec. 1, 1985, La Verne; Pac. S.W.

Waltersdorff, Christy J., licensed Aug. 11, 1985, Codorus; S. Pa.

Wright, Andrew J., ordained Sept. 29, 1985, Springfield, S. Ohio

Wedding Anniversaries

Belcher, Clarence and Ruby, Eden, N. Carolina, 50

Christner, H. Lester and Kathryn C., Martinsburg, Pa., 56

Hand, Willard and Donna, Plymouth, Ind., 50

Holderead, Crayton and Virginia, Plymouth, Ind., 50

Hygema, Joe and Myrtle, North Manchester, Ind., 69

Oswald, Maynard and Dorothy, Hartville, Ohio, 53

Parker, Gordon and Helen, Plymouth, Ind., 50

Patton, John and Gladys, Kokomo, Ind., 50

Smith, Ralph and Meredith, Martinsburg, Pa., 50

Weber, Alice and Kenneth, McPherson, Kan., 50

Wiest, Samuel and Carrie, Ephrata, Pa., 66

Wiley, Russell and Edith, Warren, Ind., 58

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editorial

The heavens tell the glory

One of the joys of life in Africa during my missionary years was living that life out under the great canopy of the heavens. Little wonder that my Bura neighbors there called God and the sky by the same name—*Hyel.* In Africa, under that open sky, you couldn't escape an awareness of being part of God's creation. We don't so easily have that awareness here in urbanized, cemented-over, electrified, insulated America. In Africa, in the rainy season, the heavens put on dazzling sound and light productions, full of blazing lightning and rumbling thunder. On clear nights, thousands of stars twinkle brightly against the pitch-black sky. When the moon is full it seems to loom just overhead, luring folks outside to frolic, drum, sing, and dance the night away.

In the dry season I loved to sleep outside on an unroofed porch. A happy memory I have is that of waking during those nights and glancing up at the familiar stars to tell by their position what time it was, having in the heavens, as it were, a friendly luminescent clockface. It was awesome and yet comforting to look up into that limitless dome—awesome to consider the great distances I was gazing and the rotation of the earth that made the stars seem to pass overhead; awesome to consider that the great distances belied the seeming one-dimensional patterns of the constellations; comforting to know that, from my earthling's perspective the heavens were eternal, unchanging; comforting to know that the God who created them created me too, in the Creator's image.

It was easy, lying there on my back in the Nigerian night and looking up, to sense the awe that inspired the biblical psalmist to write about the heavens as the work of God's fingers—"the moon and the stars which thou hast established"—and to ask with him, "Who are we that thou art mindful? Who am *I* that thou dost love me?"

Here in America I peer into polluted skies in the glow of city lights, and can scarcely make out the constellations, and Halley's Comet has thus far eluded me and my binoculars. So I took vicarious satisfaction recently in reading about the visit to the planet Uranus by the Voyager 2 spacecraft. How seemingly miraculous that we could see Uranus from a distance of only 50,679 miles, although we were actually two *billion* miles away. On the one hand I marveled at the advanced stage of science that made it possible to see hills and valleys on hitherto unknown tiny moons orbiting Uranus, that made it possible to learn more about the planet in a few minutes than we had in the 205 years since our discovery of it. On the other hand I shrank back in awe at what all those fresh marvels said about how much more there is to the universe—even to our own solar system—that we don't know, haven't seen, haven't imagined.

What would that same psalmist say if he were here today and could see Uranus and its 15 moons? Would he be more impressed by the science that produced "the little spacecraft that could," or by the heavenly revelations it gave us that might reactivate his poet's pen?

Voyager 2 was a worship and praise experience for me, a "high" in a dreary winter of discontent over human strife, tragedy, and misery. I took joy and comfort that, even in a day when it looks like we've never learned anything about living at peace on this tiny planet Earth, I, like the psalmist of old, still can look up at God's glorious handiwork, take heart at eternal promises, and ask in awesome wonder, "Who are we that thou art mindful? Who am *I* that thou dost love me?"—K.T.

W. Harold Row

Memorial Endowment

Bridgewater College

W. Harold Row, churchman and Christian diplomat, devoted his life to discovering ways of reconciling differences among peoples of the world. Through achieving better understanding between one person and another or one group and another, Dr. Row believed the world could be brought closer to lasting peace.

The establishment of the W. Harold Row Chair and Symposium will be a meaningful, productive extension of Row's life of Christian service. In a world of differences, misunderstandings, and resulting tragedies, it is of vital importance to examine non-combative alternatives to the solutions of human problems. It is appropriate that this examination be conducted on a college campus so that generations of young people—our promise for building and keeping peace—will be exposed to prominent scholars and public figures in international relations. Through the resulting study and discussions, the ways to lasting peace can be explored and may ultimately be achieved. It is especially fitting that this occur at Bridgewater, the college that served as the intellectual and spiritual springboard for Dr. Row and numerous other humanitarian and church leaders.

W. Harold Row Chair of International Studies: $500,000.

The addition of this chair will significantly strengthen the International Studies Program currently being offered at Bridgewater College. It will further develop Bridgewater's curriculum in international studies, develop related elective courses, develop interdisciplinary courses dealing with Christian and other religious perspectives on international concerns and reconciliation of differences, and conduct an annual Row Symposium.

W. Harold Row Symposium on Reconciliation: $100,000.

The Row Symposium will examine approaches to conflict resolution on individual, local, state, national, and international levels. It will involve the best available minds from areas related to academic life, government and politics, religious life, etc. A feature of the annual symposium will be a keynote address by a distinguished person selected each year as the W. Harold Row Lecturer.

Total Funding Required: $600,000.

For more information, write or call Raymond Peters, Wayne F. Geisert, or Brydon DeWitt at the following address:

The W. Harold Row Memorial Endowment
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Tel. (703) 828-2501

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The National Endowment for the Humanities will provide $1 in matching funds for every $3 in contributions designated for the Row Endowment.

. . . as God has loved us . . .

South Africa. Bill Keim and local church leaders visit factory workers outside Johannesburg. (Photo by Wendy McFadden, *Messenger*)

Colombia. Blankets, purification tablets were flown from New Windsor to survivors of November earthquake and mudslides. (Photo by Religious News Service)

In the community of Christ, love and service intertwine. To give food to the hungry . . . to satisfy the thirsty . . . to receive the homeless . . . to clothe the naked . . . to care for the sick and the prisoner . . . to enrich human life and make it whole is to love as God has loved us.

Niles, Ohio. Ron Bailey, Indiana electrician, is among 2,500 to volunteer for the Brethren Disaster Response Network last year. (Photo by Bob DeMay, Niles *Daily Times*)

BRETHREN SERVICE CENTER

New Windsor, Md. Three Romanians among the 369 newly arrived refugees using New Windsor's Transient Center in 1985. (Photo by John Davis, Baltimore *News American*)

Support ministries of relief and development. Keep the miracle of love alive.

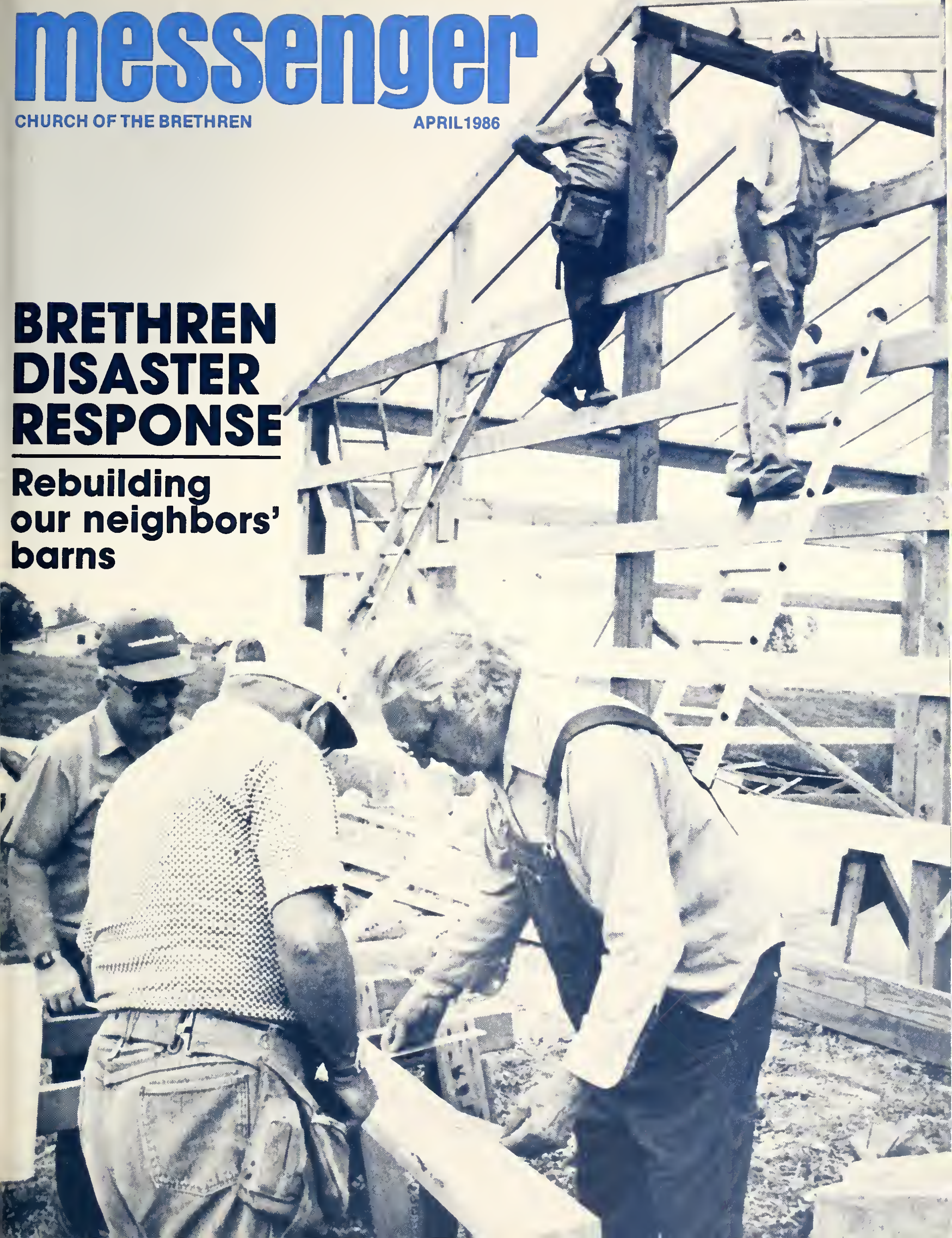
One Great Hour of Sharing
CHURCH OF THE BRETHREN

messenger

CHURCH OF THE BRETHREN
APRIL 1986

BRETHREN DISASTER RESPONSE

Rebuilding our neighbors' barns



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15 **Committed to the Body of Christ.** Membership in the World and National Councils of Churches remains a divisive issue, but there are three important reasons to stay committed, says Donald F. Durnbaugh.

16 **South Africa: Whitewashing Apartheid.** What is it like to live under South Africa's system of apartheid? Wendy McFadden gives an eyewitness account.

23 **MESSENGER Survey: A Report Card for the Editors.** The editors got some A's, a few F's, and many thoughtful suggestions. Kenneth L. Gibble reports.

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COVER: Rebuilding our neighbor's barn: Brethren help Frank Sisco rebuild his barn in Niles, Ohio, after last May's tornado. The Brethren volunteers are (on building) Ivan Buckwalter, Wooster, Ohio; and Donald Sollenberger, Smithville, Ohio; (on ground) Homer Hostetler, Orrville, Ohio; and Henry Krommes, Jeromesville, Ohio.

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messenger

EDITOR
Kermon Thomasson
MANAGING EDITOR
Wendy Chamberlain McFadden
EDITORIAL ASSISTANT
Clay Bowman
SUBSCRIPTION SERVICES
Norma Nieto, Sandy Kleist
PROMOTION
Kenneth L. Gibble
PUBLISHER
Connie S. Andes

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letters

GETTING THE FACTS STRAIGHT

David Braune's "Democracy Can't Be Ou God" (Opinions, January) is a distortion o many facts.

American Christians do not set themselve against communist Christians, but certainly the reject the atheistic communistic leaders who ad vocate and preach that religion is only "th opiate of the people" who do not believe i Marxist teachings.

Teachers in the Soviet Union ask school children to pray to God for candy. When th prayer is not answered, they hand the childre candy and tell them it is from their communis rulers, and so they shouldn't believe in God.

American citizens do not believe in the kind o government that has to use military force to en slave people in Poland, that uses its militar might in Afghanistan to kill innocent people i order to rule the country, and boobytrap toys t maim or kill innocent children.

American citizens do not fear or hate the com mon, ordinary citizens of the Soviet Union. Bu they have good reason to fear the atheisti government that believes in the Marxist-Leninis teachings of revolutionary war against th democratic captialists. That is not peace.

PAUL A. WANNER JR.
Reading, Pa.

A CLEAR-CUT CHOICE

Who is our god? (See "Democracy Can't B Our God," January.) The god of communism the state. Its goal is world rule. Its designer is th devil. Its gospel promises everything, but give nothing. Its methods are war, terror, sabotag theft, disinformation, and starvation. Its victim become poor and powerless slaves on the eart if they aren't put to death. Afghanistan, Cam bodia, Poland, Uganda, and Ethiopia are e amples. South Africa and El Salvador are poss ble, prime targets for its destruction.

On the other hand, the god of Christianity the Everlasting, Creator, Father. Christianity goal is a world in harmony with its creator. I minister is Jesus Christ. Its gospel is a call to sel denial. Its methods are worship, fellowship, an service. Its outstanding examples are t believers drugged and tortured in communi prisons. Its victims are really victors, who sha inherit the kingdom of heaven.

Everyone must make a choice. Jesus said, " one can serve two masters." He also said, " who is not with me is against me. . . . " O church and MESSENGER must make a choice. If is God's work, no place can be given the devil.

BEN HALDEMAN
Greencastle, Pa.

BRETHREN ON WAR, ABORTION, BELIEF

James Alexander says, "We (Brethren) sa 'Go to war if you want.' 'Have an abortion if y want.' 'Believe whatever you want'" (Opinion February).

But is he right? No.

The Annual Conference Statement on W says, "The Church of the Brethren feels co trained by Christ's teachings to lead its people to levelop convictions against war."

The Annual Conference Statement on Abor-ion says, "The Church of the Brethren opposes bortion."

RICHARD A. MOYER

uakertown, Pa.

VHO REALLY CARES?

I appreciated Beckie Poling Karras' article, Help Needed for Struggling Church" (January). have wondered often if we are truly concerned vith one another. We Brethren have lost interest n our youth, our sick, our older people, our etired ministers. So many churches are losing nembers—faithful ones—and who really cares?

James Alexander's article, "For the Brethren Anything Goes'" (February) is excellent reading nd gives us courage to stand as true Brethren.

I pray we can all see the importance of God's Vord being uppermost in our minds so that our hurches all can grow in grace and numbers.

Let's look at ourselves.

MRS. HARLAND GORTNER

Vest Salem, Ohio

IEADING MESSENGER SINCE 1907

Since I am in my 100th year, my 74-year-old on Galen thought it not best that I continue living alone. So I have moved in with him and his ife, Marty. Please change my address, since I on't want to miss my MESSENGER. I have been a ubscriber since my marriage in 1907.

ROY E. MILLER

hoenix, Ariz.

(Brother Miller was featured in "In Touch" last ctober. He has been invited by the National ark Service to attend the Statue of Liberty's birthday party" this summer.—Ed.)

HE ISSUE IS MARKETING

The January editorial, "Hymnal Issues Reived Again," and David Eller's "Dilemma of a ook Editor" (January) dance around a common sue, but neither addresses it directly. Eller ueries the vision of Brethren Press as it tries to ell books to the Church of the Brethren. The ditorial complains about hymns to be included r not in the 1992 hymnal. While Eller promeades closer to the real question (but not close nough; he's losing his radical language), the ymnal committee I met at the 1985 Annual Conference nailed it right on the head. Bob Bowan mentioned it then, but didn't emphasize it nough: The real issue is marketing.

It would be nice to discuss things such as diverity, inclusive language, and ethnic hymns. It vould be simple to agonize over a publisher's ensions, a press readership, or a book ministry. ut neither the editors of the new hymnal nor the ook editor of Brethren Press make a decision vithout determining first how well the book or ne song will sell. If it promises good sales, then o with it. If it doesn't, if it's a risk, then a deterination has to be made if after the risk good ales might follow. On the floor of Conference s a delegate, I noticed that many people felt free to voice unpopular opinions. Behind the editor's desk, considering what books are published or what hymns are not, I do not sense that same freedom.

The editorial missed it. The reason people want a new hymnal is not because "the 1951 hymnal doesn't contain all the good hymns composed since then." The real reason people want a new hymnal, the real feelings "revived" in the editorial, is that people want the *old* hymns back. While I may not agree with this principle on theological grounds, such a consideration will, I predict, be the Midas' touch that makes the 1992 hymnal most popular.

PAUL W. ALLEN

Sacramento, Calif.

FOR SEVEN TRANSGRESSIONS

I am no longer a Church of the Brethren minister. I left the denomination for these reasons—

1) its affiliation with the World Council of Churches;

2) its lack of emphasis on soul-winning and witnessing for Christ;

3) its liberal theology taught in its colleges, seminary, and churches;

4) its liberal articles in MESSENGER;

5) its ordination of women to the gospel ministry (read what the Word of God has to say in 1 Timothy 2:11-15, and the requirements for being a pastor in I Timothy 3:1-7. Let us be true to *Bible* doctrine, not *Brethren* doctrine);

6) its liberal pastors, who do not believe the Bible is the inspired, inerrant Word of God (see 2 Timothy 3:16, 2 Peter 1:30, 21, and Proverbs 30:5); and

7) its hypocrisy in believing in police and their carrying guns and protecting the community, but not believing in an army to protect our nation.

I was in the Church of the Brethren for 21 years, but I thank God that he showed me the errors in Brethren doctrine and pulled me out.

TIM STEVENS

Vinton, Va.

AN EVANGELISM TOOL

MESSENGER is one of the best evangelism tools we have in the Church of the Brethren. At Union Center church we feel that every member should receive MESSENGER, and we include it in our church budget.

Recently a young woman in our congregation gave her life to Christ through baptism. She had been considering this decision for a while. One of the helpful things for her was that the church was sending her MESSENGER. She told me she read it from cover to cover, and it gave her the support she needed. She feels that MESSENGER played an important role in her giving her life to the Lord.

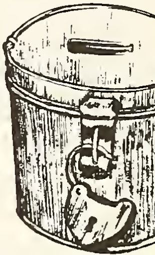
Union Center has certainly been well paid for its investment of every family receiving the magazine. I encourage all the churches of our brotherhood to include every member in subscribing. Let's use MESSENGER to be evangelistic.

GEORGE H. SNYDER

Nappanee, Ind.

page one

One of my favorite people is featured on our April In Touch pages—86-year-old Mabel Hersch. She exudes goodness, as well as southern charm, folksiness, and hospitality. She's one of those people who make you feel better about the world, when you've been around them. And she does it so effortlessly, so selflessly. It just comes natural for her to welcome you in and make a fuss over you: A glass of fresh homemade grape juice, maybe? How about a couple of apples? The ones on this tree are Maiden Blush. Those over there are Rome Beauties.



Germantown poor box

As you read Mabel's story on page 2, how she raises thousands of dollars *to give away*, think of all the people you know who are givers, volunteers, good neighbors. Then read on about Brethren "disasterbusters" (page 9) and childcare-givers (page 13), which tell about how we respond to disaster.

Concern for our neighbors' good has been at the heart of our faith from the beginning. In our mother church in Germantown, Pa., you can still see the traditional "poor box" in which our forebears put money to relieve distress among Germantown's needy: The old church's "poor book" records many deeds of love and kindness. That's the direct ancestor of the Emergency Disaster Fund and Brethren Disaster Response.

Krista Spangler

Brethren today are still givers and volunteer disaster relief workers. People such as Mabel Hersch give continually, far beyond what they drop in the offering plate on Sunday. Others give generously of their wealth when a disaster pricks their conscience. Others give their very selves. Krista Spangler, of Vienna, Va., is shown here muddied up and mudding out, a teenage Brethren volunteer at the Moorefield, W. Va., flood site.

Have you given lately? Money, time, talent, muscle power? Giving is Brethren. It's the way we spell relief.—THE EDITOR

in touch

Mabel Hersch: Her spirit is heifer-vescent

She taps a startled youngster on the head with a goose egg. "Feel how tough the shell is," she tells the city boy, who has never encountered geese and their eggs before. He is delighted. She laughs and moves on.

In a comfortable housedress, over which she wears an old sweater and a big apron, and with her picturesque dust bonnet perched atop her gray head, 86-year-old Mabel Hersch bustles about with her school children visitors. She lets them help gather the geese, duck, and hen eggs; ride the back of her gentle horse, Ginger; visit Neva the nanny goat and her new baby, April; and check out the floppy-eared and dwarf rabbits in their cages. Her merry laugh, chirpy voice, and folksy ways charm all her visitors and put them at ease.

Mabel hosts thousands of visitors yearly at her "fun farm" located on the outskirts of Manassas, Va. Busloads and carloads of school children, nursery school classes, Boy Scouts, Girl Scouts, and other groups come to her farm to experience firsthand what life in the country is like. To touch a goose egg, pet a guinea pig, see a green rooster, or swing on a rope from the barn loft is a unique encounter in the Washington, D. C., area, where development is making family farms a rarity.

A life-long member of the Manassas Church of the Brethren, Mabel was born on this farm, and it was here that she and her husband, Orville, raised their five children, and worked from 1932 to 1966 as dairy farmers. She and Orville retired that year, and turned the dairy farm into the Hersch Fun Farm, stocked with horses, goats, cows, calves, ducks, chickens, cats, and farm-pond turtles. They shared the fun of greeting the many people who came to call from all over the United States and from other countries, until Orville's death in 1984. Now Mabel continues on her own.

The freedom of roaming the farm, exploring the barns, petting cuddly animals, playing on tire and rope swings, and being greeted and fussed over by "Granny Hersch" have given thousands of youngsters memories to carry home with them. Mabel says, "Here on the Fun Farm we have welcomed folks from the age of two weeks to past 95, and people of all colors and kinds. They love it here, and I love them."

There is no entrance fee charged her many visitors. Instead, Mabel accepts donations to Heifer Project International (HPI), the Brethren-founded organization that gives gifts of farm livestock to developing countries. The Fun Farm contributions bring between $7,000 and $10,000 a year to Heifer Project after being doubled by a family friend, Stan George, who matches donations.

Mabel still checks for eggs while feeding the poultry, and makes sure they are snug in their pens at night so no roving fox can get them. Her son David looks after the other lifestock. Mothering animals and people is a natural response for Mabel. Friends and visitors leave her home richer in spirit for having shared her exuberant enjoyment and appreciation of life and her concern and love for her global neighbors, witnessed by her giving to Heifer Project. — MARY ELLEN COLANDENE

Mary Ellen Colandene, a freelance photojournalist, is a member of the Manassas (Va.) Church of the Brethren.

Chuck Baldwin: Missi

If Chuck Baldwin's friends thought he was going to the "ends of the earth" when he went off to Africa to be a mission pilot, they weren't too far wrong, in a sense. After all, his station in Keniebe, Mali, is only 600 miles from Timbuktu, that fabled city whose very name is synonymous with remoteness and inaccessibility.

Timbuktu, little changed from its long-ago heyday as the commercial crossroads of Africa for Saharan camel caravans, exudes antiquity. But for Chuck Baldwin and his wife, Debby, the real world is one of the 1980s, and people in need of food, medicines, communication, transportation, and — above all — the Christian gospel.

Chuck spent his early years with his Church of the Brethren missionary parents, Charles and Naomi Baldwin, in the remote village of Chibuk, in Nigeria. He knew the difficulties of missionary work hampered by lack of roads and telephones. At times in the rainy season Chibuk was cut off from the world except for foot travel and shortwave radio.

Chuck dreamed even then of being a missionary pilot, helping to move people

Mack Shellabarger: His outlet is an outlet

"Why couldn't we do something like this?" thought Mack and Joan Shellabarger when they saw their first SERRV shop while visiting friends at the Oakton (Va.) Church of the Brethren. They were impressed by the potential of this alternative marketing program of the denomination's General Board.

On the way home to Dayton, Ohio, Mack and Joan discussed further the possibility of opening a SERRV shop in their own church, Dayton's Mack Memorial. Things moved, and with the congregation's approval, the couple opened a SERRV shop in time for the 1977 Christmas shopping season.

In the early days, Joan did most of the work at the shop in her spare time as church secretary. But after Mack's retirement in 1981, the SERRV shop became his main activity.

Because of his work, the Mack Memorial SERRV outlet is now the largest one across the denomination. Since 1979, the shop has sold over $80,000 worth of crafts from Third-World artisans.

Mack has not been content with serving his church alone. He has been pursuing other buyers, and now he supplies numerous churches and organizations in the Dayton area. "It just keeps spreading out," he says. "People know they can come here and buy for their churches. There is even a woman in Cincinnati, an hour's drive away, who wants to come and pick up some items."

Mack's motive for running a SERRV outlet is the same now as it's always been: "It's a great ministry because it helps people. If they don't do this (produce crafts items) they starve. It ends up helping not only the artisans, but the people around them."

Last fall, SERRV recognized Mack and Joan for their contributions by giving them a plaque made out of gifts from El Salvador. Wilbur Wright, director of SERRV, read a statement of appreciation, which said, "They have given of themselves for the benefit of others with far greater needs than their own."

That's something the gospel is about. —C.B.

(Mack Shellabarger died March 11, as MESSENGER *was going to press.—Ed.)*

lot in Mali

and supplies. In 1976 he married Debby Casey, and they shared that dream of mission work. Finally, in 1981, the dream was realized, thanks to United World Mission, a non-denominational, evangelical mission program, and to the financial support of many churches and people.

Keniebe, with a population of about 6,000 is one of three United Mission projects in Mali. It is over a hundred miles from other United Mission projects, and 250 miles from Bamako, the Mali capital, offering the nearest comprehensive medical facility and supplies. Travel by four-wheel-drive vehicles to Bamako takes over two days in the dry season. In the rains, the same trip can take a week, over washed-out dirt roads and across wet-weather lakes.

Chuck and his airplane carry all sorts of loads—Malians needing emergency medical care, pastors or missionaries going to the mission training school, children participating in mission programs, or American missionaries getting together for fellowship and meetings. A recent drought in Mali was among the most severe in Africa, and Chuck airlifted the relief agency workers who directed the food distribution programs. Debby has taught reading in the mission's girls' school, and provided bookkeeping and treasurer services in the mission office.

Much of the financial support for the Baldwins' work has come from Brethren individuals. Under the cooperative faith philosophy of United World Mission, Chuck and Debby have been able to remain Church of the Brethren members in their teaching, faith, and practice.

Chuck and Debby and their daughter, Julie, are scheduled to return to Mali this month after a stateside furlough. After in-depth language study they hope to be more effective witnesses of the gospel to Mali, where only one percent of the people are Christian. In the remote reaches of Africa's great desert, Christ's order to his disciples, "Go ye therefore, and teach all nations," has daily reality for this couple whose response to that order has been their life.—SHIRLEY WAMPLER

Shirley Wampler, a nursing instructor, is a member of the West Richmond Church of the Brethren, Richmond, Va.

Don Durnbaugh visits Cuba partner church

The Church of the Brethren's mutual mission partnership with the Christian Pentecostal Church (ICP) in Cuba continues to mature. The two churches have initiated a joint effort to work with a third church selected last year—the Christian Mission Church in Nicaragua.

The latest step in the evolving effort took place at the ICP's biennial general convention, in February, attended by five members of the Nicaraguan church and two members of the Church of the Brethren—Donald F. Durnbaugh, Annual Conference moderator, and Karen Calderón, General Board staff.

The "warm fellowship and enthusiastic reception from the ICP" made the biggest impression on Durnbaugh. He also noted the excitement engendered through the presence of the Nicaraguan delegation. "They were the hit of the conference. Of course, politically Nicaraguans and Cubans feel very close. But it was also a meeting of two Pentecostal churches that hadn't known each other before."

Delegates from the Nicaraguan church will take part in the Norfolk Annual Conference in June. Following that, they and representatives from the ICP will meet at the Elgin, Ill., offices of the Church of the Brethren for three days.

Also present at the general convention in Cuba was a high-level delegation from the Christian Church (Disciples of Christ), which has a relationship with the Cuban church. Both the Disciples and the Ecumenical Council of Cuba are strong supporters of the Church of the Brethren-ICP effort with the church in Nicaragua.

While in Cuba, the two US delegations met with Felipe Carneado, Cuba's minister of religious affairs. During the two-and-a-half-hour meeting, Durnbaugh gave Carneado a copy of the 1985 Annual Conference Resolution on Cuba, which calls on the US government to normalize relations with Cuba. The government official gave the delegations copies of Fidel Castro's new book, *Fidel and Religion,* which details much of his early encounters with Christianity. Castro, who has met recently with both Protestant leaders and Roman Catholic leaders in Cuba, has attracted attention from church people because of his apparent new openness to Christianity.

"There is a marked shift in church-state relationships," noted Durnbaugh. The state is really taking a new look at the churches. It is a new day there."

Alternative service is at risk, says NISBCO

The Reagan administration has proposed regulations that could prevent religious groups from offering alternative service for conscientious objectors in the event of a military draft.

New guidelines proposed by the Selective Service System would bar groups with alternative-service programs from requiring a commitment to any religious belief or doctrine as a condition for participation in the programs. Selective Service argues that alternative service is a program of the government, and that employers of conscientious objectors are therefore subject to laws against discrimination based on creed.

The proposal came under immediate criticism from NISBCO, the National Interreligious Service Board for Conscientious Objectors, a Washington-based coalition of religious groups that includes the Church of the Brethren. The board said the new guidelines would, in effect, bar church groups from offering alternative service during a military draft.

NISBCO termed the guidelines "contradictory" since they, on the one hand, require that conscientious objectors base their objection on religious and moral beliefs but, on the other, bar employers from requiring such belief for participation in alternative-service programs.

The board called the new proposal the most serious challenge to COs since the government reinstituted mandatory draft registration in 1980.

Churches intensify anti-apartheid work

A group of church leaders has proclaimed 1986 "the year of action by US churches against apartheid" and agreed to a common strategy to fight the system of racial discrimination in South Africa.

The cooperative effort was spearheaded by a group of US church leaders, after they returned from a World Council of Churches-sponsored meeting in Harare, Zimbabwe (see February, page 6).

To coordinate the activity, the church leaders formed a Churches Emergency Committee on South Africa, led by heads of denominations. In February that committee called unsuccessfully on US banks with loans to South Africa not to renew the loans or approve any new ones "until apartheid is dismantled."

The committee also planned to send delegations for talks with the chairman of each of the banks involved: Citicorp, Chase Manhattan, Irving, Republic, Bankers Trust, Manufacturers Hanover, J. P. Morgan, Bank America, North Carolina, and Chemical.

Donald F. Durnbaugh and Karen Calderón met with Felipe Carneado (center), Cuba's minister of religious affairs, who presented them with the book Fidel and Religion.

Sanctuary movement: the church on trial

While the trial of 11 church workers involved in sanctuary has dragged on for months, sympathizers appear to be doing more than simply monitoring the drama in the courtroom.

Two denominations and four congregations have filed suit against the federal government for violating their constitutional rights. In a case that they say is broader than the sanctuary issue, the Presbyterian Church (USA), the American Lutheran Church, and four Arizona congregations whose worship services were infiltrated by federal agents are seeking to define the proper relationship between church and government. They have cited the First, Fourth, and Fifth Amendments to the Constitution as the basis for their action.

On February 4, more than 300 requests for the release of federal files on participants in the sanctuary movement were filed simultaneously with the Federal Bureau of Investigation and Immigration and Naturalization Service. Sanctuary workers say there have been break-ins of files in church and legal aid offices in at least 11 cities in the past 15 months. Government agencies are required to respond to Freedom of Information Act requests within 10 days.

In recent months, Seattle, San Francisco, and Los Angeles have joined other cities in declaring themselves cities of refuge for people fleeing Central America.

Some controversy was sparked within the Tucson sanctuary community when five more sanctuary workers and seven Salvadorans were arrested in early February. Disagreement on the appropriate response to the arrest arose among the five newly arrested workers, the previous 11 defendants, other sanctuary leaders, and attorneys.

Fourteen workcampers meet Nigeria Brethren

Kathy Kline (above, right) and a Nigerian workcamper nail screens to the windows of the EYN house they worked on. Members of the workcamp are pictured below. **Front:** *Ruth Williamson, Peggy Metzler, Joyce Hicks, Jim Kipp, and Kathy Kline.* **Back:** *Leland Grove, Murray Williamson, Elizabeth Michael, Harold Metzler, Grady Hicks, Jeff Graybill, Diana Wheaton, Bryan Benner, Raymond Wheaton, and Bill Keim (staff).*

During a month-long workcamp in Nigeria, 14 American Brethren, ranging in age from 21 to 78, wielded hammers and paintbrushes and traveled through several areas of Ekklesiyar 'Yanuwa a Nigeria (EYN—the Church of the Brethren in Nigeria). A primary purpose of the trip was to build relationships between Nigerians and Americans and then to share that experience upon returning to home congregations in the US.

Continuing construction begun earlier on a home for the EYN chairman, John Kudzar, the workcampers installed and painted ceilings, plastered walls, poured concrete floors, installed a water line, did electrical work, and worked on windows. The group also built a building for a generator and repaired ceilings at Kulp Bible School. Working with the US Brethren were Nigerians representing various churches throughout EYN.

The workcampers made weekend trips to the Rural Health Program in Garkida, Church of the Brethren Mission headquarters and Hillcrest School in Jos, and churches at Yola, Gombi, and Potiskum, a new church start. They also joined in the dedication of a new EYN district at Madagali.

Sponsored by the Africa office of the World Ministries Commission, the trip was coordinated by Monroe Good, who teaches at Kulp Bible School.

Church educators meet to study connections

A dozen Christian educators from across the denomination took part in the biennial Northamerican Event for Church Educators (NECE), held in early February in San Diego. On alternate years, the Church of the Brethren Association of Christian Eduators (CoBACE) combines its annual meeting with the interdenominational conference.

The theme for NECE was "Creative Crossings: Conversations with art, science, and theology." The theme was "intentionally broadened to include much more than Christian values," said Jonathan Hunter, Brethren representative on the NECE planning committee. Brethren leading workshops or seminars included John Gingrich and Vernard Eller, of the University of La Verne, and Gayle Hunter Sheller, co-pastor of the Springfield (Ore.) Church of the Brethren.

For the second time, the bookstore at NECE was sponsored by Brethren Press. Also represented was SERRV, which had a booth in the exhibit area.

Manchester College names new president

Manchester College, North Manchester, Ind., has named William P. Robinson as its new president. He begins his responsibilities July 1, after the retirement of A. Blair Helman.

William Robinson

Robinson is senior vice president for institutional advancement at the National College of Education, Evanston, Ill. After graduating from the University of Northern Iowa in 1972 and attending Princeton Theological Seminary, Robinson received a master of arts degree in interpersonal/cross-cultural communication from Wheaton College. He also holds a doctorate in organizational communication from the University of Pittsburgh.

Robinson joined the faculty at National College of Education in 1979, where he has taught and held numerous administrative positions. He and his wife, Bonnie, will move to North Manchester this summer.

BVS/BRF Unit #173 meets at Camp Swatara

The annual Brethren Volunteer Service/Brethren Revival Fellowship orientation unit met in January at Camp Swatara, near Bethel, Pa. During the 10-day orientation, local members of the BRF led discussions on relationship-building, peace and nonresistance, evangelism, personal theology, and BRF history and values. Friday evening the unit toured the county prison in Lancaster. During a three-day work weekend, four volunteers counseled inner-city youth from Philadelphia at Teen Haven Camp in Brogue, Pa., and the remaining volunteers assisted residents at Brethren Village in Neffsville. The 10 BVSers are serving their one-year assignments at either Voice of Calvary, Jackson, Miss., or at Lewiston Housing Authority, Lewiston, Maine.

Members of the unit are pictured above. **Front:** Brenda Cassel, Mary Ann Musselman, Martha and Myron Dubble (leadership), Terry Ebersole, Diane Hawbaker. **Back:** Joyce Stoltzfus (director of BVS), Kathy Diffenderfer, John Diffenderfer, Julie Miller, Martha Rogers, Paul Schildt, Barb Schildt (holding Nicole), Heidi Loomis (leadership). **Missing:** Jennifer Schildt.

One-year-old EFUM expands, goes west

Education for Urban Ministry (EFUM) has moved into its second year, and a third district has entered the program.

Representatives from the four congregations that launched the program in January 1985 met in early February for the second-year intensive, in Chicago. Four members from each of the churches —Chicago First and Decatur from Illinois-Wisconsin District and Drexel Hill and Pottstown from Atlantic Northeast—reflected on their ministry projects of the first year and planned projects for the coming year.

During the three-day training, the group also visited Bethany United Church of Christ, engaged in Bible study, and viewed a videotape by Carl Dudley. Other activities included discussing urban trends with Donna Schaper, director of the Urban Academy; role-playing an urban church board meeting; and writing statements on biblical and theological understandings of urban ministry.

Joining the program this year are three congregations from Pacific Southwest District. Representatives from Pomona Fellowship, Imperial Heights, and Phoenix First met February 7-10 for orientation in Los Angeles, led by Chris Michael, staff for Urban Ministry, and William Hayes, chairman of the Urban Network Steering Committee and pastor of Baltimore First church.

In addition to planning ministry projects for the first year, the group heard guest speakers James Lawson, pastor of Holman United Methodist church, and Cornish Rodgers, professor at Claremont School of Theology and director of the Urban Institute in Los Angeles.

The orientation also included presentations on skills for urban ministry, Bible studies, a walking tour through urban neighborhoods, and worship at several urban churches.

Churches consult on radical reformation

Representatives from eight groups met in Prague, Czechoslovakia, in late January to discuss their common heritage as radical reformation churches.

Participants from the Church of the Brethren were Donald F. Durnbaugh and Lauree Hersch Meyer from Bethany Theological Seminary; H. Lamar Gibble, peace and international affairs consultant for the World Ministries Commission; and Dennis Slabaugh from First Church of the Brethren in Philadelphia, a Ph.D. candidate in Anabaptist history at Temple University.

Other churches represented at the consultation were Czechoslovak Hussite Church, Evangelical Church of Czech Brethren, Hutterian Brethren, Mennonite, Moravian, Society of Friends, and Waldensian.

The second of two introductory papers was given by Durnbaugh, who compared the "radical reformation" to the "First Reformation." The 22 participants then discussed the various movements, noting similarities and differences among the groups; acknowledged needed reforms; and addressed contemporary challenges in church or society.

Consultation participants agreed to meet in June 1987 to continue discussions and to examine possible projects. A central theme at that meeting will be "Eschatology and Social Transformation," and will include discussion of economics, peace and justice, liberation, and biblical interpretation. Possible projects include publication of materials, congregational exchanges, and exploration of relationships to contemporary grassroots Christian movements around the world.

Durnbaugh was named to a steering committee to coordinate the work of the total group.

update

Kudos. A Gabriel certificate of merit was awarded to the General Conference Mennonites, Mennonite Church, Mennonite Radio and Television of Canada, and Church of the Brethren for the ninth series of "Choice" radio spots. "Choice IX," which focuses on resolving conflicts in interpersonal relationships, was given the award by the National Catholic Association for Broadcasters and Allied Communicators. "Choice X" is now in production.

Names in the news. Wanda Callahan, pastor at Cedar Creek (Garrett, Ind.), and Bob Ebey, interim pastor at Pleasant Chapel (Ashley, Ind.), each received the Volunteer of the Year award for the four northeastern counties of Indiana. They also, along with the cast of the *Little Bear* production (see September, page 2), received the governor's showcase award for community service. . . . Robin Freeman, of the Hawthorne (Tenn.) church, has recorded an album of gospel songs. The song "I Want to Sing" has climbed to number 49 on the Nashville Chart of Gospel Music, and has reached number 20 on some radio station play lists. . . . Jeff and Jill Hardenbrook, of the Piqua (Ohio) church, have taken a three-year assignment in Botswana through the Mennonite Central Committee.

On campus. Elizabethtown (Pa.) College hosted a two-day conference in February that brought together seven scholars with diverging views on the authenticity and significance of the Shroud of Turin. Discussion ranged from chemical studies to moral and religious implications of current research.

Recognized. Sixteen individuals were honored in December for a total of 255 years of service to the New Windsor Service Center. A month later, two retired employees, Dorothy Albaugh and Joel Petre, were given special plaques acknowledging their years of service. The honorees are pictured above. *Front:* Marianna Burkholder, Jane Bankert, Mabel Franklin, Dorothy Albaugh, Sam Moledina. *Second row:* Helen Carlisle, Helen Fritz, Barbara Fogle, Bertha Hoover. *Third row:* Carl Beckwith, Terri Meushaw, Betty Jackson, Richard Hill. *Back row:* Ed Palsgrove, Ed Leiter. *Not pictured:* Ruby Bollinger, Louise Shilling, Joel Petre.

Coming up. The fourth annual Run for Peace will be held at the Lititz (Pa.) church on June 14. More than 75 trophies from India, Thailand, and Kenya (imported through SERRV) will be awarded to place-winners of all ages in both the 10,000-meter and one-mile races. Proceeds will go to Heifer Project International. For more information, write to Lititz Church of the Brethren, 300 W. Orange St., Lititz, PA 17543. Or call Guy Boyer, 717-626-0065.

Milestones. December 31, 1985, marked the end of 80 years of ministry for the South Bend City congregation in Indiana. The church was forced to close because of diminishing resources, both human and financial. A final service of celebration was held January 5.

Remembered. Clara Belle Harper, 90, died January 25, in Greenville, Ohio. She served the church as a missionary in northeastern Nigeria from 1926 to 1960.

In a pair of surprise decisions, planners of a new Lutheran church have selected the name "Evangelical Lutheran Church in America" and chosen Milwaukee as the site of the new church's headquarters. The new church will bring together the Lutheran Church in America, headquartered in New York City; the American Lutheran Church, headquartered in Minneapolis; and the Association of Evangelical Lutheran Churches, headquartered in St. Louis. Membership polls had indicated that the preferred name was "Lutheran Church in the USA," and Chicago was a top contender for the church's headquarters.

The study phase of their search for union is over, says a team charged with putting flesh on the bones of a new partnership between the United Church of Christ and the Christian Church (Disciples of Christ). The Ecumenical Partnership Committee called for a policy that would have all major events of the two denominations beyond 1987 planned to include "shared experience." There is no timetable for union, with both churches saying the partnership is open-ended.

Trinity Episcopal Church, one of the wealthiest and most influential Episcopal parishes in the country, has voted to divest "immediately" all holdings in companies that do business in South Africa. The 22-member vestry of the church, which is located in the Wall Street area of Manhattan, voted to sell off $10 million worth of stocks—one-fifth of the church's $50 million investment portfolio—as a moral statement in opposition to apartheid.

Political prisoners in Nicaragua risk incommunicado detention up to several months, denial of fair trial, and poor prison conditions, according to a report by Amnesty International, the human-rights monitoring organization. It said that military personnel have been punished for abuses of prisoners, but that some "serious abuses" reported in remote rural areas in 1981 and 1982 did not appear to have been investigated seriously. Amnesty International's report was based on findings of four missions to the country since the fall of the Somoza government in 1979. It also included criticisms of the contra military forces working to overthrow the Sandinista government, but said that Amnesty's major role is to press governments to uphold their human rights commitments. Amnesty also criticized the United States CIA for training the anti-Sandinista Nicaraguan Democratic Force in the "selective assassination of civilian local government officials, police, and military personnel."

The Salvadoran military used US military aid to bomb civilians in the country's Guazapa region, in operations similar to those carried out by the United States in Vietnam, said three officials of the San Francisco Archdiocese who accompanied San Francisco Archbishop John Quinn to El Salvador late in January. They characterized the military's "Operation Phoenix" as a "qualitative leap" in bombing strategies, which threatened more than 1,000 civilians.

Nearly 30 conservative Protestant and Catholic groups have formed a coalition to support President Reagan's Strategic Defense Initiative. The proposed space-based weapons defense system, known as Star Wars, "offers the real prospect of providing a morally and perhaps also militarily superior policy," said the new Religious Coalition for a Moral Defense Policy. The coalition plans to send literature to "thousands of religious bodies and ministers," said a spokesman. Among the signers of the coalition's founding declaration are Jerry Falwell, Jimmy Swaggart, Jim Bakker, Bill Bright, Tim LaHaye, and Ben Armstrong.

A diverse group of 1,600 Christian leaders has condemned excessive sex and violence on television and pledged to pressure networks and advertisers to curb this "moral pollution." The effort has resulted in a new national organization called Christian Leaders for Responsible Television, which will be headed by Donald Wildmon, director of the National Federation for Decency, and a 10-member board.

Bibles were published in seven new languages last year, bringing the total to 293, according to the United Bible Societies. There are 618 languages with New Testaments, an increase of 31 over the past year. The tally of languages in which at least one book of the Bible has been printed since the invention of printing rose by 21 to 1,829. The figure represents a little over one-third of the estimated total of some 5,000 world languages, but includes those understood by about 98 percent of the world's people.

In response to extremist and anti-Semitic groups of the far-right who are attempting to exploit the American farm crisis, the Anti-Defamation League of B'nai B'rith has launched counteraction and monitoring activities. An ADL report documents the "extraordinary efforts" being made by extremists to propagandize farming areas with hate rhetoric and conspiracy theories. Included are the Populist Party, Posse Comitatus, and the National Agricultural Press Association.

A statement on the rural crisis has been issued by the Rural Crisis Team of the National Council of Churches. The team commended the Farmers Home Administration and Congress for easing the pressure on indebted farm families, and called for legislation that aims to preserve the family farm system. General Board staff member Shantilal Bhagat is a member of the Rural Crisis Team.

DISASTERBUSTERS

The Church of the Brethren has developed a disaster response operation with a reputation for being there when it's needed. With traditional Brethren concern for 'their neighbor's good,' volunteers are ready to help whenever and wherever disaster strikes.

by Clay Bowman

The roller skating rink in Niles, Ohio, usually opened its doors at 7 p.m. But on Friday, May 31, 1985, the owner decided to open for business an hour later. It was also the last day of school, and all the children had been given free skating passes for the evening.

The storm started gathering before the students got home from school. Forecasters were predicting lots of rain but no threatening weather.

Then, at 6:59 p.m., a tornado touched down and tore through the defenseless town. Eight people died, many more were

Brethren Disaster Response volunteers can't be finicky about the work they are called on to do, or choose the time to go. Ed Palsgrove, of New Windsor, Md., helps "mud-out" on a Sunday morning after the Moorefield, W. Va., flood.

Top: *For disaster victim Snowden Holmes, of Mesopotamia, Ohio, Brethren help was crucial in getting his house rebuilt after last May's tornado.* **Above:** *In Moorefield, W. Va., Mid-Atlantic district disaster response coordinators Karen and Harold Hubell and local project director Jim Brumbaugh (standing, right) process a flood victim's needs.* **Opposite, top:** *Eight lives were lost in Niles, Ohio, in the May 1985 tornado, which ripped through a residential area.*

injured, and dozens were left homeless. In minutes the roller skating rink, a factory, a convenience store, a soon-to-be-finished nursing home, and many homes were completely destroyed. If the roller rink had opened at the usual time, hundreds more might have died.

Strangely, the twister hit only the least populated sections of Niles. If it had veered 100 yards in any direction, it could have caused double the damage.

Another tornado damaged parts of Mesopotamia, a small community northwest of Niles. The white Amish community in the area sustained some damage, but it was the town's black community that was hit the worst.

Five tornadoes swept the area that evening, touching down in different communities. Immediately after the disaster, more than 180 Brethren volunteers from Northern Ohio District offered assistance. Later both Mesopotamia and Niles became Church of the Brethren Disaster Response projects. More than 300 volunteers gave 1,066 days to do several major repair jobs and help rebuild four homes, three garages, and a barn.

The Church of the Brethren has been responding to disasters since Civil War days and has helped thousands of people rebuild their homes and their lives after disaster strikes. The Brethren Disaster Response program is well known and well liked. One volunteer who worked in North Carolina after a tornado tells about a 14-year-old boy who asked her if she was with the Church of the Brethren. After hearing that she was, he said, "Ma'am, I guess we'll be all right as long as you people are here."

Annual Conference created the Disaster Response office in 1973. Located at the New Windsor Service Center in Maryland, the staff there organizes volunteer efforts on a national level.

Over the past five years, the Church of the Brethren has responded to some 30 disasters nationwide. Projects included floods in Fort Wayne, Ind., and Jackson, Miss.; tornadoes in Mount Olive, N. C., and Niles, Ohio; a hailstorm in Pampa, Texas; and hurricanes in gulf coast and Atlantic coast states.

Each disaster is handled differently, with the response fitted to the individual needs of the communities involved. In Wyoming, childcare volunteers were the only volunteers needed after a tornado. After the Mexican earthquake, money was the only response possible. In the mid-Atlantic states, the damage was so widespread after flooding in November that many congregations became involved directly in the response.

Actual preparation, however, begins long before the disaster even occurs. Throughout the year volunteers and proj-

ect coordinators are trained in workshops held in different parts of the country. Many of these train individuals to care for children whose parents are busy filing claims or applying for disaster assistance.

District disaster coordinators have built networks with local coordinators in each church. District coordinators also help train volunteers, especially in disaster-prone areas. This network is called upon to produce volunteers and supplies in the event of a disaster.

With as much advance planning done as possible, little more can be accomplished until the disaster occurs. Hundreds of people are ready to leave after a call goes out for volunteers. Some leave work or put off important activities. Supplies are also kept ready to ship at the New Windsor Service Center.

The Church of the Brethren coordinates its work with many other organizations through the National Voluntary Organizations Active in Disaster (NVOAD). NVOAD brings together more than 20 voluntary organizations that are active in disaster response, such as the National Red Cross, Mennonite Disaster Services, the Boy Scouts, and B'nai B'rith.

The Church of the Brethren and the Red Cross have a written agreement to assist each other in relief efforts. In areas where they both are responding, the church provides volunteers and the Red Cross provides funding and supplies.

R. Jan Thompson, director of the denomination's Disaster Response program, is alerted to possible disasters through news broadcasts and other media. If there are Brethren in the area, those contacts are called for an on-the-spot report of the damage. The National Red Cross is contacted for statistics concerning casualties, injured, and the response of other relief agencies.

Based on the information gathered, the Disaster Response office decides what type of response is needed. The response depends upon location, the proximity to the Brethren constituency, and the presence of other disaster response agencies.

Then the staff decides how Brethren can best assist in the disaster area. The response can take several forms—

1) grants from the Emergency Disaster

Jan Thompson: On the growing edge

Jan Thompson's first experience with disaster work came in 1975 when he was assistant dean of students at Manchester College in Indiana. During the January interterm, he led a group of students to Honduras to do a psychological study on the effects of Hurricane Fifi and to help rebuild a small village.

Since leaving Manchester in 1978 to become director of the Disaster Response Program for the Church of the Brethren, Jan has been involved in more than 75 disasters nationwide, from tornadoes and earthquakes to mudslides and hurricanes. He has helped train and coordinate thousands of volunteers, distributed millions of dollars in relief monies, and founded the now-ecumenical disaster childcare program.

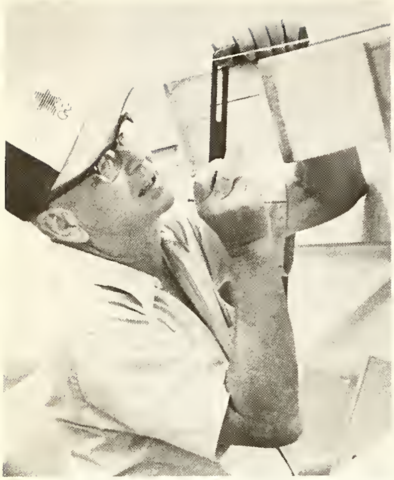
This is only half his job. Since 1981 he has also been coordinator of refugee resettlement for the Church of the Brethren.

Jan's job is basically an administrative one, though he tries several times a year to get out and work with volunteers and victims. "I view my job as training volunteers, motivating volunteers, and coordinating volunteers to the disaster location. Very seldom do I have the opportunity to go out on location and work."

The disaster network that Jan has developed worked at its best—the way he has envisioned it—this past fall during the flooding in Virginia and West Virginia. Individual district disaster networks responded immediately without direction from him. After the initial response, district coordinators called to apprise him of the situation.

Jan expects the program to grow. Goals for the next five years include "establishing a 50-state network of trained childcare volunteers, and strengthening the disaster response network so it has the ability to respond to a national disaster within a 24-hour period."

But another important result of the program is the growth within individuals. "The exciting thing is seeing people being motivated and growing," says Jan. "Particularly this is true in the childcare program, where women have gone and broken out of the mold. Some who have never traveled before now can travel in rental cars and be project directors and assume responsibility. Seeing that growth in people is exciting."—C. B.



Brethren volunteer Homer Hostetler marks a rafter as he helps rebuild a home in Niles.

Fund to help existing relief efforts;

2) sending a few volunteers to help with childcare; or

3) sending as many volunteers as possible to begin cleaning up.

If a disaster relief project is created, the Disaster Response office calls the district coordinators in the area to get the word out that volunteers are needed.

If childcare is needed, trained volunteers are sent to help families and children in shelters or assistance centers. In some instances childcare volunteers are ready but are not used. Volunteers were prepared to move into Niles, but the local Red Cross coordinator was not familiar with the childcare program. Girl Scouts were used instead.

As the call goes out for more volunteers, the New Windsor office indicates the type of work that is expected. For a tornado, take chainsaws, axes, and debris-moving equipment. For a flood, take buckets, boots, flat scoop shovels, and equipment for clearing mud out of houses.

The first person to arrive at the disaster site is the project director, who is responsible for coordinating efforts with the other relief agencies. Buying food and materials, and supervising the work crews are also part of the job—which is usually handled by a married couple. There are more than 50 people ready to become project directors. Some are extensively trained and others have only on-site training.

The project coordinator goes to the area, secures housing for the volunteers, lines up work, and "gets the lay of the land." The first Brethren volunteers arrive (sometimes within hours) and the work begins.

Getting volunteers to the project doesn't always go smoothly. One week a dozen volunteers were supposed to arrive in Niles to work on a house, but none of them showed up. The work didn't suffer; it just didn't get done. But the very next week, more than 15 people came to work and made tremendous progress in finishing the houses.

At a project in Texas, over 75 youth arrived unannounced to clean up after a tornado. Because of a shortage of adult supervision and know-how, very little work was accomplished. The project coordinator's job was also burdened by having to purchase food for the entire week.

Another problem that project directors have to contend with, said Bill Chappell, project coordinator in Niles, is volunteers with good intentions but little construction skill. They can still help, he said, but they require a "little more supervision."

What happens immediately after a disaster like the tornado that hit Niles? Nobody in the town was prepared. There was a lot of confusion, said Peter Nobili, priest of the Mount Carmel parish of the Catholic Church.

"Everyone was trying to do something on their own. There was no cooperation. The contractors were ripping people off by promising to do work for so many people that some of the work is still not done." The insurance companies were also pushing homeowners to settle their claims quickly, the priest said.

Finally, near the end of June, representatives from civic groups, churches, businesses, city government, and social service organizations, formed the Niles Recovery Coalition (NRC). Its purpose: To help victims cope with emotional responses to the disaster, assist victims in reestablishing their households, and direct people to other help agencies. The NRC has since become the hub of the relief effort in Niles, and Brethren Disaster Response has coordinated all of its effort through the NRC.

Mesopotamia is a quiet small town in rural Ohio with a mixture of Amish, Mennonite, and Catholic families. A New England-style commons runs through the center of town, with a general store and town hall at one end. From the looks of the main part of town, one wouldn't guess that a tornado had touched down just one mile away.

The relief effort there was also slow to begin. Most of the victims of the tornado didn't know how to apply for aid from social help agencies. When they finally did get the applications, it took more than three months to process them.

Many homes and buildings were still in ruins in mid-October. Some families had rebuilt, but many simply didn't have the money and were living in motor homes or trailers, waiting for their houses to be finished or started. Thanks to Church of the Brethren volunteers, however, two families in Mesopotamia are now living in new homes that were completed before winter arrived.

These volunteers are the backbone of Brethren Disaster Response. Snowden Holmes, a tornado victim in Mesopotamia, was amazed that someone would travel 100 miles to help him build his house. More than 72 volunteers came to help him with his rebuilding.

What brings volunteers back time after time? It's not a comfortable way to live, by any means. Those at the Niles project were housed in the local United Methodist church and took showers five miles away at the YMCA.

"Sometimes it's miserable. I nearly froze one time," said Gerri Mills, a volunteer from Roanoke, Va. "There are a lot of inconveniences, but I enjoy being together and working together. This is what the Lord wanted me to do. It's nice to know you are helping someone and it is worthwhile."

The best part of disaster work is the fellowship, said one volunteer. Another said she always feels as if she gets more than she receives.

Actually, getting the work done is only part of a volunteer's job. "Fifty percent of all volunteer work is listening to the victims and becoming their friend," observed Sylvus Flora, executive of West Marva District.

"You need to take the time to talk to those people because they have a real problem," said Paul Hollinger, project director in Mesopotamia. "This may mean just sitting right down on the curb and listening and letting them unload what's on their mind, even though there is a lot of work to be done."

Clearly, responding to disasters is more than just a job to be done; it's responding to human beings. Perhaps that is why the volunteers keep coming back. ☐

WHO CARES FOR THE KIDS?

When a disaster strikes, we tend to think it's only adults who must pick up the pieces. But children can be devastated by all the horror. So the Brethren developed their unique program of childcare.

by Nancy Kettering Frye

Seven women in a van head westward across the rolling June-green hills of Pennsylvania. Almost oblivious to the beauty, they press on with steady determination. They talk, they laugh, they share "bits and pieces" of themselves. Sometimes they're just quiet together, wondering about what lies ahead, and about what the've left behind.

The mood in the van is mixed, a blend of excitement, anticipation, eagerness, and yes . . . apprehension. With less than 48 hours' warning, these volunteers have organized their priorities, packed necessities, and made an offering of time and talents in response to a call for help. They've left behind families, domestic duties, household schedules—all the familiar details of ordinary living. Ahead, they face chaos, confusion, devastation, fatigue, shock, fear, and despair—all the unknown details of disaster response.

Armed only with "Kits of Comfort," blue-checked smocks, and ID badges, these women are bound on a mission commanded by none other than Jesus Christ—caring for the little children of the world. In his name, they will reach out and touch the shaken lives of countless children who have just survived devastating tornadoes. They will bring comfort in chaos, caring in confusion, hope in helplessness.

These modern pioneer Christians are members of a growing interdenominational body of ordinary persons, men and women of all ages, trained to function as volunteer childcare-givers in the aftermath of catastrophe.

Now known as the Cooperative Disaster Childcare Program, this one-of-a-kind pioneering effort began as an outgrowth of the Church of the Brethren Disaster Response. Appropriately, its inception may be traced back to 1979, the "International Year of the Child," and to Jan Thompson, formerly a lay missionary in Nigeria, called to head the Church of the Brethren Disaster Response Program in 1978.

In the midst of the adult-geared response, Jan took time to notice the little children. He began to realize that, having survived a major disaster, they also faced having to survive the aftermath, frequently "getting lost in the shuffle" as preoccupied adults struggled to restructure the basic physical aspects of normal living. Without intending harm, parents frequently seemed to overlook the very real psychological and emotional needs of their children.

These little victims, Jan sensed, were feeling forgotten, angry, confused, insecure, and neglected. In tearful anxiety or sullen silence, many were suffering a "double disaster." What was needed were childcare-givers trained to act as *comforters*, providing laps where children might just sit quietly or begin to talk about their feelings; as *encouragers*, guiding children toward play activities that would help them to act out fears, anger, and confusion; and, as *sensitizers*, helping parents and other adult workers understand the children's hurt.

In March 1980, the first 24-hour training workshop for potential childcare-givers was held for Brethren volunteers. Two months later, the first group of six was called to respond to the needs of children following a tornado in Kalamazoo, Mich. In six days, they ministered to 83 children.

Since November 1984, the weekend training workshops have been open to members of all denominations. Agencies currently cooperating in the now ecumenical program are the Aid Association for

Left: *Brethren volunteer Patrick Barrett plays with a victim of the Albion, Pa., tornado.* **Below:** *Caring for children after the Coalinga, Calif., earthquake.*

Lutherans, Appleton, Wis.; Children's Aid Society, New Oxford, Pa.; Presbyterian Church (USA), New York; and United Church Board for World Ministries, New York.

Based at the New Windsor Service Center in Maryland, the program has responded to 37 disasters across the country, from fires and mudslides in California and Puerto Rico to floods in Missouri, Indiana, Illinois, Virginia, and West Virginia; from tornadoes in Nebraska, Ohio, Pennsylvania, and Texas to hurricanes in Hawaii, Texas, Louisiana, and Mississippi. The program has ministered to approximately 12,750 children. A total of 755 volunteers have been trained, though less than half have actually served on project.

"Our goal is to have trained caregivers in all 50 states by 1989," says Roma Jo Thompson, director of the program. "This would both cut down on travel expenses for volunteers and facilitate a faster response." Each participating denomination, she explains, pays for its own volunteers' travel to and from the disaster site, as well as any expenses incurred on location. Volunteers may be housed in churches, private homes, or nearby college or university facilities; motel accommodations are a last resort.

Sheryl Faus, a member of the Chiques (Manheim, Pa.) Church of the Brethren, wife, mother of three, and substitute elementary school teacher, was one of the seven women in the van. Although she also spent two weeks later in 1985 helping in Mississippi after Hurricane Elena, her memories of the tornado aftermath in western Pennsylvania remain most vivid.

"With hurricanes, there's usually a warning," she explains. "People can prepare to go through the experience, so they feel a little more in control. And the area may have gone through hurricanes before. Tornadoes, though, seem to be much more traumatic. They usually come as a big surprise; there in Pennsylvania, they were completely unexpected. People were really in shock from the almost total devastation. One-third of the town of Albion was almost completely gone!"

"A few children were afraid to stay while their parents were in another room being interviewed by various agencies," Sheryl remembers. "Some parents didn't even want to leave their children. We always put name tapes on the backs of the children's shirts, and I remember one child who didn't want to be touched even enough for that."

Painting is one way children can express their feelings. Sheryl tells of one little girl who painted a picture of her house falling down. While she painted, to the tune of "London Bridge" she sang about her own house "falling down, falling down."

A variety of experiences helped shape childcare director Roma Jo Thompson for her job — Brethren Volunteer Service, mothering her own three children, serving as a missionary in Nigeria, and working in a Somalian refugee camp. Her only complaint: "I'm so busy directing the program, I don't get time to help look after the children myself."

"Some children would really express themselves," says Sheryl. "Some wouldn't talk at all about what had happened. We don't 'pump' the children; we just respond to what they choose to share."

Sheryl's experience has heightened her awareness "of weather and disasters, and of people going through disasters, no matter where they are."

Trained childcare-givers are also strongly encouraged to take Red Cross disaster courses. Since the two agencies work closely together on site, flexibility and versatility of volunteers can prove a great asset.

Clearly, insightful planning and smooth coordination are crucial to the success of such a far-reaching, complex program. Roma Jo brings expertise and enthusiasm — even a certain evangelistic zeal — to her job. The expertise grows out of a host of varied experiences. Raised in the Ligonier (Pa.) congregation, Roma Jo met her husband, Jan, in Brethren Volunteer Service. She has mothered three sons, served three years in Nigeria as a lay missionary, graduated from Manchester College, worked as an elementary school teacher in Indiana, and volunteered four months as a Church World Service worker in the Ali Matan refugee camp in Somalia.

"I didn't ever expect to become an expert, but out of necessity I've become one," she reflects.

"There's no such thing as a typical day or a typical week in this work," says Roma Jo. She's responsible for setting up and following through with training workshops, a process that takes at least three, sometimes four to five months. She's available for speaking engagements and for consultation with childcare workers in schools and daycare settings. And she also spends major time working on proposals for foundation money to get networking in place.

Roma Jo has dreams for the future. "I see a real possibility for this program to go international. Refugee camps, it seems to me, would be a very valid place to begin — some place like the BVS project on the West Bank.

"But," she adds, "we have miles to go and it's a very long, hard road." ☐

Nancy Kettering Frye, a freelance writer from Lebanon, Pa., was raised in the Annville (Pa.) Church of the Brethren.

Committed to the body of Christ

by Donald F. Durnbaugh

Although there is growing harmony within the Church of the Brethren, that by no means signifies that there are no controversial issues among us. They exist. One of the most divisive issues is our membership in the National Council of Churches and World Council of Churches.

An important group within the denomination not only stands opposed to this affiliation, it actively urges congregations to go on record at the General Offices as opposing such membership. Such congregations do not want their contributions to support the councils or their numbers counted in reports to those bodies. Some years ago a few congregations felt so strongly that they broke denominational fellowship over this question.

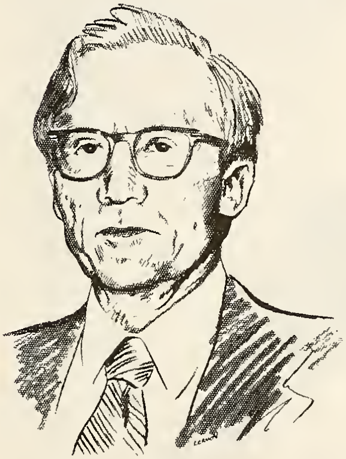
This distancing is a mistake: 1) Brethren contribute much to the conciliar movement; 2) Brethren receive much from it; and 3) God wills cooperation.

Every accounting of the stewardship of the councils shows clearly that the lion's share of its resources goes to help those in need around the world. It is precisely in this area that Brethren have made their greatest ecumenical contribution. The names of M. R. Zigler, John Metzler Sr., Cecile and Eldon Burke, Thurl Metzger, W. Harold Row, Ray Kyle, Ben Bushong, and Helena Kruger can stand for many others. The annals of Church World Service and CROP, to say nothing of many other programs, bear eloquent witness to the strong contributions made by Brethren to the worldwide alleviation of suffering.

The reality is that the considerable Brethren efforts have been multiplied many-fold as other Christian denominations, inspired by Brethren initiative, joined in these programs.

Other aspects of the conciliar movement, as well, have enjoyed staunch Brethren leadership—J. Quinter Miller, Kurtis F. Naylor, and Joseph B. Mow were active staff workers. Norman J. Baugher, Andrew W. Cordier, and other Brethren served earlier as vice presidents of the NCC, as does Robert W. Neff currently. Today J. Benton Rhoades continues his work with the NCC-related Agricultural Missions, continuing the pioneer work of Ira W. Moomaw. Also Warren F. Groff, Donald E. Miller, Lauree Hersch Meyer, and Melanie May have made their own contributions to the National and World Council studies of Faith and Order issues. Through their activity, Brethren understandings of scriptural truth have been communicated to wider circles. In particular, Brethren have consistently kept the peace testimony to the fore in ecumenical dialog.

If the point has been made that we have contributed out of proportion to our numbers to the work of the NCC and WCC, what have we gained?



First, we have associated ourselves with other Christians. We are instructed by the New Testament to love the brothers and sisters. "By this all men will know that you are my disciples, if you have love for one another" (John 13:35). Early Christians were recognized by contemporaries as having great love for each other. It would be a narrow and distorted perspective that believes only Brethren are true Christians to be loved.

Second, we have gained from the broader Christian understandings of members of other religious communions. We have received deeper insights into Christian truth from those with different experiences from ours. The biblical image of the body is here appropriate. In God's plan, the varied groupings of believers help us to understand the richness of the tradition, the variety of gifts, the rainbow of many ethnic strains. Conciliarism thus presents a major (but incomplete) image of the body of Christ active today.

Receiving these advantages does not require that Brethren necessarily agree with every action of the councils or every pronouncement they make on behalf of their member bodies. Members reserve the right to make their own pronouncements or to dissociate themselves, if they wish, from conciliar statements.

The councils have been under a drumfire of attack from certain conservative critics in the print and television media, largely inspired by the Institute on Religion and Democracy. The unfairness of the criticism was demonstrated soon after it appeared. Brethren delegates to these bodies reported to the church the facts concerning these allegations. Curiously, some of our Brethren choose to believe the editors of *Readers Digest* or the commentators on "60 Minutes" rather than our own people.

There now appears to be a more positive attitude toward the conciliar movement. A significant shift was signaled after the Vancouver Assembly of the WCC (1983), when favorable reports were published in the journal *Christianity Today*, one of the ecumenical movement's sharpest critics. Evangelicals wrote enthusiastically about the assembly's emphasis upon worship and its openness to evangelism. They vowed to be "more actively involved in all efforts seeking the unity and renewal of the church."

It should also be said that the NCC under the leadership of Arie Brouwer has signaled its concern for greater emphasis on evangelism and greater attention to the smaller denominations. Some of this change of direction is the result of the recent recommendations of the Presidential Panel, chaired by our own general secretary, Bob Neff. The commitment is for the NCC to become more completely a "community of communions." What this says is that the council is willing to listen to its critics and to make changes in its direction and emphases.

Certainly, it is appropriate periodically to reexamine the Brethren commitment to the conciliar movement. Thus far, as early as 1941 or as late as 1982, the church has overwhelmingly reaffirmed the cooperative connection. This is not the time to break this affiliation. ☐

Donald F. Durnbaugh, professor of church history at Bethany Theological Seminary, Oak Brook, Ill., is moderator of Annual Conference.

SOUTH AFRICA: Whitewashing apartheid

by Wendy Chamberlain McFadden

Shortly before I left in December for a two-week trip to South Africa, my nephew asked his mother if the people there would hit me. "Why do you think they would do that?" she asked. "Because they don't like black people there," he replied.

I'm not sure whether the four-year-old figured that my Korean looks might be a liability in a country ruled by apartheid, or whether he figured that people who didn't like blacks must not be very nice to anyone. But his fear was not unlike that of almost everyone who learned of the planned trip. Because of the daily reports of violence in South Africa, some of my friends worried that I might not even return alive.

As a matter of fact, it is quite possible for a tourist to visit South Africa and believe that all is well. Johannesburg is a typical modern city. Its streets bustle with people of all races. Many of the "whites only" signs have been blocked out. It's not readily apparent that most of the non-whites abruptly leave the city at nightfall because they can't live in Johannesburg.

And I was assured that I didn't need to worry—in South Africa I would be considered an "honorary white."

To *see* apartheid, one must want to see it. That means making special arrangements to visit a black township, a relocation center, a hostel, a homeland. These were the parts of South Africa that Bill Keim and I had traveled there to see.

Bill is Africa representative for the General Board. The purpose of our trip was to arrange for creation of an audiovisual, to meet with South African leaders who had earlier visited with the Brethren here in the US, to explore future Brethren involvement with the South African Council of Churches or other church groups, to learn firsthand what some of the effects of apartheid are, and to express the church's support for our sisters and brothers struggling for equality.

My first reaction after arriving in South Africa was a heightened awareness of race. I was conscious of my own appearance (there are relatively few Japanese, Chinese, and Koreans in South

A widow describes the hardship of having to move her family of 15 to Soweto. "We fear each other and fear ourselves," she said of the situation in the black township.

Africa; the term "Asian" refers to Indians), and I identified more strongly with the non-white majority. I found myself regarding white people suspiciously.

As I walked through the streets of Johannesburg for the first time, I felt a sharp sadness. All around me were the many shades of South Africa's people, who represent 10 black tribal groups, Indians, Malays, Afrikaners, British. But a society rich with potential had become an international symbol of inhumanity.

Johannesburg bristles with new glass skyscrapers. Its shops advertise bargain prices for gold and diamonds, and diamond mines are visible from the hotel windows. A black man commented to us that Johannesburg is like a cancer, sucking on the blood of the nearby black township of Soweto.

One sees disparity in many countries, including the United States. In fact, more extreme poverty can be found in any number of other places in the world. But the horror of South Africa is the resoluteness with which it defends, through its constitution and laws, a system that squeezes the life out of the people it controls.

Our trip began dramatically with a minor encounter with the police at Allan Boesak's mixed-race church in Bellville, near Cape Town. Boesak, who addressed the Brethren at last year's Annual Conference, is president of the World Alliance of Reformed Churches and an internationally known critic of apartheid.

Some 800 people were gathered inside the Dutch Reformed Mission Church the first Wednesday of Advent to light candles in protest of recent detentions and killings. Noting the inappropriateness of merrymaking this year, Boesak urged the parishioners to launch a "quiet Christmas."

When the first worshipers emerged from the building, the police, waiting in armored *casspirs,* fired teargas and birdshot. At least one reporter saw the police first toss stones onto the pavement, supposedly to "prove" that they were provoked to fire. Earlier in the evening, the casspirs had been patrolling the streets, looking for children who might be encouraging neighbors to light candles.

"Just another day in South Africa," commented one reporter. He and several other journalists reminded us to hide our

What is apartheid?

The history of South Africa and of apartheid is a story of control over the lives of a non-white majority by the white minority. This control touches all aspects of daily life and operates to the direct benefit of those in power. Although there are similarities to the discrimination experienced by blacks and other minorities within the US, it is misleading to view apartheid merely as a similar form of segregation.

It may be helpful, therefore, to examine the foundations on which the apartheid system rests.

Homelands. One of the cornerstones of the apartheid master plan is the "bantustan" or Homelands Policy. Speaking in 1978, Connie Mulder, then Minister of Bantu Administration and Development, said, "If our policy is taken to its logical conclusions as far as the black people are concerned, there will not be one black man with South African citizenship . . . every black man in South Africa will eventually be accommodated in some independent new state and in this honorable way there will no longer be a moral obligation on this parliament to accommodate these people politically."

This "honorable" solution provides only 13 percent of South Africa's worst land for 78 percent of its people. All blacks are assigned a homeland based on the language they speak.

Removals. In order to achieve this goal, the government has undertaken the massive removal of blacks from the so-called white areas. Since 1960 more than 3.5 million people have been removed from their homes and forced to live in one of 10 barren "homelands." Those who still live in white South Africa have also lost their South African citizenship and are considered "citizens" of the homeland reserved for their tribal group, even though many have never seen this area.

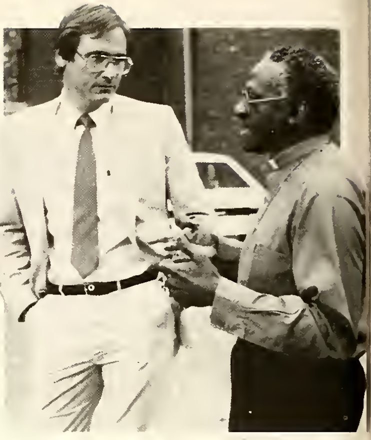
Group areas. The Group Areas Act of 1950 further reduced interracial contact. This law dictates where whites, Indians, "coloreds" (mixed-race), and blacks can live or work. Since 1966, more than 650,000 people have been forceably removed from their homes as a result of reclassification of areas.

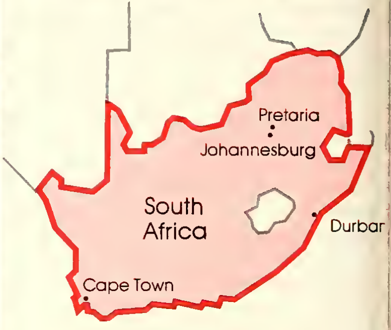
For this man in Soweto, "home" is a bed in a men's hostel. He has waited 23 years for housing for his family.

Pass laws. Because all blacks are considered foreign citizens of one of the homeland areas, they are able to enter white areas only with the proper pass. The pass must be carried at all times and must include authorizations to work and live in a specific area. Loss of a job can forfeit the worker's right to live outside the homeland. The pass laws are so restrictive that violators are arrested at the rate of 580 a day.

By forcing such a large portion of the black population into areas that cannot support them, South African business has been assured of a steady supply of cheap labor. Many families are broken apart most of the year because the jobholder must live in a dormitory at the factory. Other workers spend six to eight hours a day commuting to work because they are not allowed to live near the job. — BILL KEIM

Bill Keim is Africa representative for the General Board's World Ministries Commission.





Right: *South Africa is raising a generation of children who have never been able to be children, says Allan Boesak, and that is a serious concern for the future of South Africa. These children live in Winterveld, a relocation center near Pretoria.* **Top:** *Bill Keim visits with Bishop Desmond Tutu in Johannesburg.* **Far right:** *Bill Keim and Wendy McFadden visited the following places: Bellville and Crossroads, near Cape Town; areas of the KwaZulu homeland, near Durban; Winterveld, near Pretoria; and Soweto, Kliptown, and Alexandra, near Johannesburg.*

cameras, since now the churchyard was deemed a disturbance area and considered off-limits for photographing. The restrictions are part of the sweeping powers assumed by the government when it declared a state of emergency last year.

Here in the US, news of South Africa tends to sound the same day after day. While most observers are united in their abhorrence of apartheid, it can be difficult from halfway around the world to comprehend the reality of the statistics.

After two weeks in South Africa, I could finally begin to understand—more than intellectually—what it means for a black man to live 11 months of the year in a dormitory while his wife and children live miles away in a homeland. I could begin to understand what it means to have every aspect of life governed by the classification of color. I could begin to understand the frustration of knowing that the rude shack called home could, at any moment, be destroyed by the government.

I could begin to understand the rage that comes from watching the South African government, other nations, and ordinary people around the world focus their attention on decorative trim rather than support walls of the apartheid edifice. It's no victory to get permission to use the "white" public restrooms if you can't vote.

In the sprawling black township of Soweto, on the outskirts of Johannesburg, a woman told us how her previous home had been demolished by the government and her family of 15 had been moved to an unfinished, four-room house with an outside toilet. In another part of Soweto, a man told us he was still on the waiting list, after 23 years, for housing for his family.

In Natal Province, we saw rich green hillsides from which Zulu people, who had lived there for generations, were being removed. The land, considered too good for blacks, had been reclassified as a white area. Some miles later, we saw their destination in the KwaZulu homeland: dry, scrubby, barren land far away from water.

What does one say to a factory worker in Alexandra who details her monthly income, her rent, and the size of her family, and asks, "Tell me, how can I make it?"

What does one say to the white taxi driver who says, assuming we'll agree with him, that the headquarters of the South African Council of Churches should be blown up?

Is there hope? I think so. We were surprised and heartened by the level of optimism among the people we visited. The question is not whether change will come, but whether it can still come nonviolently. And people both within the church and without declared that it still is possible.

Church leaders also declared that the only hope is the international community and economic pressure. Evidence of the power wielded there is that some of the most encouraging progress has resulted from corporations applying pressure.

But Beyers Naudé, general secretary of the South African Council of Churches, points out that "corporate talk of reform and restructuring is vastly different from what black communities are talking about—political, social, educational, ecclesiastical restructuring." The kinds of changes blacks envision are "wide, deep, and incisive—an alternative society," says Naudé.

Where do the Brethren fit into all this? Most importantly, people told us, give us your support—both moral and financial.

Through two grants totaling $40,000 and channeled through the South African Council of Churches, the Church of the Brethren has already been providing legal aid, bail, and emergency aid in general. Based on a telex notifying him that funds were on their way to the Foundation for Peace and Justice, Allan Boesak was able to negotiate a loan of about $5,700 to bail out more than 150 youth who had been arrested without charges in the small town of Victoria West.

Other Brethren involvements in South Africa:

- Following the presence of Allan Boesak at Annual Conference last year, the delegates asked for a study of the issue of divestment from companies that do business in South Africa. That report comes to this year's Conference.
- A South African photojournalist is preparing a slide-tape presentation specifically for the Church of the Brethren. The audiovisual will premiere at an insight session at Annual Conference.
- Groundwork has been laid for a possible theological exchange between Brethren theologians and the Institute for Contextual Theology.
- Brethren Press has contracted with Allan Boesak for a photo-essay book on children under apartheid. The book will be available this summer.
- The World Ministries Commission is exploring the possibility of new program involvements in development work and conflict resolution in southern Africa.

Perhaps our firmest conviction after visiting South Africa is the need to stress that apartheid is not merely segregation or discrimination. The myth that the overthrow of apartheid is a repeat of the civil rights movement in the United States is a severe roadblock to change in South Africa.

The majority of South Africans are deprived of essential human rights, despite the fact that South Africa claims to belong to the family of free nations, said Bishop Desmond Tutu, in a speech on Human Rights Day. "When I am not free, you are not free. We will not be free in South Africa till all of us are free." ☐

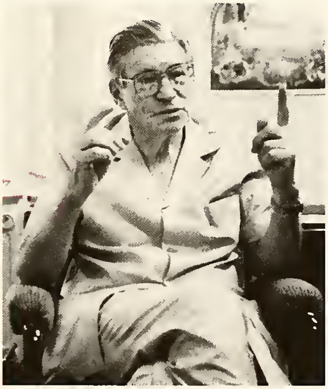
What about divestment?

At last year's Annual Conference in Phoenix, delegates instructed the General Board and the Pension Board to appoint a five-member committee to study the issue of divestment from companies that do business in South Africa, to develop policy for that action, and to report to Annual Conference in 1986.

Because of the church's involvement with this issue, we asked several church leaders in South Africa three questions about the Church of the Brethren and divestment. We do not quote Allan Boesak, who, as a restriction of his bail conditions, may not publicly advocate divestment, boycotts, or other economic sanctions. Here are excerpts from the responses of three other leaders—Beyers Naudé, general secretary of the South African Council of Churches; Dan Vaughan, associate general secretary of the SACC; and Desmond Tutu, Bishop of Johannesburg for the Anglican Church and Nobel Peace Prize recipient.

What is the value of a small denomination with relatively small total investments making a stand on divestment?

Naudé: First of all, it is a clear commitment that is a challenge to all other denominations to do the same. Secondly, it is an encouragement to the people here. And they will know it. . . . Don't underestimate the value and the significance of this kind of action.



Beyers Naudé

Vaughan: We believe, and the unions believe, that full sanctions are essential to avert a bloodbath. To us the value is the supportive nature of your act. It's not meaningless.

Tutu: We are one step away from a conflagration. The only weapon that has been shown to be effective is economic pressure. . . . What you are doing is helping in the creation of a moral climate in your country that is going to make it impossible for any administration to collaborate with the perpetrators of apartheid—as impossible as collaborating with the Nazis.

Often why right fails is because good men and women say, "What can little *I* do?" Your bit may not be spectacular in terms of size, but who ever said that moral influence relates to size?

Among black people what is the support for divestment?

Naudé: The only "proof" is the different surveys: 73 percent and 77 percent in two surveys support sanctions in some form. There is no doubt in my mind that at least 70 percent of blacks support it, and are aware that they will suffer first. This is proof of the desperate longing for peace.

Vaughan: Seventy percent among urban blacks. . . . You need to hear their anger—because then you're hearing the bottom line.

What is your reaction to a statement that supports "selective, phased divestment"?

Naudé: The Harare Declaration (see February, page 6) supersedes this language. The message is so clear, so unequivocal, that anything less than that is meaningless.

Vaughan: A little negative, because we need the exact opposite. If the whole world would stand up and say, "You have 12 months," the threat would be enough. The words are not exactly meaningless, but pretty close to it.

Tutu: It would be a shame, since you were committed to our struggle for a long time, if when it came to the very crucial point you were dithering. All we are saying is: Be true to your best traditions. ☐

Small talk

by Kathy Kline

Friends far away

So then you are no longer strangers.
Ephesians 2:19 (RSV)

Nigeria is a land very different from ours. The people talk differently, eat different food, and dress differently. But did you know that there are Brethren in Nigeria? They are members of Ekklesiyar 'Yanuwa a Nigeria, which means the Church of the Brethren in Nigeria. Those children go to church, just like you do. They learn about Jesus in Sunday school, read the Bible, and sing songs in the choir.

Where is Nigeria?

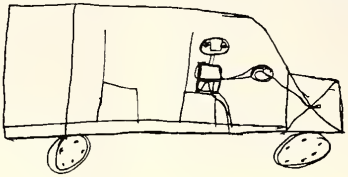
If your family or Sunday school has a globe, see if you can find Nigeria. It is in the continent of Africa. The map at right shows you where to look.

Here are some friends in Nigeria drawing pictures. Some of their artwork is on this page.

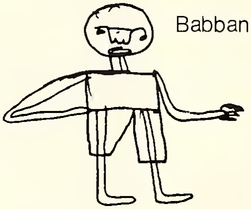
Thanks go to Jantiku, James, Portia, David, Sela, Yakubu, Asarabia and others for contributing their drawings to *Small Talk*.

Some new words

In Nigeria the people speak many different languages. One of them is Hausa. Look at the drawings below. Try to match the English word to the Hausa word and write it in the blank.



Babban Mota ____________



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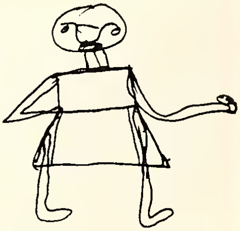

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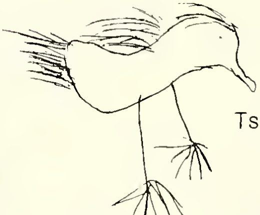
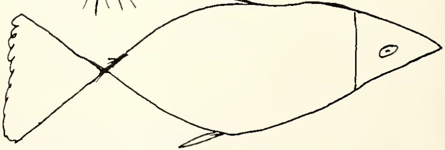
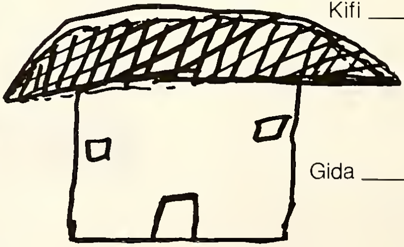


Tsuntsu ____________



Kifi ____________



Gida ____________

House Bird Fish Girl Bus Boy

Small Talk is a monthly page for displaying children's art and writing, and to suggest ideas for fun. All children are encouraged to take part. Send your items to Kathy Kline, c/o Brethren Press, 1451 Dundee Ave., Elgin, IL 60120. All art work becomes the property of Messenger magazine.

Who are the Brethren of 1986?

Brethren and politics

by Carl Bowman

"Religion and politics don't mix!" This phrase has had special appeal for persons who cling to the idea that religion focuses solely upon matters of the heart and personal faith in God, while politics pertains to the less-than-holy calculations and complications of humankind, immersed in a world filled with strife and competing interests.

Even though the "old Brethren" viewed the state as ordained by God for the administration of worldly affairs and the protection of its citizens, they believed that Christians should maintain their distance from government. Annual Meeting instructed that Brethren should not vote, initiate civil suits, or serve the government in any elected capacity, for to do so might compromise Brethren principles of nonresistance by associating church members with the use of force. In this sense at least, 19th-century Brethren shared the notion that politics should be kept separate from religion.

Turning the pages of time to the 1980s, we find a very different Church of the Brethren, one whose Christian witness compels it to speak out on a wide variety of political issues, from the nuclear arms race to apartheid, from affirmative action to the struggle in Central America. For better or worse, the Church of the Brethren today is irreversibly involved in politics. In its official positions, the Church of the Brethren is often directly at odds with the present administration (see December, page 15), and yet the large majority of Brethren members are Reagan supporters. Indeed, in light of official Brethren criticism of contemporary US politics, it is astonishing to find that our lay membership is even more pro-Reagan than the American electorate as a whole: 69 percent of Brethren voters supported Reagan in the 1984 election, while only 59 percent of all voters nationally supported the President.

Throughout 1986 Carl Bowman will be revealing the results of a survey he made in a study he is doing on the character of the Church of the Brethren today. He bases his percentages on the 990 responses he received from Brethren across the denomination. Accompanying his January installment was an article that explains his study further.

This show of support for the President might spur speculation that Brethren are more politically conservative than other Americans. *Brethren Profile* data, however, fail to support this assumption. Instead, in a self-assessment of their own political leanings, Brethren cluster toward the center of the political spectrum, with 54 percent of Brethren calling themselves political "moderates," as compared to 39 percent of Americans in general. In other words, they are both less liberal *and* less conservative than Americans as a whole.

Political party identification for Church of the Brethren members and the nation as a whole

	Brethren	US
Democrat	21%	39%
Independent	36%	30%
Republican	43%	30%

Do the Brethren support Reagan, then, because of his policy of preserving the peace through military might? No, they are clearly more opposed to military spending than the nation as a whole. Less than half of all Americans (42 percent) say that, as a country, we are "spending too much on the military, armaments, and defense." This compares with 65 percent of the Brethren who feel that too much is spent on the military.

Why, then, the strong Brethren support for Ronald Reagan? A partial answer is the longstanding Brethren identification with the Republican party. In his 1942 study of Maryland Brethren, Jesse Ziegler found that about two-thirds to three-quarters were Republicans. *Brethren Profile* data reveal a continuation, though weakening, of this Republican affiliation among the Brethren.

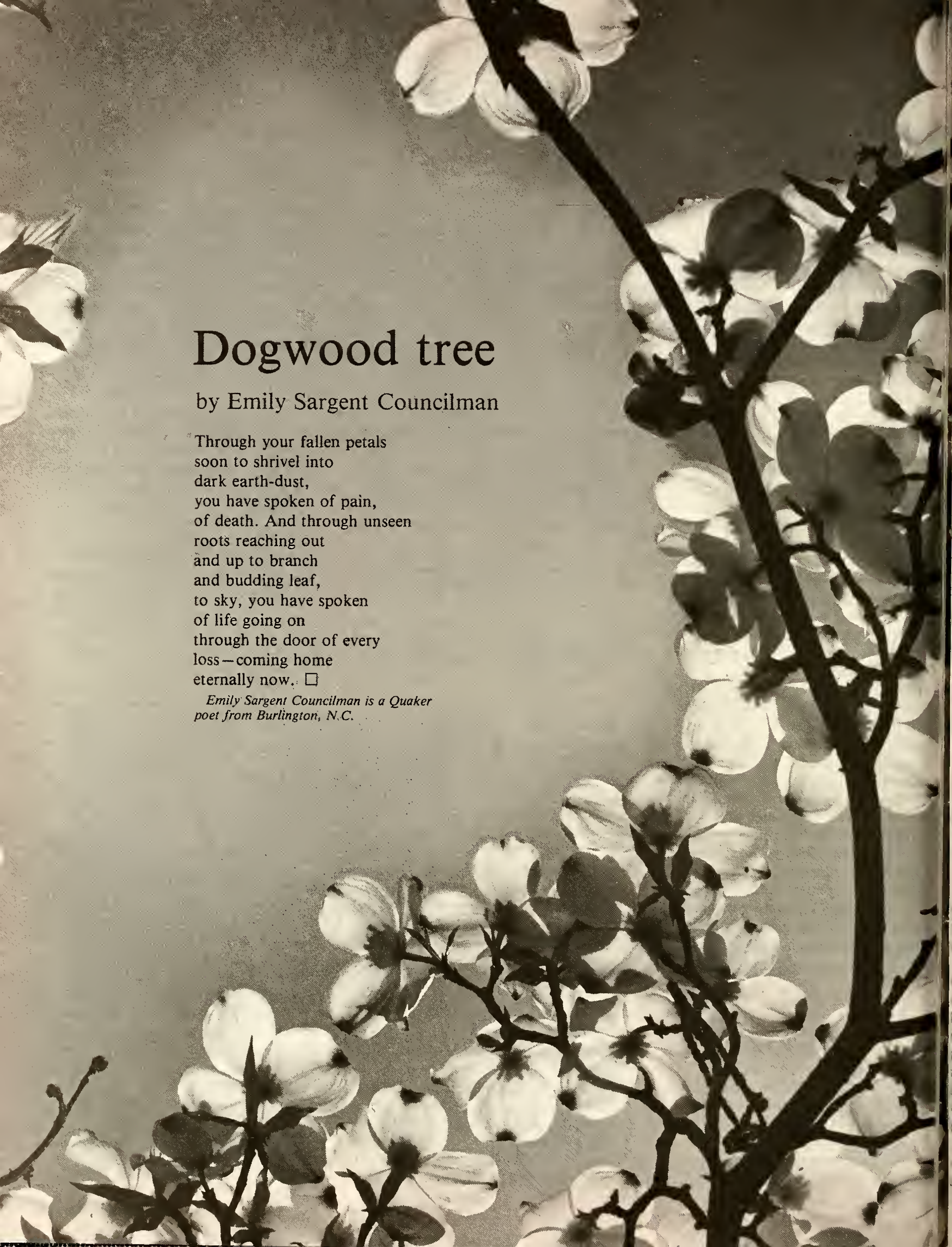
Since political party preference has a strong bearing upon a person's voting behavior, this contrast sheds a glimmer of understanding upon the strong Brethren support for President Reagan. Of course, a thorough analysis of the issue would require us to consider many things that have been omitted from this abbreviated discussion—such as Brethren religious and social conservatism (to be examined in upcoming articles), which encourage identification with the values articulated by the President.

Before closing, let us note the dramatic diversity of political orientation that exist among Brethren congregations. For example, the members of the Elgin and college-community congregations have a demonstrably more liberal orientation than the typical Brethren congregation. A ranking of the 64 congregations in our sample according to the political leanings of their members reveals that the Manchester and Elizabethtown congregations are among the 10 most liberal, with Elgin and Bridgewater not far behind. These churches contrast greatly with the politically conservative rural congregations.

Finally, Brethren political attitudes also vary by state. Two-thirds (64 percent) of the Brethren in Pennsylvania consider themselves Republicans, while only 21 percent of the Virginia Brethren identify with the Republican party. This isn't to suggest that Virginia Brethren are Democrats; rather, 54 percent of Virginia Brethren consider themselves "Independents."

The suggestion that religion be separated from politics has undeniable appeal for many. But if our Brethren tradition teaches us anything, it is that faith must bear fruit. It is impossible to put faith into practice in today's complex world and still skirt political questions and issues. For religion to be kept separate from politics in our denomination today, the Church of the Brethren would either have to withdraw to the confines of its sectarian past or refuse to put its faith into practice. The first of these, perhaps lamentably, is no longer an option for the Brethren. The second is a denial of our heritage and calling. ☐

Carl Bowman is a member of the Bridgewater (Va.) Church of the Brethren, currently teaching sociology at Elizabethtown (Pa.) College. His study of the Brethren is part of his ongoing doctoral research at the University of Virginia.



Dogwood tree

by Emily Sargent Councilman

Through your fallen petals
soon to shrivel into
dark earth-dust,
you have spoken of pain,
of death. And through unseen
roots reaching out
and up to branch
and budding leaf,
to sky, you have spoken
of life going on
through the door of every
loss—coming home
eternally now. □

Emily Sargent Councilman is a Quaker poet from Burlington, N.C.

MESSENGER survey:
A report card for the editors

Last July we offered our readers a chance to tell us what they thought about the magazine. Here are some highlights of the great response.

by Kenneth L. Gibble

It was easier when we were kids—when every so often we got a report card. Sometimes the report card contained some bad news . . . but at least we knew how we were doing.

In some ways, that's what last year's Messenger survey was . . . a report card from those who read the magazine. When the returns were in, Messenger got 1) some A's ("Don't change anything"; "Messenger's great"), 2) a few F's ("Messenger is boring"; "I get very upset with Messenger, want to tear/burn it"), and 3) many thoughtful suggestions.

In all, 611 persons completed the survey. Slightly more women than men responded, and nearly a quarter of the respondents were retired persons. Church-related vocations and homemaking were the most frequently cited occupations among those still employed, with the education field not far behind. Half have attended a Brethren college, and one fourth were ministers.

Whether ministers or not, Messenger readers are active in the life of the church. Nearly half of those who returned the survey listed themselves as Sunday school teachers. About 40 percent serve on the church board, and slightly more than 20 percent serve on a district board or committee.

One fact emerged very clearly from the survey: Those who took the time to respond are not Messenger browsers! As Figure One illustrates, fully 73 percent read all or most of the magazine, and about the same number of readers devote an hour or more of reading time per issue. Furthermore, when asked if they would like news coverage of various kinds increased, a majority said yes.

What other magazines do those surveyed read? *Guideposts* leads the way; about one out of five persons listed it. Perhaps a bit surprising was the fact that not far behind in popularity was *Sojourners*, a magazine sometimes described as representing a "radical Christian" viewpoint. Other frequently cited magazines (listed in order of popularity) were *Christian Century, Christianity Today, Brethren Life and Thought,* and *The Other Side.*

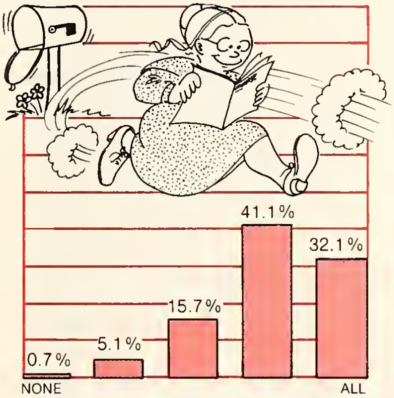


Fig. 1 "How much of Messenger *do you usually read?" Thirty-two percent read the magazine from "kiver-to-kiver."*

Some of the findings were puzzling. For example, one question asked readers to indicate how often they read specific parts of Messenger. The highest rating went to "Letters"; 63 percent of those responding said they "always" read the letters section. The "Editorial" received the second highest ranking, with third place going to "Opinions." Yet, on another question, in which readers were asked to choose one of six phrases that "best describe what you think the chief purpose of Messenger should be," the lowest-ranking phrase turned out to be: "Provide a forum for viewpoints of Brethren readers." Maybe this means Messenger readers turn to the letters, editorials, and opinions more for entertainment than for edification, much as readers of the daily paper read the comics even though they know comics are not the chief purpose of the newspaper. (Then again, maybe this interpretation is all wet!)

Figure Two shows how respondents ranked their reading preferences. Not surprisingly, "Small Talk," the children's page, received the lowest ranking; no children returned this survey. What *is* surprising is the relatively large number of adults who read the page aimed at youngsters. And 80 percent of those polled thought the children's page was a good idea. Another small surprise was the low ranking given to Bible studies.

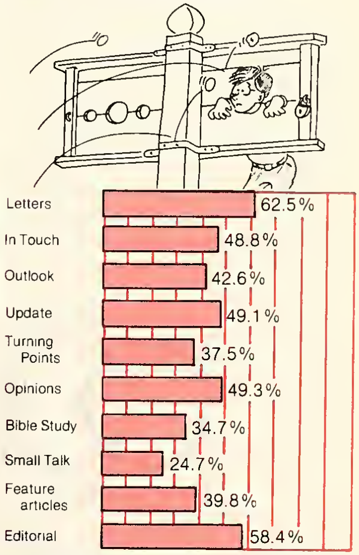


Fig.2 "Which part of Messenger *do you always read?" Readers best enjoy seeing the editor pilloried on the "Letters" page.*

Figure Three illustrates what survey respondents think the chief purpose of

Messenger should be. Top ranking went to "share news about Brethren people, programs, and events." There was some variation by ages in the answers to this question. For instance, those 66 or older saw "spiritual growth" as a purpose for Messenger almost on a par with "sharing news." Those 35 and younger gave a lower ranking to the "spiritual growth" purpose. The younger group was somewhat more enthusiastic about having Messenger explore current—and sometimes controversial—issues than was the older group.

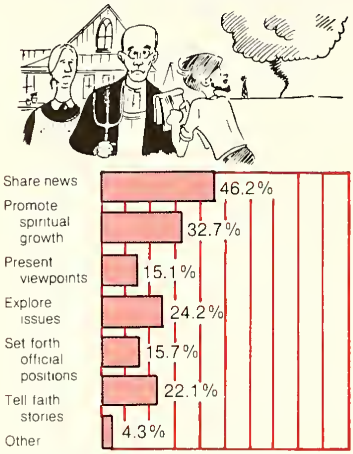


Fig. 3 "What's the real purpose of Messenger*?" Most folks tune in just for the news.*

The Messenger survey was not meant to be a scientific testing instrument—after all, only about two percent of readers responded. But the findings were interesting and the suggestions welcome. Four out of 10 respondents took time to write comments or to give suggestions for improvement. The comments of some readers stood in immediate contradiction to those of others. For example, one person wrote: "Messenger needs more depth." Another stated: "Lots of the articles are too deep for me." Mixed reviews were also given to the practice of allowing the brothers and sisters to express their views on various subjects in the pages of the magazine. Here are two more or less typical statements on this theme.

> "Allowing diverse and controversial opinions may be a luxurious position, but if the people don't like this practice, it may be your obituary. I don't like to read controversial opinions in my denomination's magazine."
>
> "I'm glad that various opposing viewpoints are presented. It stimulates thinking and keeps us informed of issues that are of concern to Brethren. Keep up the good work!"

Some of the most critical comments deplored what their authors saw as overemphasis on social concerns. One reader stated: "I do not even consider Messenger a religious magazine but rather a humanist magazine. You are more concerned for justice, peace, and equality than for changing the evil hearts of people who produce hunger, prejudice, and war. We must get back to the biblical mandate. And Messenger should lead the way."

By contrast, other readers expressed appreciation for articles on such subjects as sanctuary, South Africa, Central America, and the Brethren peace witness. One person expressed the view that "we must continually make ourselves aware of current issues *and* make a link with our spiritual life. We must be called to action, to respond to our commitments. Messenger can help not only by educating on the issues but also by outlining options for action."

One message that kept coming through was appreciation for stories about Brethren people and congregations. Wrote one respondent: "I read Messenger primarily to learn what is taking place in the greater Church of the Brethren and for specific news about relatives (distant), friends, and acquaintances in the church family."

A significant number of people suggested that Messenger increasingly keep its finger on the pulse of Brethren life at the grassroots. The popularity of articles about 1985 Annual Conference moderator James Myer and the farmers of Quinter, Kan., exemplified this sentiment, as did an expressed wish for increased coverage of news about congregations. "Ours is such a close-knit church," wrote one person, "that every issue of Messenger contains personally meaningful items. May I suggest that you feature two or three congregations in each issue and include a picture of the church. Give some interesting facts about the church's history and present life."

All in all, positive notes exceeded negative ones by a significant margin. There were lots of "keep up the good work" kinds of comments. One reader specified why she wanted our church magazine to stay much as it is: "Messenger is good now. If you start making changes, be careful it doesn't become just a carbon copy of all the other magazines. Dare to be different."

Especially heartwarming were statements such as: "I'm from a non-Brethren background. Messenger was invaluable in helping me learn who the Brethren are," and "Messenger has often called me to further commitment; I received a call to be camp counselor from reading Messenger and wanting to serve as a result."

Children are not always happy about getting report cards. But we at Messenger are happy for ours, and grateful to all those who helped make the survey a very interesting and helpful assessment. ☐

Kenneth L. Gibble, co-pastor at the Arlington (Va.) Church of the Brethren, is promotion consultant for Messenger.

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More than souls with ears: George Hunter on evangelism

by Timothy K. Jones

George Hunter, one of America's foremost authorities on evangelism, was featured at the Phoenix Annual Conference, where he addressed an insight session and the Renewal and Growth Luncheon.

Hunter is best known as author of The Contagious Congregation *(Abingdon Press). Formerly secretary for evangelism for the United Methodist Church, he now teaches at Asbury Theological Seminary's E. Stanley Jones School of World Mission and Evangelism.*

In your book, *The Contagious Congregation*, you assert that evangelism always involves more than simple formulas or easy answers. What steps do we take to share our faith?

With every undiscipled person we begin with where that person is rather than where we would like them to be. Our dialog begins with listening. We need to spend at least 80 percent of the time showing empathy and asking questions. Out of that kind of listening conversation, obvious points of contact between the gospel and these people naturally emerge. We thereby discover bridges to cross that touch their hearts.

Many times we picture evangelism as having to unload the whole message—getting everything said right.

Yes—I've done some indicative research over the past few years. It's "soft" research done largely in groups. I ask people to write down the name of the person who is most responsible for the fact that they are disciples of Christ today. Then I ask them to relate the kinds of things that that person said that made the difference. I have collected responses from something like 6,000 people representing a dozen denominations.

The data is filled with surprises. One surprise is that about half of these people cannot recall anything word for word that their friend said. But undoubtedly good news got through. We increasingly find evidence that those who make faith possible for others do not regard them as mere "souls with ears." The Christian faith is more caught than taught. The contagion of the worshiping community and the credibility of the faces and lives of the people of God are the greatest single variables.

You write that evangelism and service are both central to the church's ministry. How do the two relate?

In several ways. First, a serving church provides credibility for what it says.

Second, part of our objective for people is to bring them into the kind of experiences and commitment where they become servants rather than merely the served. I understand evangelism to be the communication of the gospel amid the people of God in ways that makes the Christian faith contagious and makes possible the kind of life change where people join as a servant people.

Also, like any movement, we are limited in what we can achieve through service and reform ministries by the number of people we have in our ranks. It is only as those ranks swell, as we attain what social scientists call an increasing critical mass, that we are able to pursue our other objectives. I offer as an example the pathetic sight that you can find in any city in America—a serving urban church that is trying to do more and more with people and has fewer and fewer people to do it with.

You have written that persons with strong self-esteem may not readily respond to a traditional invitation to repent and receive grace—they have little awareness of a need to do either. How do we approach these people?

I have found psychologist Abraham Maslow's hierarchy of motives, widely used in business and education, to be helpful in informing possibilities here. Maslow talks about a hierarchy of needs—psychological needs, safety needs, love and belonging needs, esteem needs, self-actualization needs, and so on. Somewhere at the top of this list of needs are aesthetic needs, and the need to know and to understand.

Generally, in the Christian church, we have known how to appeal to people who are driven at the point of their safety needs, or perhaps their need to be loved, or perhaps their self-esteem needs. Some wings of the church have known how to appeal to people with aesthetic needs through high liturgy, great art, inspiring music.

There are some needs, however, that we have not known how to engage with the multi-faceted resources of the gospel. One of those needs is the need to serve, to make my life count, to become more than a family man with a job, to feel like I am part of a movement that is making a difference in this human experience.

What can you say to a denomination like ours that has emphasized values such as service and peace?

In the nuclear age, it seems to me you have a potential market larger than you've had at any other time in your entire history. Therefore, a church that emphasizes giving people opportunities to serve has a market out there that it may not have yet successfully identified or engaged.

If you learn how to identify those people in your communities who hunger and thirst for peace, and offer involvement with the gospel and with your people, you will find many of them responsive. Because of factors like early retirement, for example, we have more and more people in this country looking for something useful to do with their discretionary time—useful in the sense that if they did it, it would really make a difference. That would be a natural market. For here you have people with gifts and skills and energies, all dressed up with nowhere to do. To make worthwhile service an option for them and combine it with the opportunity to go somewhere and do something new would find a harvest, I believe.

What future do you see for evangelism in the church?

I have seen the future, at least the future possibilities, and it is in the church in Korea.

I was the lecturer there last March for the Centennial of the Protestant Church. They have grown in the last century from nothing to 25 percent of the population. With appropriate cultural adaptations, their growth represents the kind of growth that I would wish for the churches on this continent.

Through an interpreter, I visited with the pastor of one of the churches there. I asked, "What inspires you and keeps you believing great things are possible?" He said, "I am glad you asked. Let me show you." He then showed me to a large room where older women were working on various weaving and woodcarving projects. He said, "Every Thursday afternoon these women come to the church and make things to sell. All the proceeds go to the work of the church. Most of our church's support for our missionary family to Japan come from this group."

"That's tremendous," I said. "That is only a fraction of the story," he responded. "All the women here lost their husbands or fiancés to the Japanese in World War II. All over this community," he explained, "we found aging widows growing increasingly bitter. We said, Let's find them and bring them into the kinds of experiences where people who hated people are transformed, and end up loving people."

I have not experienced enough of that kind of growth in this country and would yearn for much more of it.

Any final insights for the Brethren?

I think—no, I am certain—that your best years are ahead of you. That possibility will be fulfilled not by giving away the things that make you distinctive, but by finding ways to emphasize and interpret those distinctives in a way that engages the populations you were meant for. ☐

Timothy K. Jones is pastor of Christ Our Peace Church of the Brethren, The Woodlands, Texas.

Windows in the Word

by Timothy K. Jones

Power

Out jogging the other day, I came across a Caterpillar tractor. It rolled toward me, down the dirt road that led to a construction site. A hinged, backhoe shovel on a jointed arm jutted from the front end like a crab's leg. Its heavy metal tread rolled around cogged wheels, the kind one sees on a tank. And while the driver was pushing his engine at top speed, he crawled along; I could have easily overtaken it on foot. If it was slow, however, I had an overwhelming sense of an unstoppable momentum.

I saw the tractor again, a few days later. This time it was planted on the edge of a cavern it had dug for a drainage duct. Beside the tractor: a mountain of dirt, more massive than itself. It had done its slow work well.

I realize now that I witnessed a patient, plodding power. No stopwatch could measure it. Had I been the driver, I would have been frustrated at its top speed. But who would deny the engine's power in the end?

Jesus lived out this peculiar, sometimes frustrating power. Whatever the pace and action in the Gospels—Jesus healing the sick, teaching the crowds, crisscrossing the countryside—we get other glimpses. Scenes where his power is not automatic or instant.

We see him standing mute before Pilate, his momentum all but blunted by Rome's earthly power. Disciples itching for action saw their leader arrested and spat upon. Those who knew the swiftness of Jesus' healing touch saw him mocked, hung on crossbeams. Those with edge-of-your-seat anticipation for God's new thing had to watch Jesus inch his way to death under the weight of a cross.

But *we* need not forget it: Within the agonizing slowness was overwhelming power. We can point to the unseen power of the universe that could roll away the tomb's immense stone. A power that could walk through death with certain outcome.

We need such glimpses of power. We must learn, as someone said, to trust the *slow* work of God. The empty tomb tells that there is nothing God cannot do. But it may not happen on our timetable. The triumph in our work may go the long way around—by way of a cross. The Christian life is not an automatic fast-track to success.

I think that is why I like a quote attributed to Jim Wallis of the Sojourners Christian community. Wallis once said that the only people who belong in the peace movement are those who believe in miracles. To follow Christ or stand for justice requires staying power. We need help to walk through the valleys and flat places between the mountaintop successes.

No wonder Paul in Colossians writes not just of power, but of power "for all endurance and patience." If you have the power, you can endure. You can last.

Yes, it may take a great deal of time. But the mighty force of a Cat tractor is only a tiny glimpse of the momentum and power that is ours, through Christ. ☐

Timothy K. Jones is pastor of Christ Our Peace Church of the Brethren, The Woodlands, Texas.

On struggling churches, struggling pastors

Walter G. Fitzsimons

There is good in struggling church

Like Beckie Poling Karras (January, "Help Needed for Struggling Church"), I, too, belong to a struggling church, one whose existence is always a potential subject for board vote, whose members each wear several hats, and to which a loss of a family is a major practical setback.

I rejoice in my congregation. For us, the phrase "every member a minister" is no idle doctrine. The opportunity has been given to each of us to perform several roles. The continual pressure of finances and lack of personnel has given us the opportunity to meditate upon what things are truly vital and helpful for the worshiping community. The lack of numbers forces us to continually break down the walls of separation of gender, of age, and of interest.

I praise the Lord for the many gifts, unexpected, that have been given to the people of God of our congregation in handling their tasks. I appreciate the opportunity we have to welcome new sisters and brothers, and immediately give them tasks as co-workers with God in the work of the church. We have been given the insight by our situation that a local congregation is not an inevitable thing but is constantly dependent upon our Lord working through his people for its very existence.

We also, by our situation, have been given the wisdom that a congregation is not a solitary being, but is an organ of the brotherhood and ultimately the whole Body of Christ. While we do not have financial support, the support of our sisters and brothers throughout the district and denomination we see as essential for our vision, for the Word's proclamation through Brethren literature, the Living Word bulletins, the Sunday school materials, the education of pastors and laity, for the nurture provided through district and national staff, and for the countless other gifts the Lord has provided.

I praise the Lord for my denomination, which has been given the wisdom that local churches may be made up of more than a thousand or less than a dozen, which has been given the insight that the ministry of the Word and of service is the task both of set-apart and us laity, both of professionals and the free ministry, each in accordance with the needs of the situation.

Like Beckie Poling Karras, I appreciated the coverage by the inspired writers of MESSENGER of the Phoenix Annual Conference, as well as for the Conference itself (the first I attended) and for its evangelism emphasis. But I do not seek for new members because we need more hands at the wheel—although we do—nor for more in the collection plate, which is also necessary for my congregation's survival.

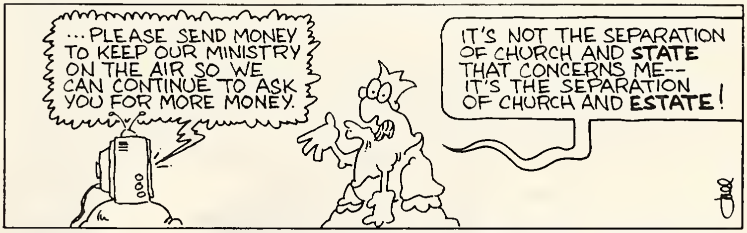
For I know that I have been blessed to be in a denomination where alternatives always remain, whether it is Education

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Opinions" are invited from readers.

We do not acknowledge our receipt of obvious "Opinions" pieces, and can only print a sampling of what we receive. All "Opinions" are edited for publication.

Pontius' Puddle

NOTICE: Church and district newsletters that reprint "Pontius' Puddle" from MESSENGER *must pay $5 for each use to Joel Kauffmann, 1014 South Seventh, Goshen, IN 46526.*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#103 5/86

For a Shared Ministry (EFSM), yoked congregations, cooperative arrangements with other denominations, or, in the closing of my congregation, another congregation or denomination may be enriched with those who have been nurture by my congregation.

Rather, should we not have compassio upon the multitude of the nonchurchgoers, who are like sheep without a shepherd? Is it not written: "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom" (Luke 12:32)?

I rejoice that my denomination and my district extends its loving fellowship to those of us, few in number, who each Sunday transform a YMCA exercise room int the meetinghouse of the Fellowship in Christ Fremont Church of the Brethren. ☐

Walter G. Fitzsimons, an attorney by profession, i a member of Fellowship in Christ Fremont Church o the Brethren, Fremont, Calif.

Raymon E. Eller

Take care of your pastors

At least one in four clergy is burning out and/or is frustrated, acording to Ray Oswald of the Alban Institute. Andrew Purves of Pittsburgh Theological Seminary says, "I don't know of any conscientious minister who isn't overloaded.' He calls this overload "stress and burnout." Purves points out that frequen ly it hits those who care the most and try the hardest.

A 1983 survey revealed that at least 29 percent of clergy are frustrated and disappointed in the pastoral role. Another study revealed that Roman Catholic priests and deaconesses feel "they are mere pawns in a process." Here are some of the problems behind this feeling:

—Clergy and their families are expecte to be the perfect example in the local church and community. They are "put o pedestals" and "in glass houses" as show examples. They are the representatives o love.

—Problems in the church programs an administration are not easily identified, and role models are not clarified.

—Housing is not satisfactory.

—Local schools are not challenging to children in the pastor's family.

—Pastors and spouses cannot make intimate friends in the local parish, and are lonely people.

—Cultural opportunities are limited in the community.

—If the pastor levels with the appropriate board or committee, somebody will turn on the pastor or a member of the family, criticizing, ignoring, or embarrassing them, taking action against them, or withdrawing support.

For some lay people, this is news. They've never dreamed that some pastors become frustrated and ponder whether to continue in the full-time ministry. They've never dreamed that pastors and their families have it tough, become frustrated, and get angry. But sometimes the walls won't come down, certain cliques won't let the pastor in, or the dialog dries up.

Some possible remedies for this reality are:

—Identify the problem; isolate the cause; plan strategy to solve the problem.

—Work closely with the district and/or denominational staff when possible, recognizing that their work load may not allow extended counseling.

—Seek professional counseling for the pastor, the family, and the church.

—Keep the lines of communication open even when it's painful dialog.

—Establish trust and honesty between pastor and people.

—Clarify and respect role models.

—Be firm, fair, patient, and gentle with all ages.

—Find a support group beyond the ocal congregation.

—Keep in clear focus the meaning of ministry, and purpose of the church.

Now comes the sticky wicket, housing. When something needs to be done about housing, who brings it up? Many local churches are furnishing the parsonage and will continue to do so. After the pastor's family has moved and settled in, who dares o rock the boat? Pastors are reluctant to do so, lest they be misunderstood. The ocal church is reluctant to do so, because t may cost them. "We did a pretty good ob in fixing things up," it says. But the fact is, something needs to be fixed. Usually what happens is that assumptions are made, misunderstandings develop, ommunication breaks down, stress, and sometimes pastoral changes result. The parsonage appearance, equipment, upkeep and comfort spells happiness or tension. Sometimes contracts by prospective pastors and families are passed up because of housing. What can be done? Some possible options to consider are:

—Draw up some clear-cut lines of responsibility, and then carry them out.

—Create a permanent parsonage committee (equal men and women) and review the parsonage needs annually, with the pastor's family, as stated in the contract, and then work together to get the job

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done. Report to the stewards commission and the executive committee.

—Inspect all housing facilities, evaluate the needs, and set goals and strategy for action.

—Communicate, communicate, communicate.

—Set times for open house when the congregation can visit, with the parsonage housing committee in charge.

Today, more and more pastors are buying their own housing for equity reasons. This fact raises some very interesting and sensitive problems about upkeep, budget allowance, moving trauma, and possible financial loss. In most instances when the local church furnishes the parsonage the next step is to include in the church budget the approved percentage (as approved by Annual Conference) of the real estate market value of the parsonage. The dollar amount is sent to Elgin, where it is placed in a special account, so when the pastor purchases a home, that fund helps to assure the purchase. If this is not done by the local church, some pastors, upon retirement, will not have enough resources to purchase a home. What then? Who is responsible?

Also, when the pastor is allowed to purchase a home while serving a church, the local church needs to provide in the budget a fair market rental allowance and review it annually. The pastor must now either hire persons to repair and maintain the property or do it personally. When moving in this direction one needs to take time and seek real estate counsel, evaluate costs and risks, invest wisely and review annually with the executive committee.

Another delicate matter is that of staff change. Who will bring it up and take initiative? The pastor may be reluctant for psychological, stress, family, and economical reasons. Thus paid, suffering, stress, hurt feelings and strained relationships can happen. Whatever the final direction that a full-time staff person takes, be fair and honest with the parties involved, honor contractual agreements, be sure that thorough and honest evaluations have been made, and guidelines for implementation have been agreed on. If termination is the answer, then happy are those who design a model and cooperatively work out a plan for saying good-bye to each other. The district office can be helpful. ☐

Raymon E. Eller is a retired Church of the Brethren minister after 50 years of full-time service in the pastoral ministry and four interim pastorates. He lives in North Manchester, Ind.

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TRAVEL—Brethren heritage tour to sites of Anabaptist, Brethren, and Lutheran origins in Europe. July 1-18, 1986. Led by Brethren historian Donald F. Durnbaugh. For information write to J. Kenneth Kreider, 1300 Sheaffer Rd., Elizabethtown, PA 17022.

INVITATION—Attend 9:00 Sunday School, 10:15 worship in Arizona at East Valley, a community church. Come to 111 N. 72nd St., Mesa. Mail inquiries to East Valley Church of the Brethren, 6350 E. Main St., #133, Mesa, AZ 85205. Tel. Pastor Calvin Hill (602) 983-1003 or Board Chair Paul Becker (602) 985-8819.

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WANTED—Minister of Youth and Music, Community Church of the Brethren, Orlando, Fla. College graduate, some Seminary training preferred. Some experience would be considered in lieu of degrees. Open to man, woman, or team ministry. For further information contact Rev. Craig Smith, 3839 S. Ferncreek Ave., Orlando, FL 32806. Tel. (305) 859-1428.

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turning points

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Cassel, Brenda, Manheim, Pa., to Voice of Calvary Ministries, Jackson, Miss.

Diffenderfer, Kathleen, Marietta, Pa., to Voice of Calvary Ministries, Jackson, Miss.

Diffenderfer, John, Marietta, Pa., to Voice of Calvary Ministries, Jackson, Miss.

Ebersole, Terry, Manheim, Pa., to Lewiston Housing Authority, Lewiston, Maine

Hawbaker, Diane, Mercersburg, Pa., to Voice of Calvary Ministries, Jackson, Miss.

Miller, Julia, Abbottstown, Pa., to Voice of Calvary Ministries, Jackson, Miss.

Musselman, Mary Ann, Fredericksburg, Pa., to Voice of Calvary Ministries, Jackson, Miss.

Rogers, Martha, Bethel, Pa., to Lewiston, Housing Authority, Lewiston, Maine

Schildt, Barbara, East Berlin, Pa., to Lewiston Housing Authority, Lewiston, Maine

Schildt, Paul, East Berlin, Pa., to Lewiston Housing Authority, Lewiston, Maine

Licensing/ Ordination

Bell, David O., licensed Nov. 17, 1985, Maple Grove, W. Plains

Coffman, Eldon H., ordained June 16, 1985, Cabool, S. Mo./Ark.

Lolling, Deborah, licensed Dec. 29, 1985, McPherson W. Plains

Mason, Steven Watts, licensed Dec. 15, 1985, Harrisonburg, Shen.

Meier, John, licensed Dec. 15, 1985, Fruitdale, Ore./Wash.

Murray, Mark, licensed Dec. 29, 1985, Lampeter, Atl. N.E.

Myer, Mary Jane, licensed Dec. 1, 1985, Conestoga, Atl. N.E.

Norsworthy Jr., Rolan, ordained June 16, 1985, Peace Valley, S. Mo./Ark.

Smith, Arthur Eugene, licensed Jan. 12, 1986, Colorado Springs, W. Plains

Steele, David, licensed Dec. 29, 1985, Martinsburg, Mid. Pa

Valeta, David Michael, licensed Dec. 8, 1985, Trinity, N. Ohio

Wenger, Tracy, licensed Dec. 29, 1985, Mechanic Grove, Atl. N.E.

Yenser, Herald Eugene, licensed July 22, 1985, Defiance, N. Ohio

Pastoral Placements

Albright, W. David, to Marion, S/Central Ind., interim

Banaszak, Dave, to Mount Olivet, Shen.

Brandt, Luke H., from Indian Creek, Atl. N.E., to Gap Community, Atl. N.E.

Cooper, Scott, from Springfield, Atl. N.E., to Arbutus, W. Pa.

Franklin, Kenneth L., to Rouzerville, S. Pa., interim

Grim, John E., Defiance, N. Ohio, interim to part-time

Jackson, John, from Bethany Seminary, to Morrill/Sabetha, W. Plains

Kipp, John Snyder, from Mount Olivet, S. Pa., to Three Springs, S. Pa.

Long, John D., to Ft. Wayne, N. Ind., interim

McBride Sr., Paul E., from Wakarusa, N. Ind., to Union, N. Ind., part-time

McGann, Elaine Hartman, to Lebanon, Shen., interim full-time

Salyards, Harry H., from Park View, Mid. Pa., to Bethel/ Yellow Creek, Mid. Pa.

Shenk, John R., to Mount Olivet, S. Pa., interim

Shoenberger Jr., Calvin, to Long Run, Atl. N.E., part time

Snader Jr., Earl E., from Burnham, Mid. Pa., to Beaver Creek, Mid. Atl., interim part-time

Weber-Han, Cynthia & Samuel, from Klamath Falls, Ore./ Wash., to Council Bluffs, N. Plains, co-pastors

Wickline, Jerry L., from Salem Community, W. Plains, to Fellowship, Mid. Atl., interim part-time

Wedding Anniversaries

Benson, Mr. and Mrs. Harold, Lawrenceville, Ill., 40

Bonhan, C.R. and Madeline, N. Liberty, Ind., 50

Bowman, Cline and Ida, St. Petersburg, Fla., 55

Brehm, Foster and Eva, Windham, Pa., 51

Brower, Roy and Clara, Clearwater, Fla., 65

Cunningham, John and Annabel, Polo, Ill., 52

French, Russell and Iva, Des Moines, Iowa, 65

Frick, John and Lorraine, St. Petersburg, Fla., 50

Gibbel, Elmer and Verda, Palmyra, Pa., 66

Gift, Tillie and Charles, Waynesboro, Pa., 50

Hayes, Lois and Guy, McPherson, Kan., 50

Lozier, Harry and Bertha, Warsaw, Ind., 60

Phillips, Paul and Rachel, Goshen, Ind., 50

Pullin, Don and Blanche, Waterloo, Iowa, 53

Pullin, Harold and Irma, Waterloo, Iowa, 52

Schrader, Dale and Sylvia, Waterloo, Iowa, 60

Tucker, Glenn and Viva, Cushing, Okla., 50

Deaths

Adams, Beulah, 72, Hagerstown, Md., August 2, 1985

Albert, Charlotte, 85, St. Petersburg, Fla., Jan. 19, 1985

Applegate, Emma, 76, Norton, Kan., Jan 10, 1986

Arnold, Lucille M., 72, Eglon, W. Va., Dec. 31, 1985

Begly, Lillian, 60, Polk, Ohio, Oct. 5, 1985

Billman, Grace, 92, Wakarusa, Ind., Dec. 14, 1985

Boaz, Sarah, D., 92, Roanoke, Va., Feb. 12, 1985

Bollinger, Russell, V., 84, N. Manchester, Ind., Dec. 11, 1985

Bowman, Earl M., 89, Bridgewater, Va., Jan. 6, 1986

Bowman, J. Price, 95, Bridgewater, Va., Nov. 18, 1985

Bowser, Carroll, 83, Kittanning, Pa., Jan. 8, 1986

Brubaker, Mary B., 81, La Verne, Calif., Oct. 3, 1985

Brubaker, William, 64, Hagerstown, Md., Nov. 19, 1985

Burger, Arthur, 68, Hagerstown, Md., Sept. 10, 1985

Cannaday, Leon D., 28, Boones Mill, Nov. 4, 1985

Clark, Florence, 87, Walkerton, Ind., July 9, 1985

Cool, Freda, 77, Springfield, Ohio, Jan. 2, 1986

Daley, Norman, 89, Hagerstown, Md., Oct. 2, 1985

Everhart, Bill, 81, La Verne, Calif., Jan. 11, 1986

Falconer, Everett G., Seward, Ill., June 28, 1985

Flora, Edgar L., 96, Boones Mill, Va., Dec. 16, 1985

Foley Jr., Frank J., 60, Harrisonburg, Va., Dec. 27, 1985

Franks, Paul, 74, Hartville, Ohio, Oct. 8, 1985

Freed, Thuie A., 82, Conrod, Iowa, Jan. 5, 1986

Fyock Jr., Samuel H., 75, Shelocta, Pa., Jan. 2, 1986

Getchman, Fred, 93, La Verne, Calif., Dec. 22, 1985

Gibble, Sallie, 95, Manhim, Pa., Nov. 17, 1985

Gordon, Blanche O., 92, Frederick, Md., Oct. 6, 1985

Hall, Henry, 80, Hartville, Ohio, Jan. 15, 1986

Heck, James L., 24, Muskegon, Mich., Aug. 7, 1985

Henderson, Ray, 80, Perkins, Okla., Nov. 22, 1985

Herbst, Kenneth, 66, Hagerstown, Md., Dec. 21, 1985

Hoffman, Herbert A., 72, Bridgewater, Va., Dec. 26, 1985

Hoffman, Sherry, 30, Palmyra, Pa., Dec. 2, 1985

Hollingshead, Frederick C., 74, Trotwood, Ohio, Dec. 20, 1985

Horn, Scott, 81, Warsaw, Ind., Oct. 31, 1985

Imler, Harriet, 74, Windber, Pa., Oct. 8, 1985

Jarboe, Beatrice, 94, Norton, Kan., Oct. 30, 1985

Jelf, Ralph, 70, Muskegon, Mich., Jan. 13, 1986

King, Leah C., 89, Quincy, Pa., Dec. 23, 1985

Kirkpatrick, Jessie, 87, Flora, Ind., Jan. 10, 1986

Leeper, Floyd, 90, S. Bend, Ind., Dec. 31, 1985

Lightner, John, 93, Hagerstown, Md., Dec. 27, 1985

Mahan, Emily, 79, Muskegon, Mich., Oct. 8, 1985

Manages, Helen, 77, Windber, Pa., Jan. 6, 1986

Markham, Nora, 87, Wakarusa, Ind., Sept. 4, 1985

McClure, John, 80, N. Liberty, Ind., Sept. 27, 1985

McDaneld, Nellie Mae, 79, Portis, Kan., Dec. 30, 1985

Messick, Myrtie V., 94, Midland, Va., June 2, 1985

'Ramboism': Wrong remedy for Nicaragua

As a callow high school youth I once wrote a pompous essay in which I sketched out a campaign to become president of the United States someday. As I recall, I also mapped out strategy, while I was at it, for the entire global community eventually to fly the Stars and Stripes, under my benevolent leadership. For all my pains my teacher wrote in my yearbook, "Forward march, White House bound!" and ribbed me the rest of my high school days.

Years went by, and the Oval Office eluded my grasp. In fact, long before I even met the minimum age to qualify, my religious upbringing had taught me that the path to the White House and the straight and narrow way that good Brethren follow were neither the same, nor parallel. I watched my hopes for becoming the ninth US president from Virginia fade. I perceived that my belief in pacifism, while an easy yoke for a good Brethren boy, would be a political liability in my bid for the presidency, and impossible to wear if I succeeded in that bid. I quietly withdrew. When I, as MESSENGER editor, have attended White House press briefings, everyone has been kind and not mentioned my early ambition. Perhaps it has been forgotten. I might be better off not to call attention to my unrealized dream.

But I brought it up merely to make a point: There is no way I see how a responsible Brethren can fully endorse *any* president's foreign policy. Even when my favorite president of recent years—well-intentioned Jimmy Carter—was in power, I disagreed with much he did. So you can imagine how wrought up I get over the "Ramboism" that is Ronald Reagan's remedy for the world's ills.

Take Nicaragua for instance. (The latest crusade for contra aid is on as I write this.) Brethren upbringing aside, it is frightening and reprehensible enough just to consider a proposal for $100 million in aid to the contra forces opposing Nicaragua's government. The military escalation arouses my fear that US soldiers and Nicaraguans will end up fighting and dying in a Vietnam-style quagmire war. I am revolted also by a US president supporting forces that commit unspeakable acts of terrorism against their fellow citizens—innocent people who mean neither them nor us harm. To call the contras "freedom fighters (who are the) moral descendants of the men at . . . Valley Forge" depletes what little store of charity I reserve for Reagan hyperbole.

Politically, the Reagan administration's misguided Ramboism is doomed to failure because it ignores the internal realities of Central America. The Sandinistas came to power in Nicaragua in 1978 because of the long-term corruption, repression, and terrorism of the right-wing Somoza dictatorship—a rotten dynasty that the United States had supported since the 1930s. The contra forces include politically ambitious, right-wing *somocistas*. Just as the Peronist party in Argentina has survived long after the death of dictator Juan Perón, so too *somocismo* survives as a dangerous and evil political force after Anastasio Somoza's overthrow and death.

The contras perpetuate suffering and poverty that fan the flames of violence in Central America. And beyond their political, military, and moral shortcomings, the contras, with their terrorism and brutality, should repel any moral person, much less Brethren who respect their heritage of peace and concern for their neighbor's good. Christopher Dickey, a *Washington Post* reporter who spent *six years* with the contras gives compelling evidence of their atrocities in his current book, *With the Contras*. Read it. It'll make you sick. It'll make you stop and think.

But we don't need to rely just on secular witnesses such as Dickey. Brethren by the dozens —denominational leaders, pastors, and lay people —have gone to Nicaragua and seen for themselves that US policy there is not only off-base, but is undermining a government that for all its Marxist taint is working for its people's good. We not only threaten that government's existence, but impede the progress it is trying to bring to its suffering citizenry. I haven't heard a single returning Brethren speak ill of Nicaragua's social programs. I have heard qualified reports of its policies, but never any hint even that we should support the contras. That's pretty persuasive for me, for these are Brethren sisters and brothers whom I trust.

The president, rather than funding forces of terror and reaction, should be working with Nicaragua's concerned neighbors—the Contadora group (Mexico, Colombia, Venezuela, Panama, Brazil, Peru, Uruguay, and Argentina). That group's peace process is one a Brethren boy who put his religious values above his political ambitions can cheer and support. Join me.—K.T.

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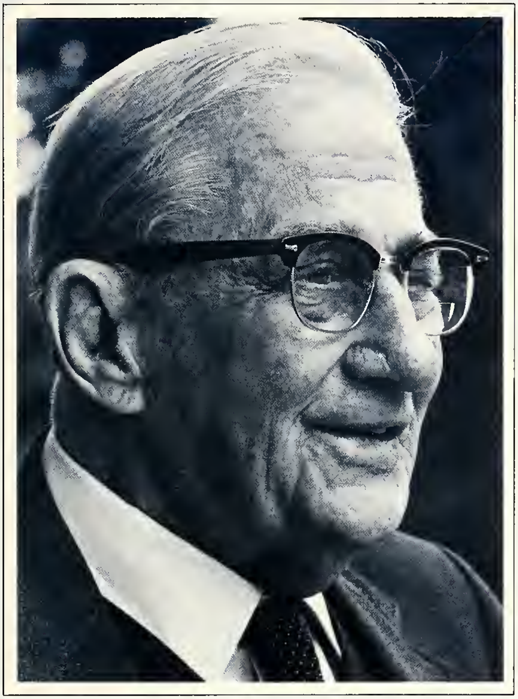

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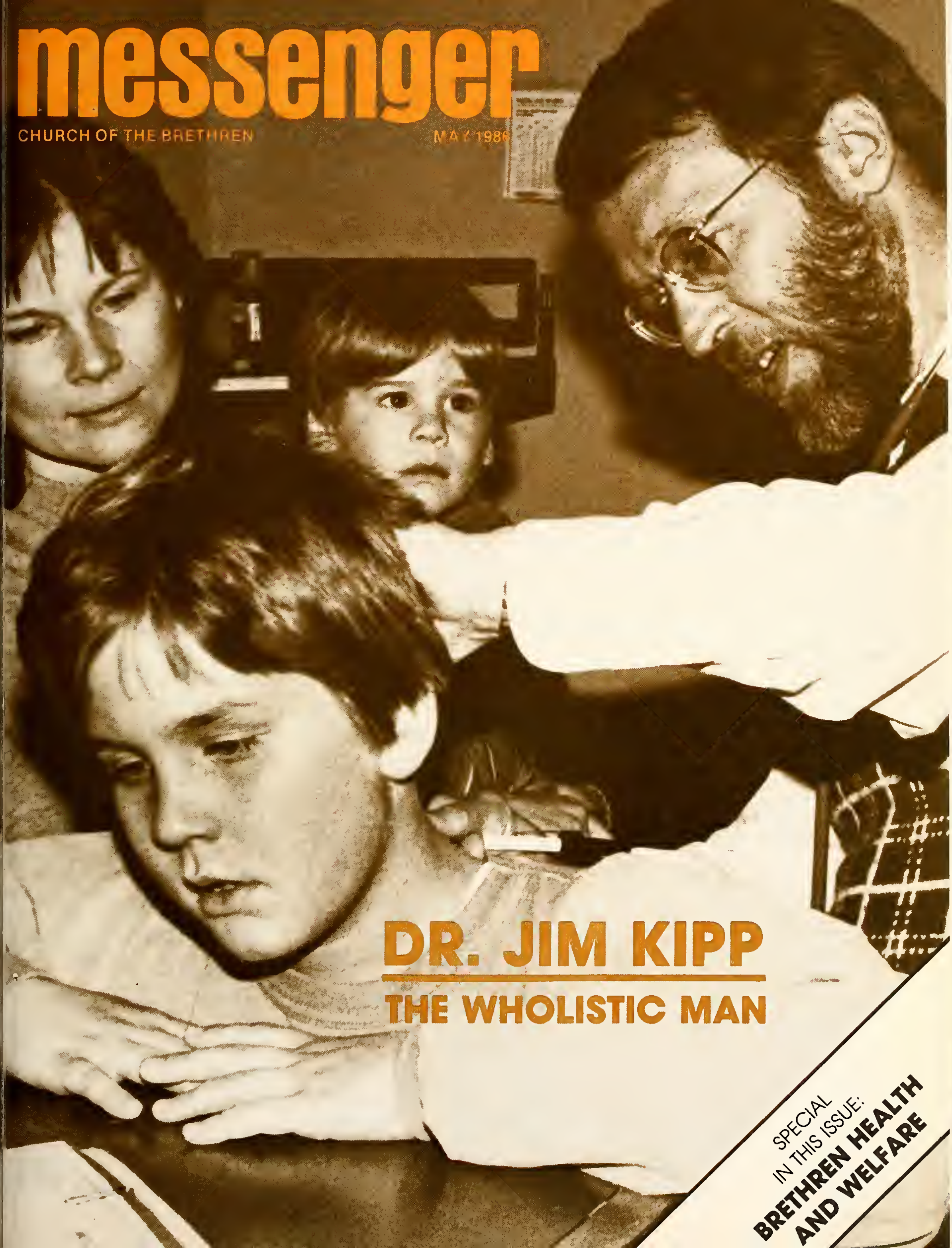
MAY 1986



DR. JIM KIPP

THE WHOLISTIC MAN

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14 **Jim Kipp: The Wholistic Man.** Jim Kipp believes that spiritual and physical health are virtually inseparable. Doctors and ministers are in the same business, this Lancaster County, Pa., doctor tells Judd Mellinger-Blouch.

17 **Tapping the Gold Mine.** Evelyn and Paul Bowman tell us that older adults are not the "old folks" we try to make them out to be. In fact, they are a virtually untapped energy source in our society.

19 **I Can't Do This, But I Can Do That.** Betty Clague felt her life was over when she found out she had multiple sclerosis. But it didn't work out that way, writes Mary Ann Harvey.

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messenger

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Clay Bowman
SUBSCRIPTION SERVICES
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PUBLISHER
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letters

SATAN'S BIBLICAL PROFILE

Lyle Klotz asks in "Faw off Base on Devil' (Opinions, February) in what chapter and vers Satan tempted Eve. The answer is Genesis 3:1. Ir that verse Satan is called a serpent. A more obvious reference to Satan as a serpent is in Revelation 20:2 (NIV): "He seized the dragon, tha ancient serpent, who is the devil, or Satan, anc bound him for a thousand years."

Satan uses people and devices to do his dirt work: "Then Satan entered Judas, one of th Twelve" (Luke 22:3 NIV). If Satan could infiltrate the disciples, how much easier it is fo him to beguile us, who have never physicall been with Jesus. "Satan himself masquerades a an angel of light" (2 Cor. 11:14).

We must not deceive ourselves about Satan' power. It is subordinate only to God's.

LARRY L. DITMARS
Lincoln, Neb.

WILDERNESS TEMPTATION CRUCIAL

I disagree with Lyle Klotz (Opinions, February) on his assumptions about Satan's presence i Eden. And it is the New Testament that is th more important part of the Bible for us Brethren

Was Jesus' temptation in the wilderness a tim of concentrated, prayerful searching? Yes. Mortal combat with an arch demon? Yes. If Jesu had succumbed to Satan's proddings, he woul have had to sacrifice his divine nature, obeyin Satan rather than his Father in heaven. Sata hoped to derail the whole plan of salvation.

There is a current effort in the church not t mention Satan or sin, even to deny that they exist. But we are engaged in a spiritual battle, an by denying Satan's existence, we are left vulnerable, unarmed. "Put on the full armor of Go that you can take your stand against the devil' schemes" (Eph. 6:11).

CHRISTIAN ELLIOTT
Harrisonville, Pa.

GOD SATAN'S SPARRING PARTNER?

Lyle Klotz' thoughts on Satan (Opinion February) are refreshing. Klotz rightly calls attention to the deadening dualism promote among us and to lack of accuracy among Bibl students.

God is not just a sparring partner for Sata being held hostage by evil. Brethren have alwa believed that God is the Supreme Being.

ERNEST R. JEHNSEN
Leesburg, Ind.

REAGAN LIKES 'RAMBO'

In a recent Barbara Walters TV intervie President and Mrs. Reagan expressed conce over the vulgarity and explicit sex in curre films, lamenting, "They don't make them lik they used to." I thought of asking them to joi me in the media education work I do for o Church of the Brethren General Board. I coul see Nancy Reagan as a certified Televisio Awareness Trainer (TAT), leading worksho across the country.

But Barbara Walters' next question wa

"What did you think of the movie 'Rambo'?" President Reagan answered, with a smile, "I liked it!" Forget the new TAT recruits! (Mrs. Reagan did say, however, that it was "a little violent" for her.)

A little violent? "Rambo: First Blood II" averages an incredible 161 violent acts per hour, and sells a pro-war message.

The next day our US planes were firing on ships and missile sites in the Gulf of Sidra. I could imagine President Reagan sitting before his TV, saying with a smile, "I liked it."

RAMONA R. PENCE
Port Republic, Va.

RESPONDING TO 'RAMBOISM'

As I read the April editorial, "'Ramboism': Wrong Remedy for Nicaragua," I admired the editor's courage in taking a stand I know is not popular.

It burns me up that "we the people" are forced to pay for all that goes on in Washington, D. C. What can we do? Many people I talk to—Christians—say they hate the communists, so they give to contra aid.

Again, what can we do? As for me, I support Amnesty International, Sojourners, *The Washington Spectator,* American Friends Service Committee, Oxfam, and some others.

ALICE B. ABBOTT
Riverdale, Calif.

CHAMPING AT THE BIT FOR WAR

I like MESSENGER's editorial page in general, ut I particularly agreed with the April ditorial, "'Ramboism': Wrong Remedy for icaragua."

It appears to me that Ronald Reagan is just hamping at the bit, waiting for a chance to se the monstrous military power at his isposal. A while back it was Grenada. Now t's Nicaragua and Libya. Where will it be omorrow?

Keep the good editorials coming. We Brethren eed them, according to the Carl Bowman series, 'Who Are the Brethren of 1986?"

ROBERT S. FRANTZ
ilver Lake, Ind.

EST FOR DISCRIMINATION

Clay Bowman's December article, "Whither he White House," says, "Affirmative action" efers to plans to insure that recruiting, hiring, romoting, and training for all job classifications are accomplished without regard to creed, ace, national origin, age, or sex." That's incorect: He has given a definition of "equal opportunity"; affirmative action is the direct opposite. ffirmative action is showing favoritism to a certain race, creed, sex, etc. This favoritism may be hown for any number of reasons, some justified nd some unjustified.

This creates problems for those of us in business, as I think it would for anyone attempting to e honest. We are often required to sign equal pportunity certifications, which can be signed ith no problem. Then someone wants us to sign an affirmative action statement. How can I say I will give all people an equal opportunity (that is, show no favoritism), and then turn around and say I will show favoritism? Because the two agreements are totally inconsistent, I have consistently refused to sign affirmative action agreements, even though such refusal results in business losses.

To test an affirmative action statement to see if it provides equal opportunity or is discriminatory, substitute "white" for "minority," and "male" for "female." If you can still sign it, it is a non-discriminatory statement. If you can't sign it, then the statement requires discrimination, and you cannot honestly sign it and also sign an equal opportunity statement.

LOWELL W. MILLER
Harrisonburg, Va.

REASONS FOR MEMBERSHIP, PLUS BONUS

Responding to Tim Stevens' reasons for leaving the Church of the Brethren (Letters, April), here are my reasons why I *became* a member of the Church of the Brethren—

1) its ecumenical spirit as expressed by its membership in the World Council of Churches and National Council of Churches;

2) its emphasis on a wholistic evangelism that respects the personality of *all* people;

3) its theology based on the teachings of the New Testament;

4) the interesting, stimulating, and inspiring articles in MESSENGER;

5) participation of women at all levels of church life, including ordination, as taught in the New Testament;

6) pastors whose study and preaching of the Bible show that they are open to the guidance of the Holy Spirit, seeking new truths;

7) Brethren emphasis on peacemaking at every level—personal, national, and international.

As a former member of the Catholic church, and a member of a religious order, I am happy with the freedom of belief and opportunity of service in the Church of the Brethren.

As a bonus, my husband, Edward K. Ziegler, has been a member of the Church of the Brethren for 73 years by heritage and conviction, and an ordained minister for 64 years.

MARY GRACE VIVOLO ZIEGLER
Bridgewater, Va.

RUSS BIXLER, BRETHREN 'HERO'

The February editorial, "Have We Run out of Heroes?" was timely. Our young people need better heroes than rock stars and movie stars.

For me, Russ Bixler is a Brethren hero. He says that Anna Mow brought him to Christ in her class at Bethany Seminary. Russ Bixler is the best-known preacher in the Church of the Brethren, because of his TV station in Pittsburgh. People are being brought to Christ, many in their most desperate moments, by hearing the gospel preached on television by Russ Bixler.

Let us read in MESSENGER about this hero.

THELMA H. SHAFFER
Bridgewater, Va.

page one

First, you must learn to pronounce it properly. It is *not* "Nor-r-fol-l-k"—with the "r" and the "l" emphasized (especially the "l"), the way I keep hearing it cautiously enunciated by Elgin staff. The way to pronounce "Norfolk" like a native is "NAW-f'k" (with confidence, and, necessarily, with a southern drawl). Practice it a few dozen times before a mirror, until you can say "NAW-f'k" without flinching, and the word just sort of oozes out of your mouth, like a dollop of molasses from a jug. Keep working until it has the warmth of a hunk of butter melting atop a helping of hot grits.

Second, prepare to immerse yourself in history when you get to Norfolk. Norfolk is in Virginia, and Virginia is in Dixie. Old times there are not forgotten, you will quickly discover.

Of course you understand by now that all of American history happened in Virginia, except for a couple of incidents in Pennsylvania and Massachusetts. So, depending on the degree of your history buffiness, you may want to allow time during your Annual Conference visit to range as far afield from Norfolk as Richmond and Washington. You know that Williamsburg, Yorktown, and Jamestown are right in the Norfolk area, and you can nip out to take them in and still get back to Norfolk in time for the MESSENGER dinner. If you've got young'uns with you, consider taking them to Busch Gardens (which you can pretend is historical), a European-theme, 360-acre family entertainment park featuring exciting rides, shows and other attractions. It's right by Williamsburg.

But you don't have to even leave Norfolk to take in plenty of history, or more current attractions or entertainment. In your hotel lobby, pick up a brochure called "Norfolk by the Sea." It will provide you with a map of the city, and a list of places to visit, tours to take, cultural events to revel in, and river and bay cruises to relax on—enough to keep you hopping all week.

Finally, do you wonder why I get carried away with Virginia history? My great-great-great-great-great-great-great grandpa and his *Indian* son saved Jamestown from a massacre back in March 1622. When you visit the old church tower at Jamestown, read the bronze plaque inside that tells about it. You think I'm kidding, don't you?
—THE EDITOR

in touch

Steve Tuttle: 'All of life is health'

When a seven-year old girl was killed in an accident, Steve Tuttle spent a morning explaining death to her classmates at the grade school, counseled with the bereaved families, worked with the mortician for a community-wide memorial service, and displayed her Sunday school projects for the funeral.

Steve, who practices wholistic health care in Quinter, Kan., conducts a counseling service for the physicians and nurses in the medical building. He models his practice after the wholistic health center he directed for six years in a church building in Woodridge, Ill.

"It's more than consultation and cooperation among the health team members," Steve explains. "The medical doctors, nurses, pastoral counselor, and the person coming for health care are a healing body. I see it in light of 1 Corinthians 12."

Steve majored in psychology at McPherson College in Kansas and is a graduate of Bethany Theological Seminary. Called to the ministry by the Quinter church, he formalized his ideas and concepts in his work with Granger Westberg, a pioneer in wholistic health care clinics.

"All of life is health, and the spiritual dimension is the key to it all," Steve says.

While in Brethren Volunteer Service he was assigned to the Teen Challenge Training Center in Rehrersburg, Pa. He worked with drug addicts, alcoholics, and delinquents.

He explains, "The staff assumed that the addict had a spiritual sickness and the only final solution for health was to bring the person into a proper relationship with Jesus. It means we are to call forth those resources that encourage healing and wholeness and brings honor to him who is Lord of all life."

One of the resources for health care is the church family as Christ's body. Steve is one of five ordained ministers in the Quinter church who meet weekly for Bible study, prayer, and the sharing of needs for ministry in the congregation. The spiritual gifts in the group are intentionally directed to and shared with persons throughout the congregation to resolve conflict whether internal or external, and to effect reconciliation with oneself, sisters and brothers, and God.

"It's simply another example of wholistic health care," Steve says. "We each want to be used where we are needed and capable of serving."

Steve is one of the founders of the Wholistic Pastoral Care Association. He also coordinates the wholistic health task force of the Brethren Health and Welfare Association. And when he accepted the position of Western Plains District coordinator for the new Brethren stewardship emphasis Adventure in Mission, he did so because he understands stewardship as a wholistic endeavor for all of life.

Most recently Steve has been an advisor to the Community Economic Task Force, a group of farmers, business people, law enforcement personnel, and others working at positive means of dealing with the economic crisis in Gove County, Kan.

"Wholistic health care is a matter of family life whether it is the world family, your community, church, or immediate family," Steve says. Coming home to supper from a hard workout with Quinter girls and boys as director of the town's soccer program, Steve asks family members one by one, "What was important in your day?" Wife Joanne and children John Paul, Amanda, and Joshua all report. And, of course, so does Steve. — ALTON MCDANIEL

Alton McDaniel is pastor of the Quinter (Kan.) Church of the Brethren.

Baxter Mow: Hail-fell

When Mark Twain lay dying, he marveled that he had "come in" with Halley's Comet in 1835, and was going out with it in 1910. Not much of a feat, by Baxter Mow's reckoning. After all, Baxter was 18 years old in 1910 when he first saw that comet, and at age 94 he has watched it whip past again. A 1977 MESSENGER article about this amazing old man ended with "his secret hope: to live to see the reappearance of Halley's Comet in 1986." That hope was realized.

In 1900, 8-year-old Baxter watched an eclipse of the sun, and dived into his dad's astronomy and physics books to learn more about the phenomena of the heavens. At age 12 he wrote, and a children's magazine published, an article titled "A Trip to the Moon," in which he envisioned space craft powered with solar panels — 65 years before the first explorers landed on the moon.

If you are picking up an image of a

Jean Keith: She leads

Having been born with arthrogryposis, a congenital handicap affecting development and movement in her shoulders and arms, Jean Keith has had to learn how to function in a world made for, and by, able-bodied persons.

A graduate of McPherson College, a native Chicagoan, and currently General Board staff for personnel relations and development, Jean has struggled every day with tasks that most people don't even think about. It wasn't until last year that Jean had her brother redesign the controls of a car so she could learn to drive, which has been a wonderful success.

During her college years Jean said that she distanced herself from other disabled people. "I ignored and completely divorced myself from the handicapped environment. I did not want to deal with it. I wanted to be strictly in the 'real' world."

Then in 1983, while she was working for the Illinois Department of Public Aid, Jean was asked to be the Illinois/Wisconsin district representative to the denomination's disability network. She accepted and offered to be the liaison to the General Offices, since she lived in Chicago. "It

th Halley's Comet

precocious boy, that's good. The boy scholar who traveled 200 miles to college in a covered wagon went on to win a Rhodes Scholarship to Oxford University. Eventually he would know 10 languages and master many scientific subjects. His career included 17 years as a Church of the Brethren missionary in India with his wife, Anna.

As the years went by, the Mows settled in Chicago and Anna gradually became the better known of the pair. It was she who taught at Bethany Theological Seminary, who traveled, lectured, and wrote books. Baxter continued on with research into every subject that caught his fancy, but teaching did not seem his forte. Until retirement age he worked mainly as a warehouse stock clerk.

Last July, Anna—or "Sister Anna," as she affectionately had become known in the church—died, at age 91. Without this companion he called "my lady," Baxter went on living in their tiny Roanoke, Va., home—riding his bicycle to the city library, doing his scientific research, teaching Sunday school at Roanoke's First Church of the Brethren, and—of course—waiting for Halley's Comet to show up.

He almost missed it. Last November 4 a flood hit Roanoke, and Baxter's house lay in its deadly path. When rescuers reached him by boat, the water was up to the ceiling of his one-story house. Baxter was standing out on the porch railing, clutching the eaves, the flood water up to his white-bearded chin.

Even the physical shock of such an experience could have killed a lesser person. But Baxter, unfazed, had been exercising his limbs to keep warm, and had a backup plan to swim to a nearby tree if worse came to worse. In no time he was back home again, mudding out, and salvaging what he could of his precious books, notes, and scientific equipment. Much was lost, but not Baxter's zest for life and for study. And he kept his date with Halley's Comet.

Baxter Mow is at peace with his world, and as much at home in the age of space travel as he was in the 19th-century age of covered-wagon travel. He tills his garden, pores over his books, and scans the heavens for new discoveries. "Tell everyone," he says, "that I'm living quietly and happily."—K.T.

-limits life

Jean's brother created foot-steering for her car so she could drive.

ended up that I was the chair of the network."

The Church and Persons with Disabilities Network is coordinated through the Brethren Health and Welfare Association and works to support disabled individuals and their families and friends. The network also educates congregations to more effectively serve disabled members.

"There has been a discrimination against the handicapped in churches, but it has not been overt," says Jean. "It has been very subtle. There has been little awareness of making bathrooms accessible to wheelchairs, making light switches so people like me can reach them, having large print hymnals for the elderly, and having earphones for some one becoming hard of hearing. But it is not something that churches are overtly aware of."

This is where the network steps in and "makes people aware of their subtle discriminations."

This has been a growing experience for Jean. "Being involved has forced me to look at my views regarding my own handicap and toward others who are handicapped because I have tended to completely run away," says Jean.

"The network was that push that forced me to look at what I had been trying so hard to ignore and to enter it in a positive way. It gave me the chance to offer my experience to other people."—C.B.

During March General Board meetings, Ivan and Mary Eikenberry were thanked for their volunteer work with the MICAH Mission program. Dale Minnich, right, reads the citation.

General Board votes South Africa divestiture, approves set of new and expanded programs

The General Board voted March 4 to divest immediately from all corporations or financial institutions involved in the Republic of South Africa.

Concluding that "the time to act is now," the board said divestiture was to begin immediately "unless there are compelling fiduciary obligations preventing such immediate action." If such a claim is made, a report of that problem is to be made to the General Board when it meets in June, just prior to Annual Conference.

The decision prompted considerable debate because Annual Conference is scheduled to respond in June to the recommendations of a committee studying divestiture. Board members said they felt caught between the desire not to "preempt" Annual Conference and the sense of urgency they felt because of the appeals of South African church leaders. A split vote of 12 to 9 in part reflected that tension.

While the World Ministries Commission (WMC) did have time allotted for a general discussion of divestiture, much of the board's involvement with the issue focused on the preliminary report of the Annual Conference study committee. As an item of Annual Conference business, the report could not be changed in any way, but both the Pension Board and the General Board had the option of offering input to Annual Conference through Standing Committee.

In other business, the General Board took the following actions:

Fellowship group in Brazil. In response to a pacifist group in Brazil, the board approved a resolution to "acknowledge this fellowship group as a church in Brazil which bears witness to the ideals and practices of the Church of the Brethren in the United States. These ideals include a commitment to nonviolence; these practices include refusal of military service. We recognize them as brothers and sisters in the faith, participating in these same ideals and practices."

The group in Brazil, while not seeking to become part of the Church of the Brethren, seeks to link with the Brethren because of government harassment for pacifist viewpoints. (A June MESSENGER feature article will give a fuller report.)

Annual Conference study of the General Board/Pension Board relationship. The board heard the recommendation of an Annual Conference study committee that the two boards be separated. Currently the same people serve on both boards. The General Board voted to communicate to Standing Committee its concern that the restructuring committee include members not related to the Pension Board, in order to ensure continuing ownership by the denomination.

Expanded programs. A $675,000 package of new and expanded General Board programs was approved, pending increased giving by members of the denomination. Highest priority was given to expansion of Brethren Volunteer Service, opening an Asia portfolio, expansion of the ministers' training programs (EFSM and TRIM), additional time for work on the hymnal, expansion of the Adventure in Mission program, increased support to a cluster of Parish Ministries programs, and creation of a media resource fund.

Guidelines for engaging in legal action. Drawing on earlier Annual Conference studies, the board adopted a statement to guide its involvement in legal action. Legal action can be sought to protect the board's interests or to witness to a principle of justice.

Polity study. In a final reading, the board approved proposed revisions to the "Manual on Organization and Polity," and released the document to the denomination for a year of review and feedback before its presentation to Annual Conference in 1987.

Recognitions. John Metzler Jr., retiring treasurer, and June Adams Gibble, who resigned as editor in PMC, were recognized for their service to the board. Through a tribute by Donald F. Durnbaugh, board members remembered with prayer and thanksgiving the life and witness of M. R. Zigler.

At its annual employee recognition dinner, the board honored the following employees for their service to the church: Jay A. Gibble, Dave Ingold, Karla Lasley, Barbara Lenart, Judy McDonald, John Metzler Jr., 5 years; Esther Eichelberger, Walt Bowman, 10 years; Ray Begitschke, 15 years; Stewart B. Kauffman, John Trimmer, 20 years; Loring Pease, 25 years; Ray Good, Howard E. Royer, 30 years.

The board also:

- approved proposed revisions to the 1977 paper on Licensed and Ordained Ministry, as requested by the 1985 Annual Conference;
- adopted a statement on Philosophy of Publishing;
- strengthened agreements related to integration of the On Earth Peace Assembly into General Board peace programing;
- heard a report on progress of a committee exploring the establishment of a Brethren foundation;
- was introduced to a draft of revised General Board bylaws.

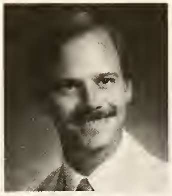
The General Service Commission received a final report on MICAH Mission and cited with appreciation volunteers Ivan and Mary Eikenberry for their extensive work with the program; heard an update on Adventure in Mission and appointed Robert Dell to the committee; received a progress report on the sale of the Brethren Press printing operation; reappointed Elmer Gleim to the Brethren Historical Committee; gave a first reading to a philosophy statement on planned giving and endowment; approved a recommendation that Germantown Trust fundraising be delegated to Atlantic Northeast District; received reports on media education, Brethren Press books and General Board media projects, technology developments, the MESSENGER survey, and staff travel to Costa Rica and South Africa.

The Parish Ministries Commission spent major blocks of time discussing issues facing the denomination. A Bible study on homosexuality and related issues was part of the commission's response to the 1983 Annual Conference paper on human sexuality. In another discussion, the commission addressed denominational response to inclusion of ethnic minorities. Authorization of the printing of a manual on congregational planning was given after a review of the manuscript. Reports were heard on ministry training, the Hymnal Project, the Foundation Series, and Global Women's Project. Helen and T. Q. Evans, volunteers in marriage enrichment, were cited with appreciation. The commission, in a combined session with the World Ministries Commission, heard Olga Sandman of the United Farm Workers.

The World Ministries Commission engaged in a major discussion of divestiture; received a report on the successful completion of the West Bank Preschool Program for Palestinian Refugee Children, a program begun with Brethren leadership but now turned over to Palestinian leadership; heard a preliminary report on a request from churches in New Zealand who want to join with Brethren congregations in a Nuclear Free Zone project; approved a shift in the emphasis of the Africa program to include attention to countries in southern Africa; met with PMC to gain understanding of the United Farm Workers; heard reports on SERRV, disaster fund allocations, the New Windsor Service Center, and upcoming travel by Roger Schrock to India and South Korea.

The Executive Committee, meeting with the Office of Human Resources, discussed a paper on calling people to employment; adopted a policy that future staff live near their place of work; discussed ways to increase the number of minorities on staff; and made arrangements for the changeover of general secretaries.

Esther Eichelberger


David McFadden

Two resign posts at Elgin offices

Esther Eichelberger, coordinator of the general secretary's office, has resigned her position, effective June 30. She has accepted the invitation of General Secretary Robert W. Neff to become his administrative assistant when he assumes responsibilities as president of Juniata College, Huntingdon, Pa.

During her eight and a half years with the General Board, Eichelberger has managed the work of the general secretary's office, including coordinating General Board and Administrative Council meetings. She has also been involved with follow-up procedures required to implement policies and decisions.

Prior to her position at the General Offices, Eichelberger worked as legal assistant for a Chicago law firm.

David McFadden has resigned as General Board staff for Brethren Volunteer Service recruitment and international personnel, effective August 30. Since filling this position in March 1985, he has been responsible for recruiting BVS volunteers; recruiting, preparing, and supporting overseas staff for programs of the General Board; and assisting in the development of individuals for present and future leadership positions.

Previously McFadden was an administrative services manager for a company in Chino, Calif. He and his family will return to southern California this summer.

A graduate of Manchester College, North Manchester, Ind., McFadden was volunteer coordinator of the 1978 National Youth Conference for the Church of the Brethren.

Haiti, flood victims get disaster grants

Four grants totaling $90,000 have been made from the denomination's Emergency Disaster Fund. The largest amount—$50,000—has been earmarked for two organizations working in Haiti.

Half will go to Church World Service, which lost large amounts of property and food supplies during the civil rioting that accompanied the exodus of President Duvalier. CWS works with Service Chretien d' Haiti, which provides food for 80,000 children and participates in many other food and development programs. All equipment and food was stolen, and the warehouse and administration building were severely damaged.

The other half of the $50,000 grant for Haiti will buy food for distribution by Luc Nérée, who has a longstanding relationship with the Church of the Brethren. Nérée is pastor of a large Haitian church and director of Aide-aux-Enfants, a children's feeding program. When food supplies became short, he shared his supply with adults in the neighborhood. The $25,000 was used immediately to buy rice, bulgar wheat, and cornmeal, which was sent through Church World Service for distribution by Nérée.

Other appropriations from the Emergency Disaster Fund respond to situations in Virginia and West Virginia, northern California, and Nicaragua.

A grant of $20,000 will fund long-term Brethren work in flooded areas of Virginia and West Virginia, hit last November by Hurricane Juan. An earlier grant of $20,000 provided immediate assistance to flood victims.

A grant of $15,000 will cover the initial response and long-term recovery after heavy flooding in northern California and Nevada. Childcare volunteers assisted families in Red Cross Assistance Centers and Federal Disaster Application Centers. Based on a preliminary report from volunteer Bill Chappell, the Church of the Brethren will establish a project in the Marysville area, where 9,443 families were affected. Housing for volunteers will be in the Live Oak Church of the Brethren.

A grant of $5,000 has been made to help fund a veterinary clinic and training center near Bolaca, Nicaragua. Farmers there have lost cattle because of parasites and insecticides. This project was begun by several North American farmers, including Ben Layman, a Brethren farmer from Roanoke, Va. Layman, who first visited Nicaragua in October 1984 through Witness for Peace, made a trip in early 1986 to set up the project with a farmers' union.

The veterinary clinic is one of the long-term developmental projects sponsored by Church World Service through its Global Food Crisis appeal.

Pension Board reviews draft of medical plan

At its March 1 meeting, the Pension Board received the first draft of the redesign of the Brethren Medical Plan. If adopted, the redesigned plan would reduce the number of plan options now administered by the board from seven to four.

"In all cases, the plan currently used by our 17 subgroups would correspond roughly to one of the new plan options, both in terms of cost and coverage," said Wilfred Nolen, executive secretary of the Pension Board. However, all options would add four cost-containment features: 100-percent coverage of second opinions for selected surgeries, major medical coverage for routine physicals and well-baby care, a hospital pre-certification program, and increased coverage for outpatient psychiatric care.

Before seeking final board approval, pension staff will meet with representatives or administrators of all subgroups. July 1, 1987, is the date now being considered for implementation.

In other actions, the Pension Board:

- Voted to communicate to the Annual Conference Standing Committee that it would support an Annual Conference policy that would call for divestment from companies doing business in South Africa, provided such action did not conflict with the board's fiduciary commitment.
- Instructed staff to poll plan members to determine whether there is interest in adding a fourth investment fund that would have increased emphasis on social responsibility. Staff had proposed that such an emphasis be incorporated within one of the plans currently offered.
- Expanded the policy providing coverage of group health insurance to spouses of plan members to include divorced spouses, and reduced from 60 to 55 the age at which former spouses could continue indefinitely in the plan.

In his report to the Pension Board, Nolen proposed that "one of the next vistas in our ministry be to increase support to retired church workers." He suggested setting an objective of a three- to five-percent annual permanent increase in annuities for each of the next five years. Nolen also reported that the changeover to market-value accounting had been completed, with $37.5 million in the Active Lives Reserve divided among the three investment funds.

At the March 3 employee recognition dinner, Sandra Pryde, administrative assistant, was honored for 10 years service, and Marilyn Martin, pension/insurance clerk, was honored for five years service.

General Board names Byer new treasurer

Bradley A. Byer, of La Verne, Calif., has been named treasurer for the General Board, effective May 1.

In this position, Byer serves as controller and chief financial officer for the General Board, administers the work of the Treasurer's Office, establishes program goals and objectives for that office, and assists in the formulation of the board's goals and budget. He serves on the Administrative Council, the six-member, executive-level unit that oversees General Board programing.

Byer graduated from Manchester College in Indiana with a degree in business and economics. For the past 11 years he has worked for Household Merchandise Inc., most recently as director of accounting and controller for Expo Stores Inc., a subsidiary in Los Angeles. Earlier Byer was a senior staff accountant with Arthur Andersen & Company in Chicago.

He is a member of the American Institute of Certified Public Accountants and the Institute of Internal Auditors.

Originally from Dixon, Ill., Byer served Illinois/Wisconsin District as treasurer in 1975. At the La Verne Church of the Brethren, he was church auditor and was active in the worship and witness commission and the church choir.

Byer's wife, Mary Jo, has a master's degree in human relations and hopes to find work in a social services agency.

N. Ind. grapples with family farm problems

Farmers and clergy gathered at the Plymouth (Ind.) Church of the Brethren on February 20 to discuss "soul" erosion, stress, farm commodity prices, and bank interest rates. The Faith and Farming Conference, co-sponsored by Northern Indiana District and the Marshall County Ministerial Association, drew more than 85 people from a 75-mile radius, including several reporters and television crews.

The purpose of the day-long conference was to share information about the current family farm crisis and to explore ways the church and farm communities can help each other.

"Perhaps the single most important thing the church can learn from the farm crisis is that many families who are hurting do not perceive their church as a place that help is available," said Don Munn, a family therapist at the Oaklawn Center in Elkhart, Ind.

Shantilal Bhagat, General Board staff for education and economic justice, gave an overview of the farmer's plight. "The crisis is not only financial and physical, but also a crisis of the spirit of the farmer," he said. "The farmer is often a proud and private person, and it is hard to know that he hurts until the hurt culminates in tragedy. Learning to identify the signs of crisis and reaching out to help are the things clergy, friends, and neighbors can do."

In his address, Bhagat discussed financial policies, the effect of the farm crisis on children, the rise of right-wing extremist groups, and Church of the Brethren response to the farm crisis.

Associate district executive Ron Finney used farming analogies to discuss stress. The church is one of the most important ways to keep the stress points in life well-lubricated and thus avoid a "break," said Finney. He described various community agencies and what they can offer to farm families.

NCC mediation ends Campbell boycott

In what was likely a first for any national church body, the National Council of Churches helped mediate a labor dispute between the Farm Labor Organizing Committee (FLOC) and the Campbell Soup Company. A seven-year-old boycott against the company was suspended February 21 by FLOC after two contracts were signed by the union, associations of tomato and cucumber growers, and Campbells.

Though 17 national religious organizations had joined the boycott, the NCC Governing Board had refrained from endorsing it. Instead, the council appointed a commission that worked two years to mediate the dispute. The NCC's executive committee had authority to endorse the boycott if no collective bargaining agreements had been reached by February 21.

The agreements, signed in Detroit on February 19, were described by labor experts as the country's first three-way contracts among workers, their employers, and the employers' major customer. They said it was also the first farm labor contract outside California.

Workers covered include 150 tomato pickers in Ohio and 400 independent contractors harvesting cucumbers for 12 growers in Michigan.

update

Names in the news. Hhao Huy Tran, a Vietnamese refugee sponsored by the Mechanic Grove (Quarryville, Pa.) church in 1975, was installed recently as pastor of the Vietnamese Christian Fellowship in Souderton, Pa. He is a senior at Eastern Baptist Seminary working toward a master of divinity degree. . . . Wilmer McGiffin, a member of the Mount Pleasant (Pa.) congregation, sparked a project that ended up sending tons of corn to Africa. With the help of many volunteers, corn was planted, sprayed, harvested, stored, and finally shipped to Zaire, in central Africa. . . . The Morrisons Cove Home, Martinsburg, Pa., has appointed Lona B. Norris as administrator. She joined the staff in August 1984 as assistant administrator. . . . Bob Earhart, pastor of the Pasadena (Calif.) church, and his son, Matthew, raised $1,110 for local and worldwide hunger relief by walking 10 km in the Pasadena Hunger Walk. The total raised by the church was $1,885. . . . Emerson Yoder, a 1939 graduate of McPherson College, was featured in the March issue of KS. magazine. "The Country Doctor" deals with the family practitioner's dedication to his community of Denton, the smallest town in Kansas with a doctor.

Conference call. Families in Virlina District will gather May 23-25 for a family Bible conference at Camp Bethel. The activities are structured around the theme "Every Time I Feel the Spirit" and will include a presentation by guest leader Rosa Page Welch.

Retreat. The Mennonite Board of Congregational Ministries is sponsoring a retreat for parents and adult siblings of homosexually oriented persons. The event, which is open to Brethren, will be June 13-15 in Winona Lake, Ind. It will provide a context for participants to share their experiences, deal with personal feelings of pain and guilt, and discuss homosexuality issues in a confidential setting. For more information, contact Lavon Welty, Mennonite Board of Congregational Ministries, Box 1245, Elkhart, IN 46515.

Around districts. The Children's Aid Society, in Southern Pennsylvania District, launched a capital funds campaign to finance a new building. The kick-off dinner was February 22 at the Mechanicsburg church. . . . The annual "district celebration" in Northern Indiana focused on "Outreach and Evangelism: Partners in Christ's Service." Held April 20 at the Goshen City church, the event celebrated the Brethren tradition of blending personal witness with reaching out. . . . Women in Western Pennsylvania held their annual spring rally on April 10 at the Greensburg church, with district executive Ron Beachley as speaker.

Milestones. The Mount Zion Road congregation in Lebanon, Pa., celebrated a double anniversary last November—the 1984 centennial of the present building and the 125th anniversary of Mount Zion Road as a preaching point. The commemorative weekend included an evening program of music and memories, Sunday morning worship, and an afternoon service of rededication.

Kudos. *Grief Is Not Forever*, a Brethren Press book by Jeri Krumroy, has received an Angel Award from Religion in Media. The award is given to works that contribute to the moral and spiritual wellbeing of humankind. The writer will autograph copies of her book for Brethren Press at the annual Christian Booksellers Convention in July. . . . Juniata College (Huntingdon, Pa.) is one of 200 colleges and universities selected for inclusion in *Best Buys in College Education*, by Edward B. Fiske. The college also appears in *Peterson's Competitive Colleges* and is among the 90 most selective liberal arts colleges, as compiled by *U. S. News and World Report*.

Remembered. Harvey Nininger, 99, died March 1 in Colorado. A former professor at McPherson College in Kansas, he was best known for his discovery and research of meteorites across the country. Nininger amassed the world's largest collection of interstellar material, established the American Meteorite Laboratory in Denver, and had two asteroids named in his honor. He wrote several books, including *Catch a Falling Star* and *The Rest of the Nininger Saga*.

Norfolk

Theme. "Go Forth In Faith" (Hebrews 11:1-12:2).

Moderator. Donald F. Durnbaugh, professor of church history at Bethany Theological Seminary.

Delegates. 1,050. Estimated participants: 7,000 to 9,000.

Fees. Delegates, $70 ($75 for late registration). Non-delegates, $12. Youth, $5. Under 12, no charge.

Tuesday evening. Preacher: Donald F. Durnbaugh, Annual Conference moderator. Topic: "Go Forth in Faith."

Wednesday. Preacher: Arie Brouwer, general secretary of the National Council of Churches. Topic: "The Gospel Centrality of Christian Unity."

Thursday evening. Christine Michael, General Board staff for urban ministry and youth/young adult ministries. Topic: "Sojourning to the City of Hope."

Friday evening. Speakers: Paul Grout, co-pastor of the Genesis fellowship in Putney, Vt., and Debbie Ritchey, Brethren Volunteer Service worker in El Salvador. Topic: "Faith Journeys."

Saturday evening. "That Bright Morning." Musical presentation based on historical accounts of the Civil War era and the involvement of Brethren leaders in Maryland and Virginia. Authors/Composers: Donald F. Durnbaugh and Alice Parker.

Sunday morning. Preacher: Earl K. Ziegler, executive of Atlantic Northeast District. Topic: "If It Is to Be, It Is Up to Us."

Pre-conference meetings. Meetings will be held in the Holiday Inn Waterside, Hotel Madison, Holiday Inn Portsmouth, and Omni Hotels.

Standing committee: Sunday morning to Tuesday afternoon. General Board: Monday afternoon. District executives: Monday morning, 8-12.

The Brethren Health and Welfare Association will hold its conference Monday, 7 p.m., through Tuesday afternoon. BHWA will also sponsor three support groups: substance abuse—Wednesday through Saturday, 7:30-8:30 a.m.; take charge of your health—Wednesday and Friday, 7:30-8:30 a.m.; coping with infertility—Thursday and Saturday, 12:30-1:30 p.m.

The Ministers' Association meets Monday, 7 p.m., to Tuesday afternoon. Guest leader Robert W. Neff will focus on "Leadership Development."

Other meetings and events:

- New Church Development Workshop: Monday, 8-4.
- Orientation for first-time delegates and attendees: Tuesday, 3:30-5.
- Day of Intercession: Tuesday, 9-9.
- Disaster Emphasis Day: Tuesday, 1-4:30.
- Mediation Workshop: Tuesday, 8:30-4:30.
- "Go Forth in Faith—Women in Mission: Tuesday, 8:30-11:30, 1:30-3.
- Womaen's Caucus: Tuesday, 3:30-5.
- Criminal Justice Workshop: Wednesday, 5:15-6:45.

New this year

BVS reunion. Brethren Volunteer Service is planning a reunion for all past and present BVSers. Other interested people are invited to attend as well.

Designed as a celebration of BVS, the gathering at noon on Friday, June 27, will give volunteers a chance to share their experiences with others and to hear about the present BVS program. Members of each unit will sit together for the meal to get reacquainted, says BVS director Joyce Stoltzfus. Later, units will be mixed up for small-group discussion. Also featured at the reunion will be two audiovisuals, including a new video focusing on current program.

Criminal justice workshop. "Beyond Fear," a workshop led by Bob Gross on Wednesday at 5:15 p.m., will deal with overcoming fears of crime. Four segments will focus on fears, faith, resisting violence, and building community. Suggestions will also be given on how participants can use the information "back home." ☐

- Outdoor Ministries run/walk: Friday, 7:30-8:30 p.m.

Bible studies. Wednesday through Saturday mornings, 7:30-8:30. There are four electives in English led by Art Gish, Donald Miller, Joan Deeter, and Rachel Zigler, and one elective in Spanish led by Mario Serrano and Guillermo Encarnación. Bible studies also on Wednesday through Friday evenings, 9-10, led by Elwyn Gibbs.

Weekday scripture teaching will be held in the Scope.

Committee hearings. Tuesday, 9-10 p.m.: National and World Councils of Churches, Conditions of Childhood Study, General Board/Pension Board Relationship, Gambling Study, South Africa Divestiture, Foundations of the Church of the Brethren.

General Board report. Presentation Friday morning and a formal written report to delegates Saturday morning.

Breakfasts. Tickets are $5.25. Saturday—On Earth Peace Assembly, district Health and Welfare Committee representatives.

Luncheons. Most tickets are $7.25. Sunday, June 22—Homes and Hospitals Association Recognition. Tuesday—Brethren Health and Welfare annual meeting and luncheon. Wednesday—Ecumenical, Brethren Health and Welfare. Thursday—Church and Persons with Disabilities, Womaen's Caucus, CoBACE, Association for the Arts tour ($10.25), Brethren Journal. Friday—Brethren Volunteer Service reunion (sack lunch $4.50). Saturday—all colleges, Passing on the Promise. Sunday, June 29—On Earth Peace Assembly (sack lunch $4.50).

Dinners. Tickets are $8.25. Tuesday—Brethren Health Education Foundation annual meeting and dinner. Wednesday—New Church Development and Evangelism. Thursday—MESSENGER. Friday—World Ministries, Higher Education. Saturday—Doctor of Ministry, Parish Ministries.

Tickets for the above events will be sold at the ticket sales booth at Conference, but people are encouraged to take advantage of early ticket sales through the An-

Annual Conference preview by Clay Bowman

nual Conference office, using order forms in information packets or *Source* mailings.

Single adult activities (25 years and older). Wednesday through Saturday evenings, 10:30-11:30. The purpose of single adult activities is to affirm singleness, provide opportunities for sharing among singles, and to encourage singles ministry in the church.

Young adult (to age 30). Program activities planned throughout the week. Nominal fee.

Senior high (grades 9-12). Program activities planned throughout the week. Activity fee is $10.

Junior high (grades 6-8). Program activities planned throughout the week. Registration and all activity fees, $18. Pre-registration was required by May 15.

Children's activities (grades 1-5). Fees are $9 per day. Pre-registration was required by May 15.

Child care service (infants through kindergarten). Service fees are $2 per child per session. Sessions begin with Tuesday night's worship service. Pre-registration was required by May 15.

Insight sessions. Wednesday through Saturday mornings, 7:30-8:30, and Wednesday through Friday evenings, 9-10. Insight sessions are related to programs of the General Board and other related agencies.

Early evening concerts. Wednesday through Saturday, 5:45-6:45 p.m. in the Holiday Inn. Among those providing music will be the Bridgewater College Ensemble.

Conference choir will rehearse Tuesday through Saturday, 4:45-6 p.m. Jesse Hopkins of Bridgewater is the director.

The Saturday evening worship service begins at 6:45 and will feature the children's choir.

Exhibits. General Board program exhibits; 40-50 Board-related programs featuring Brethren groups and their interests; colleges and other agencies. The Brethren Press exhibit will include Christian education resources.

Ministry to the deaf will be provided, with interpretation for worship services and possibly other sessions upon request. An exhibit booth will be operated by those concerned about disabled people in the Church of the Brethren.

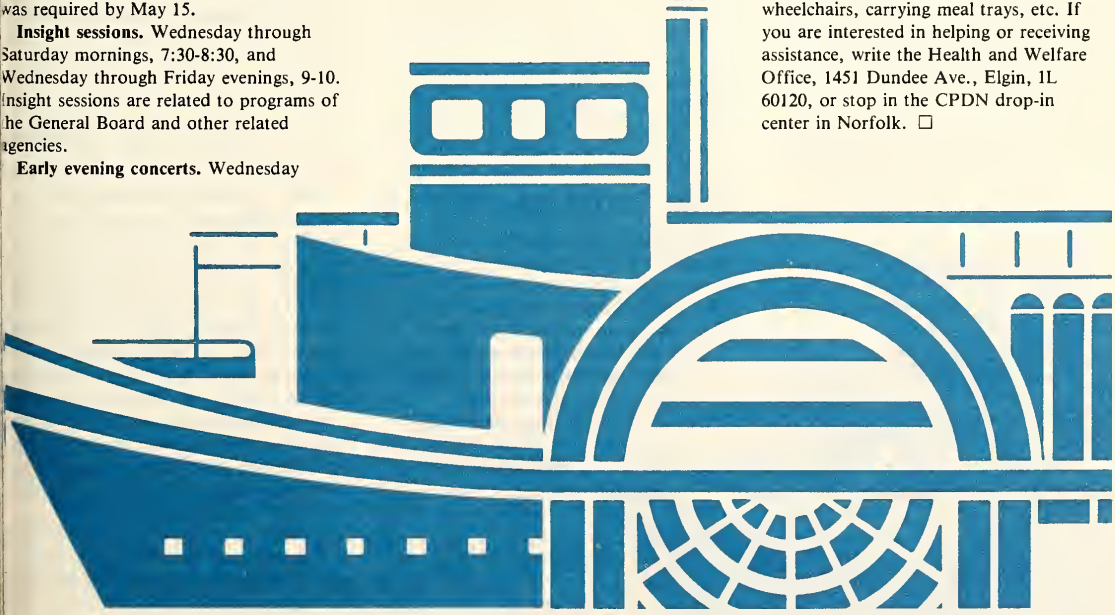
Quilting bee. Churches are invited to create 8-inch squares to be worked into quilts at Conference. The quilts will be auctioned to benefit General Board program and the Association for the Arts.

Art for Hunger exhibit. Original paintings, prints, sculpture, ceramics, and other art forms depicting both the artists' skill and their concern for hunger. Profits from sales are divided between the artist and the Association for the Arts.

Day of Intercession. Prayer for the unity and vitality of the church will be held during the Day of Intercession, 9-5, at the Scope. The day is sponsored by the Parish Ministries Commission, the Brethren Revival Fellowship, and the Holy Spirit Renewal Committee. Prayers will be led in half-hour segments.

Blood drive. Conferencegoers are challenged to give a total of 400 units of blood. Last year, at the Annual Conference blood drive, 285 units were donated. Donors can give on Friday or Saturday in the convention exhibit hall.

Buddy system. The Church and Persons with Disabilities Network(CPDN) is again offering assistance to adults and families of children with disabilities by pushing wheelchairs, carrying meal trays, etc. If you are interested in helping or receiving assistance, write the Health and Welfare Office, 1451 Dundee Ave., Elgin, IL 60120, or stop in the CPDN drop-in center in Norfolk. ☐



Unfinished Business

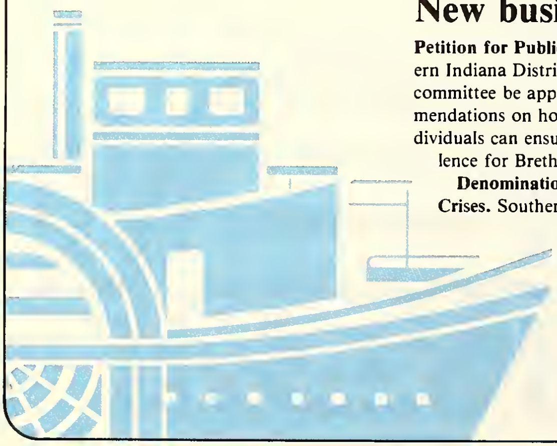
Conditions of Childhood in the US. The 1984 Annual Conference requested the General Board to appoint a committee to study the conditions of childhood in the US with special attention given to abused, neglected, abandoned, and abducted children. The final report is to contain specific recommendations as to how Church of the Brethren members can respond to the situation. Committee members are Donald R. Booz, John Carlson, Theresa C. Eshbach, and Olive Wise.

Gambling. A committee appointed by last year's Annual Conference will report its findings from a study of legal public gaming and gambling activities. The report will also include policy recommendations, encompassing both theological and sociological perspectives. Committee members are Wayne Eberly, Vera Hayes, Beverly Kline, E. Paul Weaver, and Vivian Ziegler.

General Board/Pension Board Relations. Appointed by the 1985 Conference, this committee will bring a report and recommendations on the relationship between the two boards. Members of the committee are Lowell A. Flory, Peggy Reiff Miller, W. Donald Clague, Fred W. Swartz, and Mary Anna Petersime White.

Brethren Foundations. An enabling and study committee elected last year will report on Church of the Brethren foundations and their implications for the denomination. Members of the committee are Joanne Newcomer Valentine, Robert D. Cain Jr., H. Christopher Peterson, Joseph M. Mason, and Phillip C. Stone.

Divestiture. The 1985 Annual Conference asked the General Board and the Pension Board to appoint a committee to study divestiture from companies that do business with South Africa. Committee members Kurtis Friend Naylor, Judy Mills Reimer, Ivan George, William F. Cable, and Ann M. Myers will report and offer a recommended policy statement. ☐



New business

Petition for Public Education. The Northern Indiana District query asks that a committee be appointed to make recommendations on how communities and individuals can ensure educational excellence for Brethren children and youth.

Denominational Response to Farm Crises. Southern Missouri and Arkansas District asks Conference delegates to determine whether concerns of the farmer and farm family are fully reflected in denominational programing and investments.

Guidelines for Developing and Recommending Curriculum. The General Board adopted these 11 guidelines, which are based on ones adopted by the 1968 Annual Conference, and passes them on to the 1986 Annual Conference.

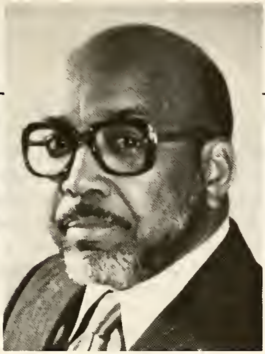
Foreign Churches and Persons Wanting Association with the Church of the Brethren. Because of the large number of congregations from diverse parts of the world who show interest in joining the Church of the Brethren, Southern Ohio District asks Annual Conference for guidance in relating to such individuals and congregations.

Review of Mission Philosophy and Program Statement. Pacific Southwest District is asking delegates if the World Mission Philosophy and Program Statement (1981) needs reinterpretation or revision to allow creation of new congregations and districts beyond the borders of the US.

Mission Strategy as It Relates to Existing and Emerging Churches. Virlina District also asks that a committee be elected to study the broad issues of relationships with overseas churches, especially those in India, Korea, and Brazil. The query suggests formation of a subcommittee that would visit India to address immediate concerns related to the Church of North India and the "breakaway group."

Statement on the Death Penalty. In light of the fact that the Church of the Brethren does not have a study paper on the death penalty, Western Plains District asks Annual Conference to study the issue, bring recommendations of support or non-support of present policy, and prepare a document for use by individuals and congregations. ☐

W. Donald Clague


William A. Hayes

Donald E. Miller

Harold S. Moyer

Candidates for moderator-elect

W. Donald Clague:

La Verne, Calif. (Pacific Southwest), La Verne congregation. Age 61. University administrator/vice president. Local church moderator, pastor. District moderator; board, chair. Standing Committee delegate; Annual Conference study committee. General Board, member; Goals and Budget Committee. National Council of Churches, representative. State association of colleges for teacher education, vice president; civic clubs, president; local school board, member; faculty meetings, chair.

William A. Hayes

Columbia, Md. (Mid-Atlantic), Baltimore First congregation. Age 57. Pastor. Local churches, moderator. District board; church extension committee, chair; conference speaker. Annual Conference speaker. Committee on Interchurch Relations. General Board/Pension Board, Parish Ministries Commission, chair; Urban Network study committee. Ecumenical seminary, past president. State ecumenical council, representative. Local ecumenical congregation, administrative director.

Donald E. Miller

Lombard, Ill. (Illinois/Wisconsin), York Center congregation. Age 56. Seminary professor. Local moderator, pastor. District camp counselor, youth advisor. Annual Conference study committees. European Brethren Service. Education For a Shared Ministry and Training in Ministry education designs. D. Min. program, director. Nigerian theological seminary teacher. Denominational study guide and magazine, author. Other seminaries, teacher. National Council of Churches, representative.

Harold S. Moyer

Roanoke, Va. (Virlina), Williamson Road congregation. Age 56. Pastor. Local churches, moderator. District moderator; boards, chair; youth counselor; camp leader. Bethany Seminary board, member. Standing Committee. Annual Conference speaker; Bible study leader; insight session leader; study committees, member. Local ministers' conference, president. Mental health association, president. National board of industrial commercial ministries, officer; executive committee.

Initial 1986 ballot

General Board/Pension Board, district representatives. (Five-year terms. Select two from each district.) S. Joan Wenger Hershey, Mount Joy, Pa.; Judith Gibble Kipp, Manheim, Pa.; Mary Jane Forry Myer, New Holland, Pa.; Nancy Sollenberger, Wilmington, Del.; Mildred Lyon Baker, Kansas City, Mo.; Frank Mason, Shelbyville, Mo.; Oleta Breshears Maurer, Kansas City, Mo.; Harold I. Mohler, Warrensburg, Mo.; Betty Jo Buckingham, Prairie City, Iowa; Ruth Davidson Clark, Froid, Mont.; Marlene Moats Neher, Grundy Center, Iowa; Ruth Crumpacker Wagoner, Adel, Iowa.

General Board/Pension Board, district representatives. (One-year unexpired term. Select two.) Sandy Leach Bosserman, Peace Valley, Mo.; Kathlyn Larson Coffman, Cabool, Mo.; Darlene Messamer Garwick, Essex, Mo.; Priscilla M. Keltner, Springfield, Mo.

General Board/Pension Board, at-large representatives. (Five-year term. Select four.) Betty Ann Ellis Cherry, Huntingdon, Pa.; L. Wayne Fralin, Fremont, Calif.; Carol Bowman Gnagy, Wenatchee, Wash.; Joseph B. Hoffert, Des Moines, Iowa; Robin D. Lahman, Franklin Grove, Ill.; Albert Richwine, Harrisburg, Pa.; Esther Fern Rupel, West Lafayette, Ind.; Dorothy Greenleaf Steele, Martinsburg, Pa.

Annual Conference Central Committee. (Three-year term. Select two.) Joanna Begerow Hoffman, McPherson, Kan.; Sandi Riggins Kuess, Seattle, Wash.; Gayle Hunter Sheller, Springfield, Ore.; Paula Ingle Stanley, La Verne, Calif.

Committee on Interchurch Relations. (Three-year term. Select two.) Sandra Mason Cable, Apoka, Fla.; Carol Cave Dubble, Lebanon, Pa.; A. Blair Helman, North Manchester, Ind.; David G. Metzler, Bridgewater, Va.

Pastoral Compensation and Benefits Advisory Committee. (Five-year term. Select two.) Gary Wayne Crim, Dayton, Ohio; Ray E. Glick, McGaheysville, Va.; C. Wesley Lingenfelter, Roaring Spring, Pa.; Mary Ann Gephart Quay, Pomona, Calif.

Bethany Theological Seminary Electors, college. (Five-year term. Select two.) Eldon Eugene Fahs, North Manchester, Ind.; Lowell A. Flory, McPherson, Kan.; John Gingrich, Claremont, Calif.; Charles Kensinger, Martinsburg, Pa.

Bethany Theological Seminary Electors, laity. (Five-year term. Select two.) Doris Cline Egge, Roanoke, Va.; Vera Compton Kline, Manassas, Va.; Dona Kauffman Kensinger, Martinsburg, Pa.; Larry D. Sauder, Manheim, Pa. ☐

BHWA: The church as a healing community

an interview with Jay Gibble

Jay Gibble directs a program that is ever expanding—reaching out to serve a need.

by Clay Bowman

What is the purpose of the Brethren Health and Welfare Association?

The general purpose is to bring together people and agencies within the denomination for dialog on various social welfare and healing arts kinds of concerns. Professional support as well as an identity within the Church of the Brethren is an important thing for many of these folks.

As well as moving together in coordinated planning, we have programs related to social welfare and the healing arts. There is also a sense of coming together for challenge and witness within the denomination and without. Our mission statement expresses the purpose of BHWA as a "movement of persons and agencies with a vision and creative programs in the promotion of wholeness of the human spirit through formation of a healing community." A wholistic approach is important for BHWA as well as community.

In the recent past BHWA was referred to as an umbrella organization that pulled together the health and welfare concerns of the church. However, now that that is accomplished, there is a sense of moving to a new role as one supporting health care and social workers within the local churches and providing identity and support to those persons at the denominational level through networking, literature, and conferences. And secondly, it is becoming a focusing agent to bring health and welfare concerns to the church at all levels.

How does your office relate to districts and local churches?

Presently, we are establishing contacts with the district through the formation of district and welfare committees. It is the long-range expectation that these committees will form direct linkages with the congregations. Just as BHWA is addressing such issues as the church and persons with disabilities, substance abuse, wholistic health, older adult programing, mental health, and medical ethics, we hope that both districts and churches will begin focusing on those same issues, and that BHWA task forces will be available to both districts and congregations when needed.

We hope that programing will be generated at all three levels without waiting for BHWA to initiate it. That relationship is developing in an excellent way. BHWA is a grassroots movement even though it tends to now be viewed as a national organization.

From your perspective, what have been some changes in health and welfare in the past 25 years?

During the past 25 years the church has been struggling, in my opinion, to recover its role as a healing community. Jim Kipp, BHWA president, states the issue very well when he says, "The church has abdicated and western medicine has willingly assumed the healing prerogative. The church has been too willing to give up its healing functions; it has been cowed by technology, by Freud, by the palaces of science, and by its own loss of what the word 'healing' means."

During the first years as health and welfare staff, I initiated a series of church and health conferences throughout the denomination. Two of those regions were assimilated into ongoing church leader conferences. When that happened, pastors tended to stay away because they assumed that if the name health were on the brochure, that it was for health professionals and not for themselves. Pastors do not perceive themselves as being health professionals.

But they really are in the health business if you look at their job description. A great deal of what pastors are about is related to health care, visiting the sick, dealing with lifestyle issues, working at a variety of life issues, hospitalization, counseling. Many of those are really health-related issues. But somehow the identity of seeing themselves as related to health care is missing. I think that the church, however, is struggling to recover the role as a healing community, and to reclaim that identity.

The church has tended to address health and welfare issues as marginal causes, except in the mission field. Our overseas ministries tend to view health concerns differently from domestic ministries. In Nigeria, for example, health programs are an integral part of sharing the gospel. But in the States, health and welfare concerns are largely outside, on the periphery of church concerns. Evangelism, Christian education, Brethren Service—those are viewed as real church kinds of issues. Some long-term health professionals within the Church of the Brethren share some painful stories of health and welfare ministries being locked out of official denominational structures.

The exciting news for many professionals is that these issues are now becoming an integral part of the General Board's programing. The most visible exhibit of that is my office being here at the General Offices.

Five years ago, the primary function of BHWA was the scheduling of a health and welfare luncheon at Annual Conference. Now, within five years, BHWA has through PMC become an integrated programing arm of the General Board.

Health and welfare issues are surfacing at each Annual Conference. Two years ago Conference delegates passed a resolution on the international religious year of persons with disabilities. Last year Conference passed the Statement on Aging. The Conference at Norfolk will hear a report on the conditions of childhood. BHWA, along with Bethany Seminary, will be formulating a medical ethics statement at the Norfolk Health and Welfare Conference. In 1987, there will be a joint pastors/

BHWA pre-conference meeting on the theme of partners in care and prayer.

What I'm saying is that now health and welfare is a front-burner issue among many Brethren. Bethany Seminary dean Grady Snyder recently stated that "among Brethren today, interest in health programs runs second only to peace programs within the denomination." That may be exaggerated, but it does show some changing attitudes about health and welfare.

How can the Church of the Brethren best respond to the growing need of adequate health care?

Mostly the church can respond by changing its attitude toward health care. When the church established oversees missions, health care was considered an integral component much like evangelism. Concern for health is a vital part of the gospel. Jesus' ministry included health care. The church needs to see itself in the health care business.

Jay Gibble is Parish Ministries staff for, and executive of, the Brethren Health and Welfare Association.

Of course the church is not equipped in all areas of crisis medicine. However, the church is uniquely equipped for preventive medicine. Whenever a church focuses on lifestyle issues, that church is practicing prevention. When that church calls on its members to adopt nutritional diets, or to slow down the pace of living to include meditation, that is preventive medicine.

Additionally, the church needs to see itself as a partner with the medical and psychosocial care providers. Even in crisis medicine, pastors, deacons and other church caregivers are crucial to adequate caregiving.

As a denomination we have a rich tradition as health-care partners through our understanding of the anointing service. The anointing service is an appropriate symbolic act of grace administered to persons in sickness. The church can respond by seeing itself at the center of life activities, with the right to minister to persons in health-care arenas.

How is BHWA changing to meet the growing needs of health care in the church?

I see it becoming an integral part of the church. That's the most fundamental change. BHWA has established an effective networking system that connects districts, congregations, and health-care facilities. BHWA is open to all persons. That is important to understanding the association and agencies within the church as a means of providing support, providing coordination, and a whole variety of concerns. It has initiated conversations with the pastors' association to sponsor joint conferences as a means of connecting.

Also, BHWA has adopted a theological statement to use as a guideline for our own identity. I think that is very significant.

What are the goals of BHWA for the next 10 years?

My projections are—and they are only my projections—that we will focus on at least the following areas:

1) I believe that BHWA will be assisting churches and communities formulate health and welfare task groups to address such issues as the inclusion of persons with disabilities, programing for older adults, substance abuse concerns, wholistic health, medical ethics, mental health, conditions of childhood, and other issues that come down the pike.

2) I see BHWA establishing a process for calling persons to health care professions. It is the whole thing of recruiting. It is supporting—financially—persons pursuing health-care professions. And supporting persons pursuing those vocations as legitimate Christian callings.

3) I see us working to encourage persons to adopt lifestyles that enhance the quality of life, with an emphasis on nutrition, wellness, stress reduction, spiritual, physical, and mental disciplines.

4) We have a goal to develop a membership of at least 1,000 members. Presently we have approximately 300 members, but in 10 years, we hope to have 1,000.

5) There will be continued linkage with the Mennonites and other denominations. The connection with the Mennonites is just beginning, and I see it expanding. It could be that there will be a structural sponsorship of new health care ministries. Some of those will include institutional health-care involving congregations, districts, and people at a variety of levels.

6) Another area that I think is important is both the Bethany Hospital Foundation and the Brethren Health Education Foundation, which are presently considering a merger. Whether they merge or not, I think they will expand their influence to include more funding for students to pursue health-care degrees. There will continue to be a presence on Chicago's west side surrounding Bethany Hospital. There will be new sources of funding created that will initiate and promote new kinds of health-care ministries within the denomination. I see these two foundations recruiting persons to engage in health research, which will move us into new arenas. I see likewise that one of these or the merged foundation will relate very closely to BHWA as a means of securing financial resources for expanded BHWA programing.

7) The last area is that BHWA will be developing a global sensitivity and presence alongside other global ministries which our denomination is addressing. We have already initiated contact to work cooperatively with the Christian Medical Commission of the World Council of Churches. I see us addressing the same kinds of issues that the commission is, but working toward increased partnership. ☐

Jim Kipp: The wholistic

by Judd Mellinger-Blouch

Jim Kipp believes that spiritual and physical hea
and doctors are in the same business, he says, a
professional style that projects the image of wh

According to Jim Kipp, doctors and ministers are in the same business.

Jim, a family practitioner in Elizabethtown, Pa., and president of the Brethren Health and Welfare Association (BHWA), believes a minister can have as much effect on a person's physical health as does a physician. And the same goes for a doctor's influence on a patient's spiritual well-being.

"I'm interested in healers recognizing the spiritual as well as the physical," says Jim. "The spiritual aspects of a person's life are rarely addressed by the American medical community."

Jim lives in a renovated chicken coop (Kipp's Koop) with his wife, Judith, an associate pastor at the Elizabethtown Church of the Brethren, and their teenage children, Benjamin and Emily. The "koop" is spacious and comfortable, but also practical, energy-efficient, and out of the ordinary.

Jim's practice is also a step away from the norm. The Norlanco Family Health Center was built from a community fund drive held by Elizabethtown and neighboring Mount Joy. Jim and the other partners in Norlanco Health Associates rent the building and are reportable to a board of community leaders. Norlanco provides around-the-clock medical service, plus extras like dentistry, counseling, physical therapy, cardiac testing, and more.

"We are trying to deliver top-quality, comprehensive medical care to the community," says Jim. "The commitment makes the practicing tough."

He regularly puts in 24-hour shifts at the center, as part of the eight-doctor staff. In addition, Jim also holds office hours twice a week at Elizabethtown College, is assistant physician at Lancaster County Prison, and participates in Norlanco's teaching duties in the residency program at Lancaster General Hospital.

In 1980 Jim got a "break" from this hectic pace when he took a 14-month sabbatical and went to the Nigerian mission field with his family. There he served as medical director for the Rural Health Program, the fulfillment of a childhood belief

The husband and son of ministers, a doctor and former missionary, Jim Kipp preaches wholistic health as president and promoter of the Brethren Health and Welfare Association.

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that "all Brethren doctors grew up and became missionaries."

The Nigeria experience gave Jim even more to think about regarding his profession. With medical treatment in short supply, the Nigerians don't take their health for granted. Even the miracle of living through the night is celebrated through the morning greeting "Thank God, I've seen the day." Spiritual and physical health are inseparable in a Nigerian's mind.

Jim has also been influenced by another group of people who look at health wholistically—the American Indians. They see the spirit, body, and mind as interconnected elements of one whole person.

Central to the Indian view of health is the Great Spirit, the entity that ties body to mind to spirit in a continuous relationship. If one element suffers, so do the others.

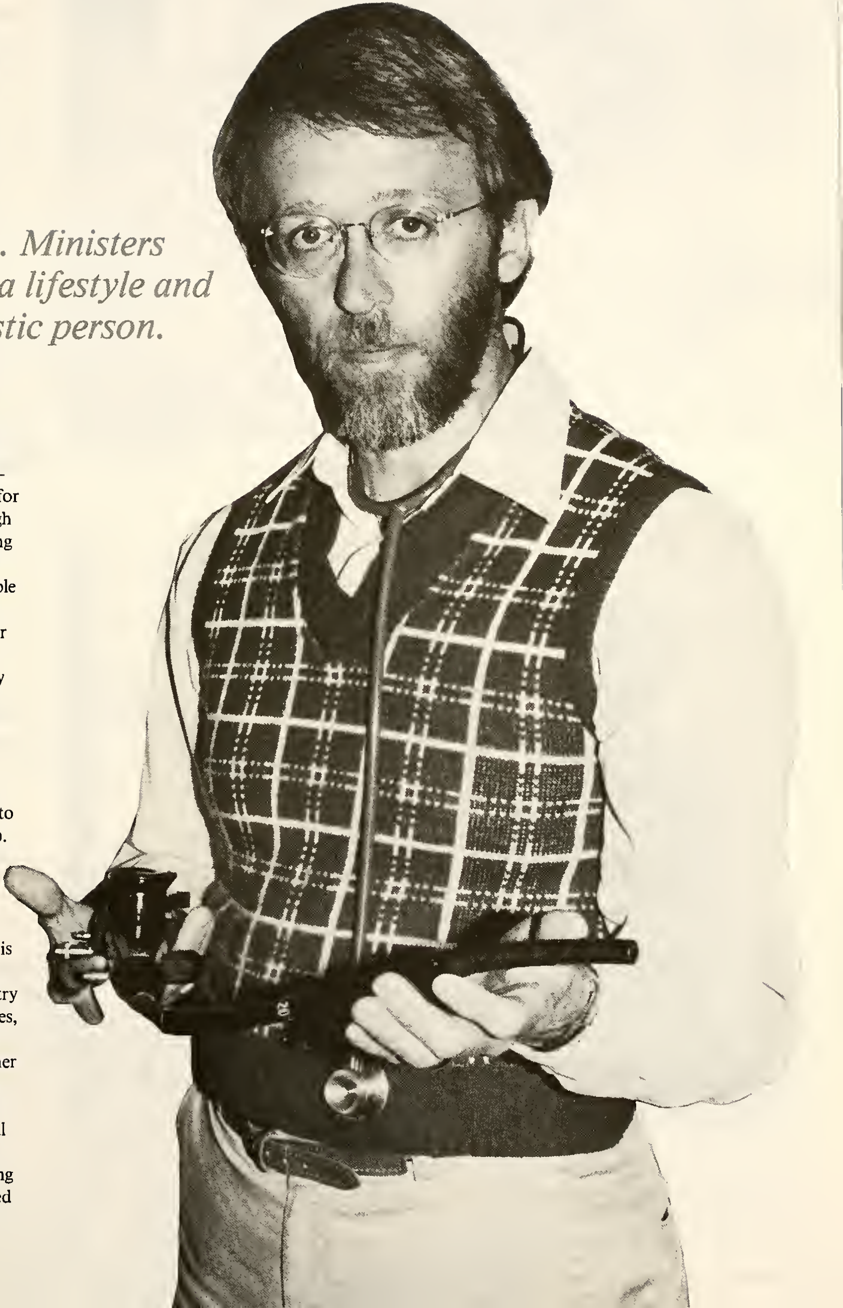
"This is a picture of health," Jim says.

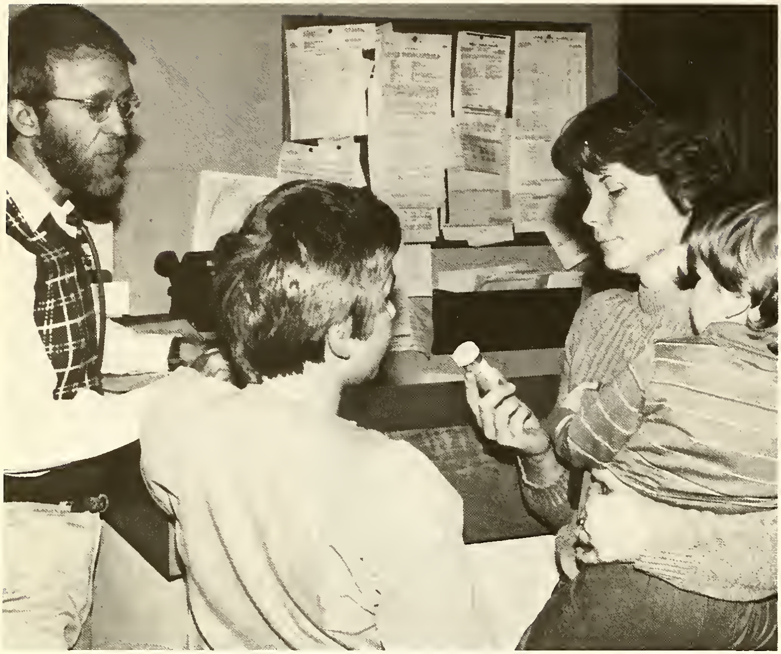
In our society, the sciences of psychology and medicine have become more closely related, Jim notes. One sign of this is the study of psychosomatic illnesses. However, the fields of medicine and ministry remain in separation, and, in some instances, opposition.

Both husband and son of ministers (father Earl Kipp was pastor of the Mount Olivet [Pa.] Church of the Brethren), Jim sees clergy underestimating their role in physical health.

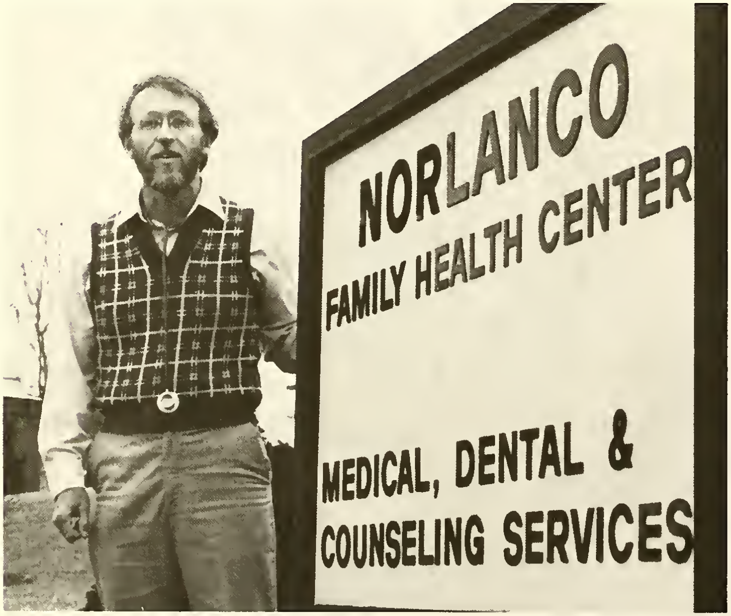
"I think ministers struggle with not having pills and shots," he says. "But I can be aided so much by a minister."

Physicians too can forget the relation-





On duty on a Saturday afternoon, Jim Kipp prescribes antibiotics for a child's strep throat. Jim is one of eight doctors on staff at the Norlanco Family Health Center.



ship of mind, spirit, and body. The increasing number of hospital chaplaincy programs is one indication to Jim that his profession is beginning to take spiritual well-being seriously. But there is much work to be done.

That's where BHWA comes in. Jim says the organization's main purpose is to provide a dialog between health and welfare workers and the church.

"Many Brethren are in allied health and welfare fields. They have something to say to the denomination about the Christian message. They also need the church's support," Jim says.

"These professionals don't want to be just sectarian. They want to feel what they're doing has something to do with Brethren values and beliefs."

A way the church can help physicians and other health workers is by keeping them focused on Christian values. Jim says a variety of influences tend to make doctors forget the reasons they joined the profession.

"Many of us physicians—and I'm not immune—have their altruism diverted and diluted by pressures of the profession, the lure of wealth, and the self-expectations of elitism," Jim claims.

Jim's faith has had a profound influence on his practice of medicine. In a speech to the BHWA he described one particularly poignant experience where spiritual and physical health were virtually inseparable.

A friend lay in a hospital bed in an intensive care unit, her bodily functions maintained by an impressive array of medical technology. The machines, so familiar to Jim, had an odd effect on him. This woman now seemed distant, the machines changing them from two friends to physician and patient.

"I realized that the technology in the scene before me might separate me from my friend," Jim remembered. "I did not want that to happen."

So, instead of remaining removed, Jim opened himself to her. They touched, talked, shared, each attending to the health of the other. An anointing service and laying-on of hands helped bring even more healing to the hospital room.

"Wholeness did come to that room of technology," said Jim. "A wholeness came and stayed with all who were there."

That kind of wholeness—of body, spirit, and mind—is Dr. Jim Kipp's goal. ☐

Judd Mellinger-Blouch, a member of the Mountville (Pa.) Church of the Brethren, is a reporter for the Columbia News, *Columbia, Pa, and a former* MESSENGER *intern.*

Messenger supplement

NEWSBREAK

CHURCH OF THE BRETHREN GENERAL BOARD, ELGIN, ILLINOIS MAY 1986

TASK FORCE PROPOSED ON NEEDS OF CHILDREN

"The image of America's children frolicking through their tender years, holding hands with two loving parents as they are supported by their extended family, has been shattered by reports of mistreatment and violence. Reports indicate that nearly 35 percent of our nation's children are experiencing mistreatment."

This observation opens the report of the Annual Conference study committee on the conditions of childhood in the US. To be acted upon by the Conference in June, the report calls for the creation of a denominational task force on children and youth to coordinate education, advocacy, and networking in the churches.

In response to a 1984 query from the Beacon Heights church and Northern Indiana District, the study offers suggestions for nurturing child-adult relationships, integrating children in the church's program, dealing with family violence, developing local support groups, and fostering positive attitudes toward health and sexuality.

CHURCHES TO EXAMINE HEALTH ROLE

"The Church as a Healing Community" is the theme of the 1986 Annual Conference Brotherhood Fund Interpretive Offering Emphasis on May 25. The denomination's work in health and welfare, coordinated through the Parish Ministries Commission of the General Board, will be highlighted.

"The ministry of health care is to promote wholeness of the human spirit through the formation of a healing community," asserts the mission statement of the Brethren Health and Welfare Association. "Central to this ministry is the vision of salvation revealed in Jesus Christ."

BHWA executive Jay A. Gibble encourages congregations not only to interpret the health and welfare activities of the denomination, but to nourish the seeds of health and healing that exist within the congregation itself.

Contributions to the special offering are credited to the Brotherhood Fund.

THE
CHURCH
AS A
HEALING
COMMUNITY

ANOINTING: THE HEALING COMMUNITY IN ACTION

Anointing, a tradition of early Christianity practiced by the Church of the Brethren, is being viewed increasingly by churches around the world as a relevant and powerful symbol of God's healing.

In the service of anointing a person may articulate hurt, seek and express forgiveness, and be energized by the touch of oil and the laying on of hands. The experience is both a celebration of God's grace and a testimony to the place of wholeness in healing.

"Over the last hundred years the church has too easily given up its healing function," contends James E. Kipp, M.D., president of the Brethren Health and Welfare Association. "The church has been cowed by technology, by Freud, by the palaces of science, by its own loss of what the word healing means.

"The business of the community of faith is the same as the business of the healing arts—to restore wholeness from brokenness."

Kipp, an Elizabethtown, Pa., physician and former medical consultant to the Rural Health Program in Nigeria, urges Brethren to become more aware of the anointing service. He also encourages congregations to explore new ways of working at wellness and wholeness.

At Elkhart, Ind., center for the visually impaired, blind Shigeru Toda demonstrates to Mary Workman, center founder, the use of a voice output box to read computer screen.

GLOBAL LINK TO AUGMENT INSIGHTS ON HEALTH CARE

One of the leading advocates of wholistic and innovative health care on the global scene is the Christian Medical Commission. A subunit of the World Council of Churches, CMC has encouraged mission boards to look beyond institutional, curative programs to community-based, primary health care in order to reach vastly greater numbers of persons.

From the beginning, the Rural Health Program of the Church of the Brethren in Nigeria has engaged CMC as a consultant. The commission has cited the program as a model of primary health care.

Recently, overtures were made by the Brethren Health and Welfare Association to relate to CMC. "Through this international body we will deepen our understanding of what it means to promote a full health life for all individuals in all cultures," commented BHWA president James E. Kipp.

CMC has also been supportive of anointing, laying on of hands, prayer services, and other early Christian traditions used in healing.

ASSOCIATION FOCUSES ON NEW ARENAS

As the role of the Brethren Health and Welfare Association evolves, the dominant image has changed from an umbrella to a lens, states the group's president, James E. Kipp, M.D.

"Initially we began pulling together the assorted health and welfare concerns related to the church," Kipp explains. "Now our task is focusing— bringing health and welfare concerns to the local church as well as supporting health care and social workers within congregations and across the denomination."

To build a support base, BHWA is seeking 400 members by the end of 1986, with an ultimate goal of 1,000 members.

Serving with Kipp as officers are Mary Ann Harvey, LaVerne, Calif., Hazel M. Peters, Roanoke, Va., Paul Boll, Palmyra, Pa., and Vera Hayes, Baltimore, Md. Jay A. Gibble is the executive secretary.

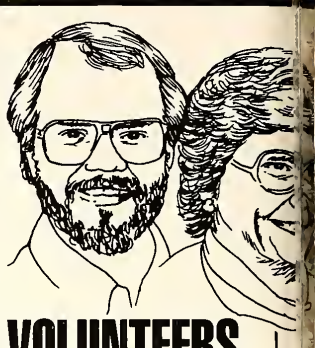
As an adjunct of its work, BHWA is assisting in the formation of district Health and Welfare Committees throughout the Church of the Brethren.

Five districts—Mid-Atlantic, Southern Pennsylvania, Pacific Southwest, Northern Plains, and Western Pennsylvania—are the first to establish a Health and Welfare Committee. The committee's task is twofold: to link health-related institutions with the total district structure, and to provide a bridge between congregational and denominational programs.

BHWA executive Jay Gibble reports that a common pattern is for the new committee to function as a subgroup of the district Nurture Commission.

Gibble asserts that a system of connecting districts, congregations, and health care facilities is crucial to the church's becoming more effective as a healing community.

BHWA president James Kipp, M.D., sees as the denomination's emerging task bringing health care concerns to the local church.



VOLUNTEERS NAMED TO COORDINATE TASK UNITS

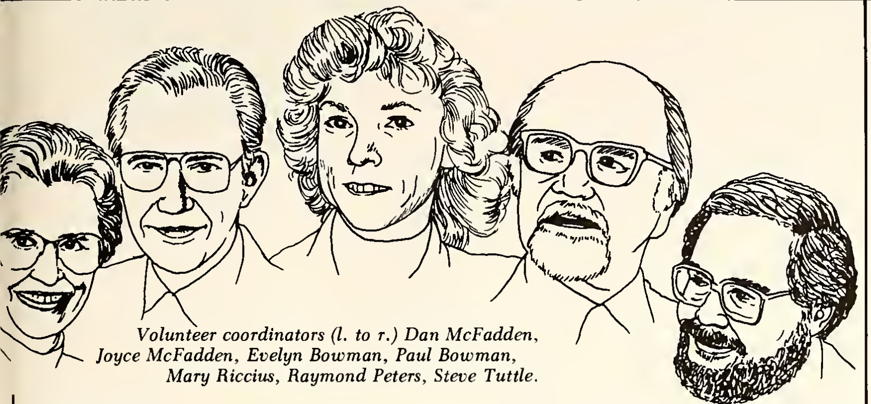
To strengthen ministry and broaden awareness of needs in specialized fields, the Brethren Health and Welfare Association has enlisted seven volunteer coordinators on the national scene.

Older Adults. Evelyn Stouffer Bowman and Paul Hoover Bowman of Kansas City, Mo., are coordinators of programming for Older Adults, a group defined as persons "older than adult and younger than aged." The Bowmans bring to the work special training and wide experience in the fields of psychology, community development, and gerontology.

Disabilities. Mary S. Riccius, Delphi, Ind., is coordinator for the Church and Persons with Disabilities Network. She is a signed language interpreter for the learning impaired at Purdue University.

Newsbreak: Health and Welfare edition is a Church of the Brethren General Board production. Howard E. Royer, project director; Jay A. Gibble, executive, Brethren Health and Welfare Association, consultant.

Photo credits: Carol Beihold, p. 1; Judd Mellinger-Blouch, p. 2. Drawings by Kathy Kline.



Volunteer coordinators (l. to r.) Dan McFadden, Joyce McFadden, Evelyn Bowman, Paul Bowman, Mary Riccius, Raymond Peters, Steve Tuttle.

Substance Abuse. A mother-son team, Joyce McFadden of North Manchester, Ind., and Dan McFadden of Elgin, Ill., is coordinating the Substance Abuse Task Group. Joyce, who is receiving a master's degree in counseling this spring, is a substance abuse counselor at the Jonah Institute of the Wabash County Hospital in Indiana. Dan is a substance abuse therapist with McHenry County Family Services, Woodstock, Ill.

Wholistic Health. Steve Tuttle, Quinter, Kan., is coordinator of the Task Force on Wholistic Health. As a pastoral counselor, he brings the patient, the pastor, and the attending health professionals together as a healing team, drawing on concepts advanced by wholistic health pioneer Granger Westberg and practiced at the Wholistic Health Center Steve directed for six years at Woodridge, Ill.

Membership. In a somewhat different role, but one crucial to BHWA's development, is Raymond R. Peters of Sebring, Fla. He heads the association's effort to attain a membership base of 1,000. Peters is a former moderator of Annual Conference, general secretary of the General Board, pastor, council of churches executive, and BHWA president.

Still other special interest or support groups may evolve. For example, at the 1986 Annual Conference, an interest or support group on infertility will be convened for the first time.

HEALTH CARE WORKERS TO CONVENE IN NORFOLK

A total of 33 events in the health and welfare field are planned at Norfolk, Va., preceding and during the 1986 Church of the Brethren Annual Conference. The majority of the activities comprise the annual Health and Welfare Conference, Monday through Wednesday, June 23-25.

Guest leader for the conference is Victor Walton, Ansonia, Conn., a consultant on systemic change.

Special events include workshops, BHWA business luncheon, Health and Welfare luncheon, Church and Persons with Disabilities luncheon, and breakfast meetings for workers in four professional groupings—spiritual care, medical care, psycho-social care, and administrative care.

On June 21-22, the Brethren Homes and Hospitals Association, headed by Paul H. Boll, Palmyra, Pa., will schedule its annual meeting, recognition luncheon, forum, and harbor cruise.

On June 24, the Brethren Health Education Foundation, for which Ida S. Howell, LaVerne Calif., is the president, will hold its annual dinner meeting.

More than 25 presenters and workshop leaders have been enlisted for the round of events.

A year hence, a combined conference of the Ministers' Association and the Brethren Health and Welfare Association will explore the role that pastors and health care workers, congregations and medical centers hold jointly in healing.

"A Caring Team: Partners in Care and Prayer" is the theme of the event that will immediately precede the Cincinnati Annual Conference. James E. Kipp, M.D., BHWA president, and Earle W. Fike Jr., Elizabethtown, Pa., pastor, will be the main speakers.

A Brethren film or video treatment of the anointing service is to be premiered at the conference.

MENNONITE CONNECTION BROADENS

The field of health and welfare has become a focal point of Brethren-Mennonite cooperation.

At an initial joint meeting at Elgin, Ill., three years ago, participants recommended that Mennonites be named to the Brethren Health and Welfare Association and that Brethren be named to the Mennonite Health Services Board. As a result, Dennis Rupel, M.D., and Jay Gibble serve on the Mennonite board and Carl Good and Conrad Wetzel on the Brethren board.

Other cooperative ventures have been undertaken with regard to disabilities ministries, joint national conferences, educational resources, and in the creation of a joint Mental Health Awareness and Education Committee. Joan Deeter is the Brethren liaison to this group.

WELLNESS RESOURCES OFFERED

A Congregational Wellness Program developed by Mennonite Mutual Aid is being promoted by the Wholistic Health Task Force of the Brethren Health and Welfare Association.

Through a Congregational Wellness Manual and a series of folders, the program examines stress, exercise, eating, environment, mental health, relationships, and spirituality as components of wellness.

UNIQUE AID EXTENDED TO CULEBRAN COMMUNITY

Culebra, an island off the coast of Puerto Rico, is the scene of a unique health and welfare project by a young Brethren couple.

In 1982 Martie and Bob Kaufman were assigned as Brethren Volunteer Service workers to Culebra, a former US naval base. With the Navy's departure, many community services were abandoned. Among the urgent needs the Kaufmans discovered were special education for disabled children and potable drinking water for the entire community.

As a result, Martie has organized an Education Association for Human Development, composed of a group of mothers who sponsor a class for children with special needs. Martie teaches the class and one of the mothers assists.

Bob has developed a desalinization plant that through a reverse osmosis process produces drinking water 10 hours a day.

Partial support for the Kaufmans is extended by the General Board program and the Florida/Puerto Rico District.

Martie Kaufman with child from disabilities class on Culebra.

EHS TO ERECT SEVEN-STORY RESIDENCE

On the heels of completing and making operational the new $22 million Bethany Hospital, Evangelical Health Systems of Chicago has announced plans for a $3.5 million senior citizen's residence on Chicago's West Side.

Construction is to begin later this year on Bethany Residences, a seven-story, 60-unit structure at the former Bethany Hospital site several blocks west of the new Bethany Hospital.

John G. King, EHS president and chief executive officer, explained that the new Bethany Hospital was the first step in helping revitalize the Garfield Park community. He added that the construction of Bethany Residences is part of EHS's overall plan to improve the quality of life in an area where half the people live below the poverty level and where decaying buildings are a major problem.

At Bethany Hospital, chief executive A. Nick Straub reported 1985 admissions up 52 percent and births up 74 percent over 1984.

FOUNDATION OFFERS AID TO STUDENTS

Financial aid in health education is available from the Brethren Health Education Foundation.

In 1985 the foundation granted two $2,000 fellowships for persons completing advanced degree programs in health care. It also awarded $1,000 loans to 15 nursing students and 7 other health-related students.

In addition, the foundation granted to each Church of the Brethren related college a $1,000 scholarship for students in health careers.

The foundation is open to supporting research in wholistic health.

Loan application forms may be obtained from the Brethren Health Education Foundation, 1451 Dundee Ave., Elgin, IL 60120.

SEMINARY TO ASSIST INQUIRY

A multiphase study of medical ethics is being undertaken by the Brethren Health and Welfare Association, assisted by Bethany Theological Seminary faculty Donald E. Miller and Graydon F. Snyder.

The project includes two activities this spring, a seminary class on medical ethics and a weekend symposium in which health practitioners and consumers interact with the class.

Late in June, an ethics paper will be presented by Miller and Snyder at the Health and Welfare Conference immediately preceding Annual Conference at Norfolk, Va. In due course, a working paper on medical ethics will be circulated to the church.

Among issues to be explored are informed consent, organ transplants, the beginning and ending of life, and genetic experimentation.

BETHANY TO ADD STUDY ON HEALTH

A Doctor of Ministry Program in Health Care is being developed by Bethany Theological Seminary, Oak Brook, Ill. The program will enable students to work theologically beyond the Master of Divinity level and clinically beyond the basic Clinical Pastoral Education level. Graduates will be equipped to work at pastoral care in a variety of levels.

Tapping the gold mine

by Paul and Evelyn Bowman

Don't take them for granted, or stereotype them. Older adults today are healthy and alert, a great resource of talent and energy.

Past generations have usually thought of their life spans in three stages. The first stage was concerned with *growth* and preparation for future roles. The second stage was dedicated to establishing identity as a *worker* in society. The last stage was a long and slow *decline* in status, activity, and feeling of worth.

During the past 20 years, however, two startling changes have occurred in this concept of the lifespan. 1) The last stage of life, decline, has been radically shortened, due to advances in medical knowledge and to changes in lifestyle. The normal period of decline is now six months to two years, rather than 10 to 20 years. 2) The work stage of life has also been shortened substantially. Since the work of the world is being done increasingly by machines, robots, and computers, human beings can work shorter hours and retire at an earlier age; retirement is now 65, 62, 60, or even 55.

Thus, a new and distinctly different stage in the lifespan has been created between the stages of work and decline, with a duration of some 20 to 30 years. In the generation just passed, Brethren have had some outstanding examples of how significant this stage can be. Anna Mow and M. R. Zigler, for example, were both active and productive into their 90s. But this generation is perhaps the first where this new stage is the expected lot of almost everyone. We call this new third stage "older adulthood"—older than adult but younger than aged, retired from a paid position but fully active.

Evelyn and Paul Bowman are using their own experiences as older adults, and their professional backgrounds, for serving today's "OAs."

What is the older adult like? Forget the old stereotypes of the aged, for they do not apply here. These OAs are healthy and alert. They are not dependent on others; they manage their own affairs and have been doing so for years. Their many years of training and experience enable them to ask crucial questions when important decisions are to be made. They do not answer to a boss or fit into a role; they are much freer than most to resist pressures and express contrary opinions when needed. They are not enslaved by a daily schedule, and are at liberty to spend a few more minutes or hours when someone is in need.

But don't misunderstand them. They like to play and travel and visit, but not all of the time. They want meaning in their lives, and they, like others, do not always know where to find it. They want to be useful, but in significant ways. They get their greatest satisfaction out of contributing to another person's life in some important way. They don't mind doing their share of the drudgery work, especially if it can be done with others. They have proven that they can carry out responsibility as well as anyone. They believe that they are learning how to maintain a better balance in their lives of work, play, human relationships, and spiritual growth.

They are in every community and every church in the land, and they would like to be discovered and utilized. They are perhaps our greatest untapped natural resource. The vein of gold waiting to be mined in the 20th century is not in the hills of California, but in the minds and hearts of older adults who have time, talents, and the desire to make contributions to the community in which they live.

But why is this discovery of older adulthood such an important event?

Partly because of the sheer numbers involved. The older segment of the US population is on the rise, and is rapidly increasing its percentage of the total—5 percent in 1910 and 18 percent estimated for 2030. The percentage of young people is decreasing—14 percent in 1910 and 9 percent estimated for 2030.

It is important also because the OAs have considerable political and economic power, and they are learning to use it effectively. Witness the number of federal programs funded for the elderly during the last two decades.

It is important to many towns and rural areas because young people have been moving to urban areas, leaving rural areas populated largely by older adults.

It is important because governmental budgets for most social programs are now being drastically cut, and we soon may be facing human needs that we cannot meet. The federal government is expecting the private sector to make up the difference to hurting people, but that has already been proven to be an impossible hope, even though private contributions have increased markedly.

It is important to us Brethren because half of us are rural and a third of us are older, in stages three and four. We are concerned about the future of our church.

It is important, most of all, because older adults, instead of being "the problem," may well prove to be part of "the solution." These people are fully capable of taking care of themselves and their own, and in fact are looking for challenges. The community needs their services, and also needs the church to minister to its needs. In turn, the church needs its older adults to extend its caring community to those who need it most—single-parent families, distressed youth, the sick, and the frail elderly.

The Church of the Brethren has begun to recognize the place of the older adult. Last June the task force on aging presented a "Statement on Aging" to Annual Conference. The Brethren Health and Welfare Association was then authorized to implement the statement, and has since determined general principles and strategy to guide its program:

1) The program will be *locally based*. It will be developed by the local church to meet the needs of the local church and community. The national office will provide resources, materials, consultation, and coordination as needed and requested.

2) The program will be developed by older adults themselves, will be aimed first at their needs, and will be carried out by them. It will concern itself with the needs of both the frail elderly and the OAs. The General Board will provide the necessary structure and support, but it is a do-it-yourself program of the laity.

3) The goal is the development of a stimulating and caring community that will give meaning to the lives of its members, and will help them live independently in their own homes as long as possible.

4) It will build intergenerational ties whenever possible and, we hope, will grow to include the entire congregation in its concerns.

5) As it grows, it will extend its concern to other neighboring denominations and to the entire community when possible.

The immediate goal for the next two years is to identify those churches that already have started a program for older adults or that want to develop one, and to establish a communication network among them. That process is well underway; some 20 churches have identified themselves, a newsletter has been started, and resource materials are being gathered.

There are some exciting developments. The Waynesboro (Pa.) church has employed a director of older adult ministries and carries on a varied and active program. The La Verne (Calif.) church and Hillcrest Homes have developed a joint program for older adults. The Manchester (North Manchester, Ind.) church has lent its support to an ecumenical effort to establish a Shepherd's Center for the entire community. For several years, the La Place and Cerro Gordo (Ill.) churches, along with a neighboring Methodist congregation, have been holding a rotating weekly luncheon for older adults. The Elizabethtown (Pa.) church has had an active program for two years.

The Brethren will be well represented this month at a national conference on the "Empowerment of Older Adults." The Washington, D. C., event is sponsored by 15 denominations, including the Church of the Brethren. Next month, in several sessions at the Norfolk Annual Conference, further development of an older adult program for the denomination will be mapped out.

These are signs, we believe, of a church becoming aware of the treasure it holds. ☐

Paul and Evelyn Bowman, of Prairie Village, Kan., are volunteer coordinators of older adult programing for the Church of the Brethren.

I can't do this, but I can do that!

Betty Clague felt her life was over when she learned that multiple sclerosis was with her to stay. But things didn't work out just that way.

by Mary Ann Harvey

Two neighbors were chatting one day. "Who is the crippled lady across the street?"

"Oh, that's Betty Clague. She's not crippled—she has MS."

Those who know Betty Clague do not think of her as "crippled." Yes, she has multiple sclerosis and she uses a special metal support because of weakness in her extremities. But, because of her outlook on life and the scope of her involvement in enjoying her life, Betty is not labeled as a handicapped person. She has learned to adapt to a physical disadvantage and, in the process, has helped many of her friends, her family, the church, and the wider community to view individuals with physical impairments in a new light.

Symptoms of MS began to appear during her senior year at Bridgewater College in Virginia. "I knew there was something wrong. I had some difficulty when I ran and with coordination in general," she remembers. These symptoms continued, but did not escalate during the next 10 years.

Betty married Donald Clague, her college sweetheart, and they settled in Bridgewater. Don was a faculty member of the college, and Betty taught junior high. Two children, Skip and Gayle, were born after normal healthy pregnancies.

Then in 1965, after a bout with the flu, the disorder she had been flirting with for many years, finally manifested itself. "All of a sudden, one day after class, when I tried to stand up, my legs just wouldn't work," she says.

When the diagnosis of multiple sclerosis was delivered, it was difficult to accept. Progressive weakness and disability. No known cause. No known cure.

"It was devastating to learn that a physical disadvantage will be with you the rest of your life," says Betty. "I felt as if my life were over. I retreated, and then at the same time a move—to La Verne, Calif.—took place. A perfect opportunity to continue retreating."

But several things happened in La Verne. First and probably the most important was her husband's support. "Don listened and listened and suggested and supported and encouraged, until I was able to work my way through the pain and despair to realize that though my life would have to be different, it could still be good." she says.

"I *can't* do this, but I *can* do that" became an important motto. She focused on the "cans" and appreciated them, instead of dwelling on the "can'ts."

"Don's patience and understanding have been and continue to be a guiding force in my ability to accept my condition," says Betty.

Another crucial incident took place in the latter part of the 1960s. A phone call one evening invited the Clagues to an encounter group sponsored by the La Verne Church of the Brethren. "Yes, we'll be there," said Don. Betty was not as enthusiastic and did not want to go, but eventually she said, "Well, I'll go, but I'm not going to say anything."

In the style of the encounter groups of that time, Betty was challenged to talk. Once she began, her feelings poured out. Her need to be pulled out of her retreat was fulfilled, and she found a warm, supportive group of people who accepted her.

"My life is so full and rich. As I look back now, I'm astonished I reacted in the way I did," she reflects.

The Clagues' life is, indeed, full of activity. Betty teaches piano lessons, audits dissertations for the University of La Verne, shops, has breakfast almost every morning at a restaurant with a group of

Recently Betty led worship at the La Verne church on "Disabled Persons Awareness" Sunday. She prayed for "presence, strength, and courage" to meet the challenge of disabilities. **Below:** *Betty, and her husband, Don, chat with friends outside the La Verne church.*

friends, goes to the theater in Los Angeles, babysits grandchildren, attends many church, community, and university functions, and travels extensively.

Some of the trips the Clagues have enjoyed over the years include China, Korea, Europe, Hawaii, and ocean cruises. They are now planning a trip to Russia.

"With travel, I focus on what I *can* do," says Betty. "Fatigue is a part of my everyday life, so I watch for the signs and act accordingly. But, I get so excited about traveling, the anticipation and the actual event—that my exuberance sometimes carries me through."

Sometimes there are glitches. She remembers a trip to Hawaii where two cars were provided, both stick shift, which she cannot manage.

The Clagues take a wheelchair on some trips and it is sometimes needed. "When we went to Europe in 1970, I used the wheelchair some of the time. We had our children, who were teenagers then, with us. In the usual fashion of teenagers, they felt, 'Boy, what a drag this is!'. . . until we started to get preferential treatment—first in line, special placement. Then they thought it was great!" says Betty.

Betty finds that she continually has to deal with the attitude problem. "It has to be constantly rethought and reworked. Sometimes the smallest little thing can trigger a setback. I'll see someone run lightly up the steps and it hits me—'why can't I do that?'"

"But, then I focus on what I *can* do," she adds. "I can dance—a slow dance—but I can dance."

Betty's disease has been stabilized for a long time. This is likely due to her attitude, her commitment to her daily activities and exercises, her attention to keeping as healthy as possible, her full life, and the love, encouragement, and warmth of her family, the community, and the La Verne church.

Betty recently was the worship leader at the church's special Sunday on "Disabled Persons Awareness." In her morning prayer she stated, "We are thankful for all that we have. We take so much for granted. We remember with love those with special challenges whose life is made more difficult—with impairment, both visible and invisible. May we find the presence, strength, and courage to meet those challenges." ☐

Mary Ann Harvey, a member of the La Verne (Calif.) Church of the Brethren, is a public relations director for Queen of the Valley Hospital, in West Covina, Calif.

Small talk

by Kathy Kline

What is prayer?

Be joyful always, pray at all times, be thankful in all circumstances.

1 Thessalonians 5:16-18

Prayer is the way we talk to God. You can talk to God anywhere and at any time. You don't have to pray out loud and you don't have to always close your eyes. God will hear what you have to say no matter how noisy it is around you.

You can pray to God in different ways. Prayers can be in a song or a poem. They can share your happiness or your feelings when you are sad. When was the last time you talked to God?

The special man

Long ago and far away
Lived a special man
And Jesus was his name.

He died for our sins
When we were the ones to blame.

He sheltered the poor,
He opened the door,
He let us lonely ones in.

And when we clothed the poor
He always smiled and grinned.

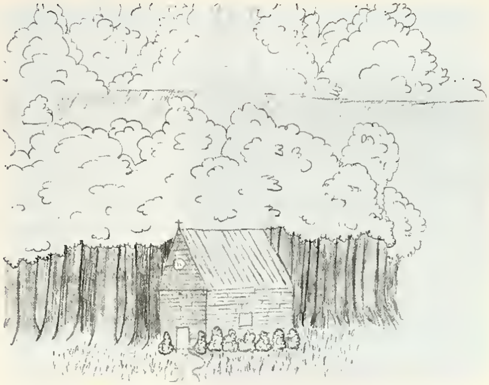
This special man is still living today
And even as we lay,
We should remember the sick and pray.

And we, my friend,
Must open the door for Him
And let Him in.

Let Him touch our hearts
Let Him be a part

For He has a place
Prepared for us.

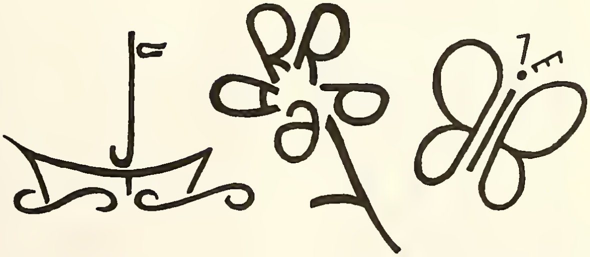
Sarah Sutton, age 10
Miami, Fla.



God knows about all churches, big or small.
Jeff Shafer, 5th grade
Plymouth, Ind.

Word pictures

Find the secret words in the pictures below.



Dear *Small Talk* readers,

I need drawings, poems and stories for *Small Talk*. Drawings should be done in dark magic marker outline or crayons on white paper. Pencil does not show up well.

Here are some subjects to be used in future *Small Talks:* God in Nature, Anger, Pollution, The Good Shepherd, Using Your Talents, Thankfulness, and Praise. So put on your creative thinking caps and send your ideas to the address at the bottom of the page.

Thanks!
K.K.

Answers: 1. Jesus, 2. Prayer, 3. Bible

Small Talk is a monthly page for displaying children's art and writing, and to suggest ideas for fun. All children are encouraged to take part. Send your items to Kathy Kline, c/o Brethren Press, 1451 Dundee Ave., Elgin, IL 60120. All art work becomes the property of MESSENGER.

The road to San Andrés

by Connie S. Andes

A visit to a remote Costa Rican village captured the vision and purpose of Global Women's Project.

A rusty sign bearing a faded "San Andrés" announced that we had reached our destination. Between the railroad tracks ahead stretched a worn path, the only access to the community in which we would spend the next 24 hours.

A group of 14, we had come to Costa Rica on a study tour in response to an invitation from women of the Faith and Sanctification Pentecostal Church in Cartago, whose handcraft project was funded by the Global Women's Project. Formed by Church of the Brethren women in 1978 to give financial support to women of other cultures for their economic improvement, the Global Women's Project seeks also to bring an awareness of the pervasiveness of materialism in our own culture through educational experiences such as this study tour.

Our journey began in San José, Costa Rica's capital city, where we left the Latin American Biblical Seminary and proceeded on a crowded bus to Cartago. Joined by Lydiette Garita, Ruth Rodríguez, and Elizabeth Chacón from the Pentecostal church, we continued by bus over winding mountain roads to the Caribbean port of Limón.

Augusto Rivas, pastor of the Pentecostal church in San Andrés, greeted us and shepherded us first to a restaurant and then to the train station. We boarded a rickety passenger train for the last leg of our trip, which would take us close to the border of Panama. Mountain scenery had given way to the lushness of a tropical rain forest, and from the open windows I could almost touch rubbery banana trees.

Soon we were following Lydiette and Augusto single file along the rail path that was the "main street" of the San Andrés community. As I watched Lydiette push ahead to the two-room school house that doubled as a community building, I recalled the visit we had made to her church the day before.

The women of the Cartago congregation had proudly taken us on a bus tour of their region and welcomed us to their church with a special meal of rice and chicken, salad, beef, and an array of fruits. Brightly embroidered tablecloths and bouquets of long-stemmed red carnations added a festive touch.

They told us the story of their community handcraft center and exhibited samples of ceramics, macramé, knitting, and weaving that they had made to sell. Lydiette, director of the project, explained how they wanted to share skills with the *campesinas*, or country women, to increase their income and improve their self images. Funds from the Global Women's Project had supplied travel money and materials for teaching, and six women from Cartago made the five- to six-hour trip to San Andrés each week for two years. How delighted they were when the women they were teaching began to teach others in a nearby community. "Shades of Dan West!" I noted to myself.

But the project was more than economic response. It was also a faith response. Later in a bilingual worship, punctuated with music and spontaneous prayers, a clear statement came from the pastor: "We cannot live faith separate from the reality around us—we must try to bring Christ's kingdom on earth."

For some of us, the language barrier prevented chatting while we worked together in the outdoor kitchen. Those in our group who did speak Spanish learned some of the women's stories. For instance, one robust, smiling woman told us she was from Guatemala. Her beaming face belied the sadness in her life, as she had lost 11 of her 15 children in an earthquake during the 1970s. Another woman there was María Cedeño, who walked three hours one way to cook for us. She had made that trip many times, first as a student of the project, and later as a teacher.

While I had expected more interchange between the San Andrés women and us around the handcraft project and was disappointed when it did not happen, I was pleasantly surprised later when mutual sharing occurred during a worship service. Again we had followed each other between the railroad tracks, juggling suitcases while crossing two trestles before we came to the church.

The tiny frame building with a corrugated tin roof still held the remnants of Christmas decorations. Men sat on one side and women on the other, while several of the congregation led rhythmic songs accompanied by an amplified guitar. Augusto prayed and was joined audibly by others in what became a group prayer.

But we visitors also participated in the service. Melanie May led a Bible study and Jean Moyer told a children's story, while Karen Calderón translated. When we sang "This is The Day" and the guitarist joined in, there were nods and smiles of appreciation. Following the service, we reached out to one other, our differences having been muted through worship.

For the third time that day we followed the railroad tracks, this time to Augusto's home, a tiny house on stilts where we spent the night. Augusto was a gracious host despite the fact that his wife, who was pregnant, was in Limón Hospital for an emergency appendectomy. We also learned that one of their children had died from bronchitis during the past year.

Before leaving to stay with a neighbor, Augusto moved furniture to the front porch to make room for our sleeping bags. Lydiette supervised making beds on the slatted floor. The night brought several "firsts" for me—sleeping on a kitchen floor, drawing water in a bucket from an open well, and hearing a rooster crow at 11:30 p.m.

Perhaps the intimacy of eating together, worshiping, and sleeping in a community home set a tone of trust for the next day. In a visit to one of the farms, we began to hear the concerns of the people.

After serving us one of the local dishes consisting of rice, beans, and coconut, Maria joined us, saying, "We need financial help to help ourselves." She and others explained their situation.

Many of the San Andrés people own land, but they can no longer depend on income from cacao, the primary cash crop, because the plants have developed a blight. Like many farmers in the United States, the Costa Ricans owed money to banks and could borrow no more. Their land was nearly useless in supplying income, which forced the men to leave the community to work in the banana fields. Neither had they learned to use the land to grow a variety of food to become self-sufficient or to develop a new cash crop.

A complex web of interrelations became apparent as they described the difficulties of transporting crops to market because there was no road into the community; shipping by rail was too expensive.

The lack of a road also affected health care. The only health care in the community was a bimonthly visit by an organization trying to control malaria. A clinic was available one day every two months at Bonifacio, eight miles away. But for emergencies—whether snake bite, a difficult childbirth, or an appendectomy—the train to Limón, which passed through San Andrés twice daily, was the only alternative.

Despair was evident, but there were also signs of hope. A community association led by Augusto was pursuing a road-building project with the government. A cooperative nursery, where 39 men and women volunteered time, was providing plants for potential cash crops. And because of the handcraft project, women used their skills to make items to sell in the cities and also learned about family health and hygiene.

As the time came to leave San Andrés, I was reminded that the railroad and the worn path symbolized the isolation of the community as well as the doorway to the outside world. I was relieved when I heard the train whistle. It was time to leave and reflect.

What was the most meaningful part of the trip? Some of us on the study tour could cite learning about issues—the national debt, poverty, childcare, presidential elections, neutrality versus militarism, or relations with the United States. Others might name the warm friendships that developed with the Cartago women, the opportunity to improve their Spanish, or the springlike climate in contrast to a cold January back home.

I would answer unequivocally, "San Andrés." During the 24 hours spent in that remote Costa Rican village, issues, people, and cultures blended in an indelible image of the vision and purpose of Global Women's Project. ☐

Connie S. Andes is executive of the General Service Commission of the General Board.

Opposite: *Global Women's Project visitors sing for their Costa Rican hosts. From left: Jan Duncan, Melanie May, Barbara Smith, Fran Clemens Nyce, Janet Stutzman, Connie Andes.*
Below: *This woman, shown rinsing her window sill dish drain, shows a gentle face that masks the grief of losing 11 children in the 1976 Guatemalan earthquake.*

Who are the Brethren of 1986?

The role of women

by Carl Bowman

"For the husband is the head of the wife as Christ is the head of the church, his body, and is himself its Savior. As the church is subject to Christ, so let wives also be subject in everything to their husbands" (Eph. 5:23-24).

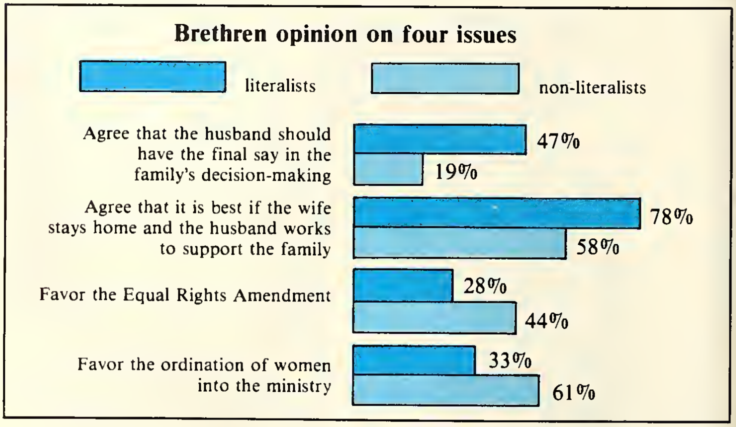
For many Christian men and women, verses such as this one pose a basic dilemma: How can we reconcile the texture of modern life with biblical calls to female submission? Some resolve the issue according to the doctrine of biblical inerrancy, believing the Bible is "to be taken literally, word for word." Fully 35 percent of today's Brethren adopt this "literalist" view, and there are strong social supports for their position. Most religious programing on television, for instance, promotes both biblical inerrancy *and* the desirability of a submissive, domestic role for women.

However, an even larger number of today's Brethren (42 percent) believe that the Bible is the inspired word of God, but "*not always* to be taken literally, word for word." Such "non-literalists" are more likely to interpret Pauline writings on female submission in terms of their original cultural setting, and thus to minimize their direct application to modern life. Instead, the focus would be upon scripture that calls both men and women to "give way to one another in obedience to Christ," and that stresses the basic equality of all before God.

Our current membership blends every variety of opinion and emotion on this often heated issue. There are Brethren who would exchange our denomination's name for something non-sexist, and others who bristle at the thought of such a "radical" move. Some struggle painfully to overcome "confining" masculine images of God, while others are offended by attempts to modify such images. There are those who feel trapped by traditional sex roles, and others who view these same roles as the only safeguard against the decay of the American family. Today's Church of the Brethren encompasses both viewpoints within one diverse family of fellowship.

This year-long series, which began in January, is based on a denominationwide survey the author has taken. Interested readers will want to study the subject more fully in Carl Bowman's contribution to the new Brethren Press book Church of the Brethren: Yesterday and Today, *an exciting newly told, authoritative story of the denomination.*

Interestingly, more of today's Brethren favor adoption of an Equal Rights Amendment (41 percent) than oppose one (31 percent). More than half of our adult membership (53 percent) favor the ordination of women into the ministry, while only 18 percent voice opposition. Further, less than one third (29 percent) of our Brethren agree that "the husband should have the final say in the family's decision-making," while almost half (49 percent) *disagree* that the husband should have the final word. On the other hand, nearly two-thirds of our membership (64 percent) believe that "though it is not always possible, it is best if the wife stays at home and the husband works to support the family." Surprisingly, there is virtually no difference between the attitudes of men and women on any of these issues.



Quite obviously, there is a kaleidoscope of Brethren opinion on the proper roles of men and women. But a distinct pattern emerges. The graph above clearly illustrates the close relationship between "biblical literalism" and "attitudes toward women" that I mentioned at the outset:

In other words, those who are more conservative in their interpretation of scripture are also more traditional in their ideas about men and women. This raises the question of whether one should consider the "women's issue" without linking it to the broader outlook on life of which it is a part. Brethren who hold more traditional ideas of what it means to be male and female are also more bound to tradition in other areas of life. To cite only one example: 70 percent of those who believe the wife should "stay at home" attend the love feast on a yearly basis, while only 49 percent of those who don't believe the wife should stay home attend love feast as regularly.

Abandoning traditional sex roles, then, implies separation from other traditions as well. Although new light should be shed on traditional ideas about women, we must not assume that no costs are involved. As we chip away at traditional sex roles, we simultaneously and unwittingly erode other traditions that perhaps should be left intact. In our affirmation of meaningful roles for both men and women, we would do well to temper our concern for *individual* self-fulfillment with the traditional Brethren concern for mutual submission in Christian community ☐

Carl Bowman is a member of the Bridgewater (Va.) Church of the Brethren, currently teaching sociology at Elizabethtown (Pa.) College. His study of the Brethren is part of his ongoing doctoral research at the University of Virginia.

On Satan, humanism, Brethrenism

Chalmer Faw

Satan must be taken seriously

While there are things in Brother Lyle Klotz's Opinion article (February, page 27) that I do not agree with, I do thank him for reading my articles and speaking up on this area of his concern. It gives me an opportunity to explain to all readers a basic hermeneutic (interpretive approach) that runs through all my writing, whether about the devil or not.

My Christian and Brethren heritages have both taught me to begin with Jesus and the New Testament in understanding the Bible. When I do this I discover that Jesus has great respect for Satan, calling him "the prince of the world" (John 12:31; 14:30; 16;11) and not disputing his power to bestow the glory of the kingdoms of this world on one who would worship him (Luke 4:6f).

Jesus also said that Satan was a murderer "from the beginning," a "liar and the father of lies" (John 8:44f). In Revelation 20:2 the devil is called "that ancient serpent." Put these two together and it would point to the fact that the serpent in the Garden of Eden is indeed to be identified with Satan, or at least his mouthpiece. What other evil power *was* there "in the beginning"?

Now as to my statement that "his (Satan's) power is admitted and respected throughout the Bible," Brother Lyle is quite right in noting the scarcity of mention of the devil in the Old Testament. It would have been clearer had I said, "His power is *in evidence* throughout the Bible."

This does not mean that Satan was recognized and named all throughout the Bible, especially the Old Testament. That is just the point. Because of general lack of understanding of his existence and evil intent, he was all the more effective. That is true today, as well.

Viewed, then, from Jesus' perspective (and who would know better than the Son of God himself?), Satan was on hand from the beginning, a murderer and deceiver, and therefore behind all murders and deception from the third chapter of Genesis onward. Add to that our other New Testament understandings of Satan as tempter (1 Cor. 7:5) as the master of those who commit sin (1 John 3:8), as an aggressive roaring lion (1 Pet. 5:8), as the sower of evil seed (Matt. 13:38f), and as the "accuser of the brethren" (Rev. 12:10), and we do indeed have a trail of his evil work that runs "throughout the Bible."

As to whether or not the conflict between Jesus and Satan in the wilderness can be called a "mortal combat," I submit that for anyone to be taken to the pinnacle of the temple and told to jump off could be termed "life-threatening." "Mortal combat" would include anything that could have been fatal, and certainly the results for both Jesus and all humankind would have been just that, had Jesus succumbed to the devil's temptations. It was certainly something far more serious than Brother Lyle's suggested "concentrated, prayerful searching."

Now as to the basic intentions of my articles concerning the devil, there is

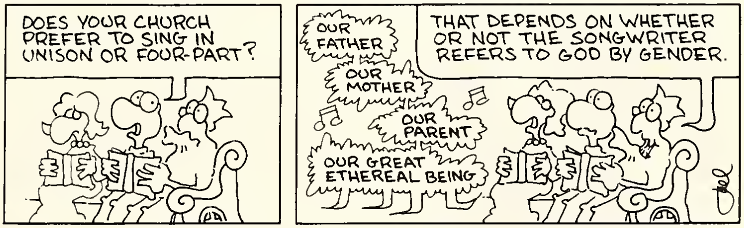
---

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Opinions" are invited from readers.

We do not acknowledge our receipt of obvious "Opinions" pieces, and can only print a sampling of what we receive. All "Opinions" are edited for publication.

Pontius' Puddle

NOTICE: Church and district newsletters that reprint "Pontius' Puddle" from MESSENGER *must pay $5 for each use to Joel Kauffmann, 1014 South Seventh, Goshen, IN 46526.*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about the same interest in "scaring" anyone as there was in Jesus' many teachings about sin and judgment and hell. Look at that very "Brethren" text of the Last Judgment in Matthew 25:31ff, for example. What happened to the "goats" was *scary,* but the major intention of Jesus was salvation, not condemnation (cf. John 3:17). The same would be true of his statement that "whoever calls his brother 'you fool' is liable to the hell of fire" (Matt. 5:22) and many other forthright warnings against evil. Jesus and the rest of the New Testament spoke of these things to force us to face these realities seriously and then to be saved from them.

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As to the overemphasis on Satan in some circles today, I believe we will have a healthier situation if people are informed on the matter of his existence and character, *from a New Testament point of view,* and do not try to pretend that he doesn't exist or is of minor importance. It is a little like sex. To be hush-hush about it is to create a naivete that can leave one open to the very temptations we are trying to avoid. Brother Klotz is quite right that a preoccupation with, or overemphasis on, Satan is not good. Reread my articles and see the strong point I make *against* Satan-worship, urging us to obey the scriptural injunction to resist the devil at all times (Jas. 4:7 and I Pet. 5:8).

Thank you again, Brother Lyle. It is heartening to know that someone in my home state of Washington is "listening to the Word" and is ready to speak out at points of honest difference. ☐

Chalmer Faw is a retired Bethany Seminary professor and Nigeria missionary living in Quinter, Kan. He and his wife, Mary, carry on a spiritual life renewal ministry across the denomination. He writes a regular Bible study for MESSENGER *called "Listening to the Word."*

Ralph Watkins

Confession: I'm a gospel humanist

In the hope of reviving true religion in the church, Brother Vernard Eller has recently offered some criticism of the one percent of the Church of the Brethren who constitute the "paid professional leadership." Knowing that a true revival must begin with repentance, I think it only appropriate that I make a confession of my own modernist and humanist tendencies. I hope that by so doing I can save others from unjustified suspicion and perhaps encourage the rest to make a public confession also.

It is possible that either Vernard or Harold Martin (editor of *BRF Witness*, in which Vernard's article appeared) might not have wanted a public confession. But since they published their call to repentance rather than addressing me personally, I think public confession might be the goal, if not a strictly biblical one (Matthew 18:15-17 seems to counsel a more private procedure initially).

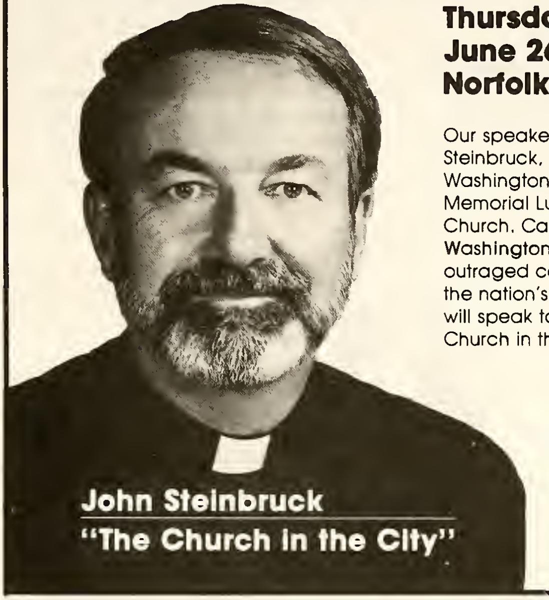
As much as I feel moved to confession, I am not perfectly clear what it is I am supposed to be confessing. Vernard did include a reference to "political justice activity" as one of the errors of either modernism or humanism, and Harold in his introductory remarks made a critical reference to concern in South Africa. But from these two hints I have been able to identify two tendencies of mine that I believe are the offenses mentioned: Bible modernism and Gospel humanism. Yes, I am guilty of not one but two offenses, and the sooner I get them off my chest the better.

My temptation that I label "Bible Modernism" is my assumption that God is concerned about people in our modern age in the same way he was concerned about them in Bible times. When a Biblical Modernist like myself hears the cry of South African blacks under apartheid, I hear an echo of "Let my people go!" (Ex. 5:1). The most charitable thing I can do for Pharoah Botha is to encourage him to give in to God and grant freedom to South Africa's blacks. Since Jesus said that offenses must come into the world but "Woe to him by whom that offense comes," I certainly don't want to do anything that would lend support to apartheid. I will confess that I did not see a burning bush before I marched in front of the South African embassy and perhaps it is this that Vernard and Martin think makes me and my colleagues unbiblical, but there is good biblical warrant for regarding the still, small voice as a revelation from God, also.

While I will confess to Gospel Humanism, I am really not nearly as guilty as the folks in Brethren Volunteer Service and Brethren Disaster Response. Gospel Humanism centers on humans as if the Sabbath were made for man and not man for the Sabbath—about as humanistic as you can get. Perhaps this comes from attention to Jesus' admonitions to "Go and tell no one" or his ministry of healing the sick, welcoming outcasts, and feeding the hungry (which sounds like social justice to me). There are clearly a lot of Brethren who are willing to meet human needs without insisting that the needy ones become Brethren, but they have been led astray by Jesus on that score.

I have a lingering suspicion that this "confession" of mine might be offensive to Brothers Vernard and Harold. I believe they offered their criticisms in a sincere effort to correct what they regard as errors. My hope is that through my confession they can see that I am not "outside the faith," as Vernard termed my condition. My beliefs may be different from Vernard's or Harold's, but I do not believe I must share their beliefs or their identical faith experience to be saved. I believe that we can be saved only through the grace of God as revealed in Jesus. That grace is always challenging me to new ideas and sending me new people to love. Grace is thus always "modernist" and always "humanist." I am willing to

MESSENGER DINNER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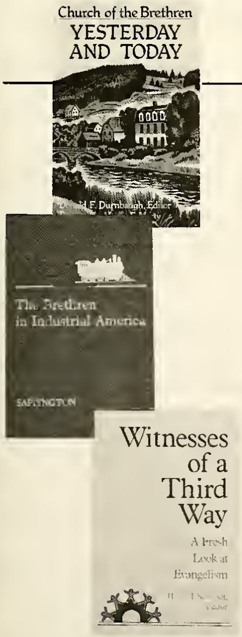
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concede there may be flaws in the paid professional leadership of the Church of the Brethren, but "modernism" and "humanism" aren't specific enough to be helpful. They are a trumpet sounding an uncertain note and no one is preparing for the battle.

I heartily endorse the solution Brother Vernard has proposed—that we be more forthright in our witness and in holding each other accountable in community. (His phrasing that we should "drown out" the sinners with the volume of our witness seems to me a bit uncharitable, but there has to be some artistic license allowed.) And I would like to start with this issue of political and social justice that has been identified by Vernard and Harold as being out of place. The God who moved Isaiah to say, "Cease to do evil, learn to do good; seek justice, correct oppression; defend the fatherless, plead for the widow" (Isa. 1:16-17), is still concerned for justice. Jesus blessed those who hunger and thirst for righteousness (Matt. 5:6), so it cannot be that these social justice efforts of the church are either unbiblical modernism or Godless humanism. If there are criticisms to be made, let's hear them in specifics and agree that biblical principles will be our guide. ☐

Ralph Watkins is legislative associate in the Washington Office of the Church of the Brethren.

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Bob Bowman

Brethren cling to Jesus' teachings

This is a point-by-point response to Tim Stevens' April letter to the editor, in which he gave seven reasons why he left the Church of the Brethren.

1) "Its affiliation with the World Council of Churches." You are right, we *are* affiliated with the World Council of Churches. We helped to bring that body into existence. We also are affiliated with the *National* Council of Churches. We also have had conversations on becoming affiliated with the National Association of Evangelicals. We do this because we believe the words of Jesus when he prayed that his disciples might be one (John 17:22) and we take seriously the chastisement of Paul when he expressed sorrow over the divisions in the church (2 Cor. 1:10). We cannot be faithful to our Lord and to scripture and ignore those Christians who are working to overcome divisions among churches.

2) "Its lack of emphasis on soul-winning and witnessing for Christ." You are at least partly right, here. Soul-winning, as you call it, is not the top priority for Christians in the Church of the Brethren. We see our *top* priority as following Jesus and working for the blessing of the world.

"Do not return evil for evil or reviling for reviling; but on the contrary bless, for to this you have been called (1 Pet. 3:9)." We see the heart of our faith expressed in the Sermon on the Mount.

3) "Its liberal theology taught in its colleges, seminary, and churches." The word "liberal" means many things to many people. But the dictionary defines it as "not narrow in mind: broadminded, openminded. Not bounded by authoritarianism, orthodoxy, tradition, or established forms." You are right. Our theology, at its best, could be called "liberal." We have always sought to be open to new light, to see what the Scriptures are saying to *our* day rather than to freeze their messages into the meaning they had a century ago.

4) "Its liberal articles in MESSENGER." You are right, we have printed liberal articles in MESSENGER. We also have printed *conservative* ones. We have printed letters from folks who have expressed some rather hateful sentiments, as well as letters from some who have expressed loving sentiments. MESSENGER is not censored. It is a free (and that is another meaning of "liberal") forum of ideas by many members of the Church of the Brethren.

5) "Its ordination of women to the gospel ministry." You are right. On the basis of the clear witness of scripture, there were women acting as ministers in New Testament times. Therefore, we cannot restrict them from the ministry in *our* times. See Acts 18:26, 21:9, Romans 16:2 (where the word "leader" has been translated by many English versions as "helper," to cover the fact that Phoebe was an apostle), 16:7 (Junias, or Julia, is a woman's name, and she is called one of the apostles), or 1 Corinthians 11:5 (which makes the assumption that women are leading in prayer or prophecy). Is 2 John written to a woman pastor? It certainly sounds like it. And there are several passages declaring the essential equality of men and women within the church. Therefore, as you yourself say, "let us be true to *Bible* doctrine, not *Brethren* doctrine."

6) "Its liberal pastors, who do not believe the Bible is the inspired, inerrant Word of God." I do not know any pastor in the Church of the Brethren who does not believe that the Bible is inspired. The word "inspired" occurs many times in scripture. On the other hand, many Brethren do not believe that the Bible is *inerrant*. "Inerrant" is a word that is not

WRITING TO BE PUBLISHED

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Fri., June 27, 9 p.m.

Windows in the Word

by Timothy K. Jones

Service

It doesn't make much sense. My office shelves groan under the new weight of books on the spiritual life. And I have been praying as earnestly as ever. So why shouldn't life be more cozy now?

Instead, the more I live in the presence of Christ, the more God nudges me toward people in need. Praying makes me *more* concerned—not less—for people facing South African apartheid or Salvadoran death squads. The God who rises with healing in his wings comes also as a goad and a prod when I am indifferent about my neighbor down the block. Or across the globe. Intimacy in the Spirit has this nagging tendency to stir my compassion.

Others have noticed the paradox. Catholic writer and teacher Henri Nouwen wrote, "Those who have entered into the spiritual life are precisely the ones who are sent into the world to continue and fulfill the work that Jesus began."

The apostle Paul found it that way, too. The outcome of knowledge of God was concern for people. His servant heart for God led to a serving heart for others. "For what we preach is not ourselves," he told the church at Corinth (2 Cor. 4:5), "but Jesus Christ as Lord, *with ourselves as your servants for Jesus' sake*" (emphasis mine).

All this makes me think that I have forced some choices along the way. You choose between spirituality *or* service, I thought. Between gifts of the Spirit *or* social change.

But now I see something different in Paul and others like him. I see integrated people experiencing a God who was no stranger to servanthood. Immediately after inviting his disciples to "come ye apart," Christ commanded them to go out and feed the multitudes.

I like the story about a monk in the Middle Ages (as told by Iris Cully in *Education for Spiritual Growth)* who discovered what I mean. The monk was responsible for opening the monastery door every noon and handing out a daily ration to the city's poor. One day, during a time of intense adoration and prayer, Christ appeared in the monk's cell. At that moment the noonday bell sounded. The monk heard it, but saw the Figure. He hesitated, not wanting to be irreverent, yet also not wanting to neglect the poor.

Finally the monk left his cell and passed out the bread.

When he returned, the Lord was still there. "I was afraid," whispered the monk, returning to awed contemplation. "I was afraid that if I left, you would not be here when I returned."

"Did you think that I would leave my poor ones?" came the reply. "Had you not gone to feed them, then I would have left in order to do so."

Communion with such a Christ will never isolate us from the heart hungers and personal pains of the wider world. In their growing thirst for Christ, Paul and others found deepening awareness of others.

Paradox or not, we can pray it happens more that way in us, and in our churches. ☐

Timothy K. Jones is pastor of Christ Our Peace Church of the Brethren, The Woodlands, Texas.

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in the Bible. It is a doctrine that has only recently come into popularity in a certain part of the church. Being a "liberal" church, we refuse to bind another person's conscience on even this matter. (That is another meaning of the word "liberal.") If someone should choose to believe that the Bible is inerrant, *even though it is not a biblical doctrine,* we would not force that member to believe otherwise.

7) "Its hypocrisy in believing in local police and their carrying guns and protecting their communities, but not believing in an army to protect our nation." I don't know whether that is "hypocrisy" or not. It seems to me that the action of one individual policeman in enforcing community law is far different from organized war to eliminate whole populations of people, men, women, and children, as at Hiroshima and Dresden. However, you should know that there are many Brethren who would agree with you and whose witness to the Lord of Peace is more consistent. We would believe that police should not carry guns any more than armies should. Weapons of death are not the Lord's weapons. We follow the Lamb of God and him only will we serve. And he alone is our "protection" for this life and the next.

I am more convinced than *you* seem to be that the Church of the Brethren is faithful in obeying the Scriptures. You said, "We must be true to the Word of God." I agree. And that means working for the unity of all Christians through groups such as the World Council of Churches. It means being "liberal" in our theology so that we do not close our minds to the Holy Spirit, but remain open to new ways and new ideas. It means following the Prince of Peace in to ways of peace. These things are not just "Brethren ideas." They are the Word of God. We cannot turn our back on them.

We in the Church of the Brethren are seeking to trust in, cling to, and rely on the life and teachings of Jesus. We seek to obey the testimony of scripture. You may think we are wrong in our interpretation of scripture. *We* think any *other* interpretation of scripture is wrong. But you should be aware that our difference is not a matter of faithfulness, but of clarity. ☐

Bob Bowman is a member of Highland Avenue Church of the Brethren, Elgin, Ill., and serves on the denomination's national staff.

CLASSIFIED ADS

ANNUAL CONFERENCE—Bus from Elizabethtown, Pa., June 24, returning June 29. Rooms while in Norfolk attending Conference. Write J. Kenneth Kreider, 1300 Sheaffer Road, Elizabethtown, PA 17022.

ELLER REUNION—Reunion of descendents, relatives, friends of Jacob and Magdalene Eller. Sat., June 21; Roanoke Co., Va. Take in on way to Norfolk Annual Conference. All-day affair: Homestead tour, exhibits, program, catered lunch; reservations necessary. Contact by May 21: Reunion Committee, 678 Diamond Rd., Salem, VA 24153. Tel. (703) 389-0625 or (703) 774-5484.

FOR RENT—Private fenced cottage, in town, trees, insulated, conveniences. Ideal for two and guests. $140 per month. Located in Citronelle, Ala. Call Roy White, (205) 866-7154.

INVITATION—Attend 9:00 Sunday school, 10:15 worship in Arizona at East Valley, a community church. Come to 111 N. 72nd St., Mesa. Mail inquiries to East Valley Church of the Brethren, 6350 E. Main St., #133, Mesa, AZ 85205. Tel. Pastor Calvin Hill (602) 983-1003 or Board Chair Paul Becker (602) 985-8819.

OFFER—Soviet Threat Anonymous (associated with "We The People"). Effort will be made to reveal "bottom line" regarding nuclear arms race (NAR). Quarterly issues. Receive 3 essays on "God's Views of the NAR", presented at South Bay Church. Reply to: John M. Roller, 721 Calle de Arboles, Hollywood, CA 90277.

SCHOOL—Alternative high school education in the heartland of America. Stimulating combination of community life, work and academic excellence. Scattergood Friends School, James A. Allan, director, R. 1 - Box 32, West Branch, IA 52358. Tel. (319) 643-5636.

TRAVEL—The "best of three worlds" tour. June 12-July 2. Scandinavia, N. Europe, and England. 21 days. Brochure available. Rothrock Tours and McPherson College, McPherson, KS 67460. Tel, (316) 241-2670.

TRAVEL—Juniata College Tours. GREAT BRITAIN: June 5-22 (pre-conference). Visit London, Cornwall, Wales, Scotland, England. SCANDINAVIA: August. AFRICA SAFARI: September. CHINA SOJOURN: Sept. 20-Oct. 12. Best weather for China travel. BERMUDA: Nov. 13-16 or 16-20. For brochure/info contact Weimer-Oller Travel, 405 Penn St., Huntingdon, PA 16652.

TRAVEL—Vacation on the sunny Caribbean isle of Aruba. Visit the Old Protestant Church in downtown Oranjestad (English language service 10 a.m.) or the Community Church in Seroe Colorado (English services 8:30 a.m.) Both churches pastored by Anthony van den Doel, a Church of the Brethren minister and former missionary to Nigeria and Indonesia. Aruba phone numbers: 21961, 21435, or 41873. Welcome.

ANNUAL CONFERENCE

INVITATION—Driving to Annual Conference via Interstate 70? West Charleston Church of the Brethren, Tipp City, Ohio, invites Conference travelers passing on I-70 to sleep over at our homes. Campsites or bed and bath available. Call David or Patty Dinsmore (513) 667-2889 to make arrangements.

turning points

Licensing/ Ordination

Abraham, Mary, licensed Feb. 2, 1986, Messiah; Mo.
Deyerle II, G. Ernest, ordained Jan. 18, 1986, Troutville; Virlina
Eller, Janice Marie, licensed Jan. 19, 1986, Portland Peace; Ore./Wash.
Forbes, John, licensed Feb. 16, 1986, San Juan Fellowship; Fla./P.R.
Grady, Duane, licensed Nov. 25, 1984, Des Moines; N. Plains
Herbert, Frank, licensed Feb. 9, 1986, Venice Fellowship; Fla./P.R.
Leininger, Kenneth G., ordained Feb. 16, 1986, Cocalico; Atl. N.E.
Lifer, James E., licensed Feb. 23, 1986, Danville, N. Bend; N. Ohio
Murray, Phoebe F., licensed Feb. 9, 1986, Wooster; N. Ohio
Omman, Abraham, ordained Feb. 2, 1986, Messiah; Mo.
Ready, Robert, licensed Jan. 18, 1986, Maple Grove; Virlina
Romero, Gilbert, licensed Jan. 26, 1986, L.A. Bella Vista; Pac. S.W.
Wilson, Robin Dawn, ordained Feb. 9, 1986, Memorial, Martinsburg; Mid. Pa.

Pastoral Placements

Bowser, Mark B., from Mathias, W.Va., Shen., to Briery Branch, Shen.
Cline, Fred, from Wabash, S/C Ind., to Brandon, Fla./P.R.
Grubb, Harlan C., from Paradise, N. Ohio, to Baltic, N. Ohio, interim
Hinegardner, B.D., to Greenland, W. Marva, interim
Longanecker, Arlene, Bristolville, N. Ohio, to Conemaugh, W. Pa.
Naff, Jerry, Barren Ridge, Shen., to Roanoke, Oak Grove, Virlina
Ott, Clifford W., to Sugar Grove, W. Pa., part-time
Shoemaker, Thomas, to Charlottesville, Shen., interim part-time
Smalley, Dave, from Pittsburg, S/C Ind. to Fairview, Mid. Pa.
Wilson, Jerrald J., to Front Royal, Shen., interim part-time

Wedding Anniversaries

Bowman, Loren and Claire, La verne, Calif, 50
Bowman, J. Maurice and Florence, Roanoke, Va., 50
Brandt, Amos and Ellen, Annville, Pa., 57 ., 55
Brumbaugh, Raymond and Berdella, Hartville, Ohio, 60
Forney, Paul and Mary, Annville, Pa., 57
Hartman, Hencil and Thelma, Annville, Pa., 55
Kessler, Roy and Clara, Falls Church, Va., 50
Nies, Joseph H. and Ann K., Reinholds, Pa., 50
Leisey, Landis and Emma, Annville, Pa., 66
Ringer, Harold and Bertha, Hartville, Ohio, 52

Deaths

Anthony, H. William, 58, Red Lion, Pa., Dec. 8, 1985
Armold, Richard, 67, Campbelltown, Pa., Jan. 15, 1986
Bowling, La Dena, 26, Greenville, Ohio, Jan. 1, 1986
Burrous, Viola Ruth, 85, Peru, Ind., Dec. 9, 1985
Clark, Wendell S., 81, Ottumwa, Iowa, Jan. 25, 1986
Delk, Nellie A., 91, Greenville, Ohio, Feb. 11, 1986
Diamond, August, 81, Sebring, Fla., Jan. 20, 1986
Dunmire, Warren, 78, Pittsburgh, Pa., July 8, 1985
Dunmire, Fern D., 79, McVeytown, Pa., Jan. 17, 1986
Fasnacht, Mae, 79, Ephrata, Pa., Dec. 21, 1985
Fike, Eva, 101, Waynesboro, Pa., Feb. 11, 1986
Ford, Darrell Leland, 49, E. Wenatchee, Wash., Dec. 4, 1984
Godfrey, Charles C., 80. Red Lion, Pa., Feb. 6, 1986
Graybill, Donald, 47, Stevens, Pa., Jan. 29, 1986
Hahn, Virginia M., 59, Nappanee, Ind., Dec. 4, 1985
Harrold, Leo, 78, Pittsburgh, Pa., Sept. 26, 1985
Horst, Clara, 91, Orrville, Ohio, Jan. 24, 1986
Irvin, Martha, 84, Palmyra, Pa., Feb. 6, 1986
Lavy, Shirley Mae, 57, Uniontown, Ohio, Jan. 27, 1986
Mathas, Otto, 87, Pittsburgh, Pa., Sept. 30, 1984
McQuate, Emma, 92, Lancaster, Pa., Nov. 15, 1985
Meyers, Russell, 81, Milledgeville, Ill., Jan. 18, 1986
Miller, Edith E., 90, Midland, Va., Oct. 31, 1985
Miller, Joseph W., 77, Broadway, Va., Dec. 7, 1985
Miller, Lula Alice, 85, Bridgewater, Va., Jan. 15, 1986
Miller, Merlin, 92, La Verne, Calif., Dec. 18, 1985
Miller, Myrtie S., 84, Midland, Va., Aug, 29, 1985
Miller, Paul E., 73, La Verne, Calif., Feb. 12, 1986
Miller, Vida E., 87, St. John, Kan., Jan. 9, 1986
Neely, Samuel M., 89, Hollidaysburg, Pa., Dec. 30, 1985
Niswonger, Ruth, 80, Pitsburg, Ohio, Nov, 20, 1985
Noffsinger, Ross L., 68, Elkhart, Ind., Nov. 24, 1985
Patterson, Dora Wagenman, 84, Cando, N. Dakota, June 11, 1985
Pentacofe, Kathryn, 73, Oberlin, Pa., Dec. 25, 1985
Poe, Leah Kathryn, 82, Hagerstown, Md., Nov. 22, 1985
Pottorff, Helen, 86, Waynesboro, Pa., Jan. 16, 1986
Prillaman, Gladdys M., 87, Roanoke, Va., Mar. 5, 1986
Priser, Mary S., 71, Brookville, Ohio, Jan. 6, 1986
Replogle, A. Jay, 91, Windber, Pa., Feb. 16, 1986
Rohrer, Oliver, 94, Neffsville, Pa., Feb. 14, 1986
Root, Betty W., 69, Milford, Del., Dec. 19, 1985
Rose Sr., Harold, 76, Canton, Ill., Jan. 6, 1986
Royer, Byron Paul, 71, James Creek, Pa., Jan. 1, 1986
Sager, Kenneth V., 63, Ono, Pa., Feb. 4, 1986
Schuman, Mike, 30, Hagerstown, Md., Nov. 2, 1985
Seese, Oliver, 75, Pitts, Pa., Jan. 6, 1986
Seiter, Mary A., 79, Lebanon, Pa., Jan. 26, 1986
Shawgo, George, 95, Canton, Ill., Nov. 25, 1985
Sheaffer, Helen, 83, Huntsdale, Pa., Dec. 31, 1985
Shearer, Martin, 84, Rheems, Pa., Jan. 2, 1986
Shirky, Louis, 81, Daleville, Va., Dec. 11, 1985
Shope, Dale, 20, Middletown, Pa., Jan. 18, 1986
Sink, Ethel, 92, N. Manchester, Ind., Oct. 18, 1985
Smith, John B., 85, Nappanee, Ind., June 28, 1985
Smith, Martha, 75, La Verne, Calif., Dec. 26, 1985
Spangler, Carl D., 88, Bridgewater, Va., Jan. 7, 1986
Staufer, Mamie, 91, Lancaster, Pa., Nov. 26, 1985
Stauffer, Harvey, 78, Manheim, Pa., Feb. 10, 1986
Sterner, Charles, 88, Clearwater, Fla., Nov. 20, 1985
Stroup Jr., Dale, 38, Goshen, Ind., Nov. 11, 1985
Stump, John, 94, Seminole, Fla., Aug. 8, 1985
Topping, Joann H., 60, Lafayette, Ind., Dec. 28, 1985
Trout, Philip E., 62, Bridgewater, Va., Mar. 5, 1986
Valencourt, Ruth, 83, Muskegon, Mich., Dec. 26, 1985
Wall, Ernest, 89, McPherson, Kan., Dec. 13, 1985
Waltmyer, Alva, 84, York, Pa., Jan. 5, 1986
Ware, John D., 69, Ottumwa, Iowa, Jan. 24, 1986
Weagley, Catherine, 76, Hagerstown, Md., July 30, 1985
Werner, Anna Mae, 76, Ephrata, Pa., Feb. 1, 1986
West, Delta, 91, Polo, Ill., Jan. 10, 1986
Whitmer, Richard, 82, N. Liberty, Ind., Nov. 24, 1984
Winkler, Robert, 84, Norman, Okla., Dec. 16, 1985
Wolfe, Nellie D., 90, Oakland, Md., Jan. 5, 1986
Wolfe, Roy, 67, Pittsburgh, Pa., Dec. 5, 1985

Elders we can envy

Chauncey Shamberger celebrated his 90th birthday a couple of years back with a two-week tour of Europe. Now think how a person fitting your conception of a 90-year-old would feel after two weeks of tramping about Europe, and after a long transatlantic flight back to the States, arriving here at night.

Well, Chauncey had worked here in Elgin, in youth work and camping, back in the earlies, so, since he had a Chicago stopover on his way home to Idaho, one of our staff invited him out to Elgin to see some of his old friends.

Remarkably, while any one of us would have been dragging from jet-lag by that time, Chauncey went strong all evening, regaling us not with an old geezer's memories of the long ago, but with animated anecdotes from his trip, and with discussions of the here and now.

Not everyone, I know, can be blessed with such strength, youthfulness, vitality, and alertness at age 90. But Chauncey's performance backs up a hunch I have that not all older people who are his type got that way by luck. I enjoy observing the type and speculating on what contribution they, themselves—and their family and/or support group—made to their happy condition.

Take Baxter Mow, age 94, featured on this month's In Touch pages. What would you guess is his "secret" of longevity? Or of his wife, Anna, who died last summer at 91? Or of M.R. Zigler, who had so many remarkable achievements in his long years of "retirement"?

Or take Edith Bonsack Barnes. Edith "retired" in 1959, after many years in Elgin on the General Board staff. She then volunteered to—among other activities—work at least one day a week in the Brethren Historical Library and Archives. At a sprightly 92, and over a quarter-century later, she is still doing just that, her faculties as sharp as ever—a well-spring of historical resources herself. I always try to stand a bit straighter and put more bounce into my step, when I meet her trotting up and down stairs, toting heavy old tomes to the photocopier near my office. And I strive to divine her "secret."

Now I haven't done any scientific polling or probing on this matter of energetic elders, but my "theory" on how such people as Chauncey Shamberger and Edith Barnes have led such long lives and remained so active and involved is this: Along with hearty constitutions, they haven't had people forcing them to "act their age." They haven't had people taking away their responsibility for their own lives. They have been able to live and enjoy long lives because they have a continuing sense of worth, a rightful sense that they are contributing their share to society. They haven't been put on the shelf.

Desmond Bittinger, age 80, told me in an interview in last December's MESSENGER, how he resists being any older than he cares to be. "It's too bad that younger people *expect* us to get more conservative as we get older. They almost *tell* us what we're supposed to believe *at our age.* They try to confine us."

Evelyn and Paul Bowman write in this issue of MESSENGER about older citizens as "gold mines" to be tapped. With a high percentage of our population being older people nowadays, thanks to Social Security, Medicare, and advances in medical and surgical techniques, it's high time we rethought our whole conception of what "old folks" are like and what they can do for themselves . . . and for us.

Who knows, you and I may celebrate our own 90th birthday with a fast-paced two weeks in Europe.—K.T.

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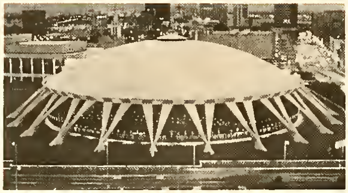

at the Norfolk Scope (convention center) Norfolk, Virginia June 24-29, 1986

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Opening session—Tuesday, 7:30 p.m. worship
Closing session—Sunday, 9:30 a.m. worship
Business sessions—Wednesday through Saturday
(See program highlights in this issue.)

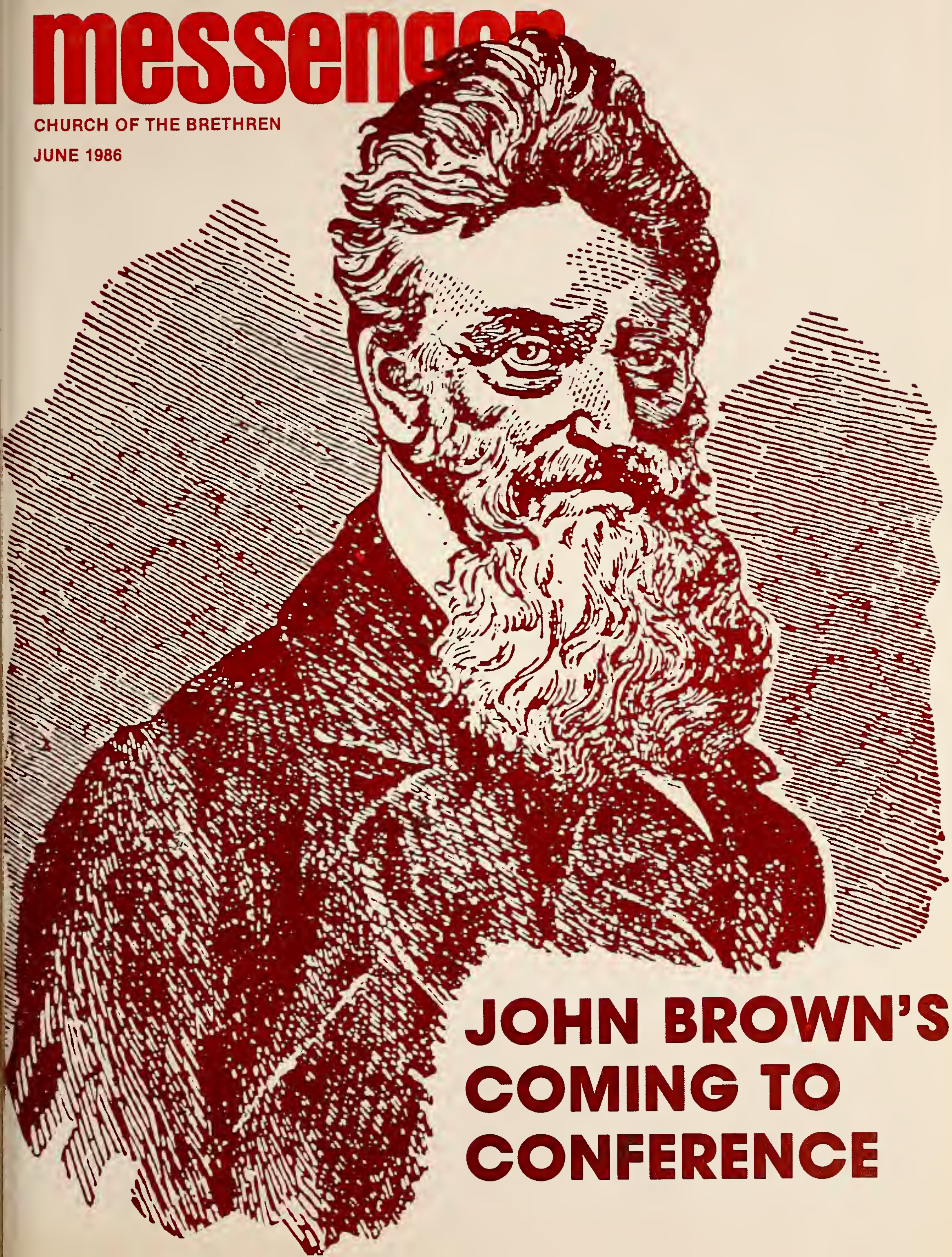
Speakers and topics for the worship services are:

Tuesday, June 24,	Moderator Donald F. Durnbaugh, professor of church history at Bethany Theological Seminary, Topic: "Go Forth In Faith."
Wednesday, June 25,	Arie Brouwer, general secretary of the National Council of Churches. Topic: "The Gospel Centrality of Christian Unity."
Thursday, June 26,	Christine Michael, General Board staff for urban ministry and youth/young adult ministries. Topic: "Sojourning to the City of Hope."
Friday, June 27,	Paul Grout, co-pastor of the Genesis fellowship in Putney, Vt., and Debbie Ritchey, a BVSer in El Salvador, will share their personal faith journeys.
Saturday, June 28,	"That Bright Morning," a special narrative and musical presentation. A "singspiel" written by Donald Durnbaugh and Alice Parker of New York City, based on historical accounts of the Civil War era and involvement of Brethren in Maryland and Virginia.
Sunday, June 29,	Earl K. Ziegler, executive of Atlantic Northeast District. Topic: "If It is to Be, It is Up to Us."

"The saga of faith set out in Hebrews 11 and 12 reflects that the great accomplishments of the faithful in both the old and new covenants were not comlete without the efforts of those who came later (11:40). In God's plan, there is room for contributions of those who follow later, as well as the early champions. Each of us then is called to GO FORTH IN FAITH . . . "
—Donald F. Durnbaugh, Moderator

GO FORTH IN FAITH

messenger
CHURCH OF THE BRETHREN
JUNE 1986



JOHN BROWN'S COMING TO CONFERENCE

contents

10 **Haiti: The Church Has a Chance.** Kyle Richmond is MESSENGER's man on the spot, assessing the situation in Haiti as that poverty-ridden country and its long oppressed people begin a new era after ousting dictator Jean-Claude Duvalier.

14 **John Brown's Coming to Conference.** Kermon Thomasson tells how abolitionist agitator John Brown had Brethren neighbors during his Harpers Ferry sojourn, and hid out at an old farmstead that had been a Brethren meeting place.

19 **Travel Guide for Conferencegoers.** Kenneth I. Morse has put together a guide for those Norfolk bound—places in the Virginia area of significance in Brethren and American history.

26 **Onaldo Pereira: He Came to His Own.** Onaldo Pereira traveled all the way from Brazil to seek out the Brethren, whom he had never met, but whom he knew from his own faith journey were his people. Story by Karen S. Carter. Sidebar by Karen Calderón.

30 **A Taste of Joy.** Leland Wilson tells about a Brethren program in the Middle East that thrives despite the violent environment in which it was planted 12 years ago, and in which it has grown..

COVER: He lived in the day before hair-styling mousse, but Old John Brown had an eye for the theatrical, and projected a physical image whose tousled hair and tumbling beard made people remember him as looking like an Old Testament prophet. Our June cover story (page 14) tells about this abolitionist and his Brethren connections.

In Touch profiles Janet Ryman, Elkhart, Ind.; Celia Cook, Union City, Ohio; and Raymond Peters, Sebring, Fla. (2) . . . **Outlook** reports on NCC visit to Central America. IMPACT. Honduran Mennonites. South Africa day of prayer. Philippines. Libya. Contra vote. Policy issues. Mission interpreters. Christian citizenship seminar. Farm Aid. Infant formula. National Youth Conference. Youth program. BVS unit (start on 4) . . . **Update** (7) . . . **Worldwide** (9) . . . **Listening to the Word,** "By Faith, not by Feelings," by Chalmer Faw (12) . . . "'Next Week in Norfolk,'" by Donald F. Durnbaugh (13) . . . **Small Talk** (24) . . . **Who Are the Brethren of 1986?** "The Brethren Connection," by Carl Bowman (25) . . . **Opinions** of Melinda Brogan, John William Bowser, Herbert Thomas, Dale Aukerman, Ron Martin-Adkins (begin on 33) . . . **Pontius' Puddle** (33) . . . **Windows in the Word** (34) . . . **Turning Points** (39) . . . **Editorial** (40).

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messenger

EDITOR
Kermon Thomasson
MANAGING EDITOR
Wendy Chamberlain McFadden
EDITORIAL ASSISTANT
Clay Bowman
SUBSCRIPTION SERVICES
Norma Nieto, Sandy Kleist
PROMOTION
Kenneth L. Gibble
PUBLISHER
Connie S. Andes

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letters

MEASURING OUR PEACE PROPENSITY

Carl Bowman's March article, "The Brethren Peace Puzzle," strongly implies that support for the Brethren peace position is waning.

While there is considerable validity in Bowman's interpretation, he does not state the fact that 68 percent of those he surveyed would refuse to participate in war as a combatant and thereby willingly assume a minority position in American society.

Although only about a third of the denomination adheres to the peace position in its purest form, evidently the teachings of the denomination on peace have an impact on a large majority of its members. That's not bad for a noncreedal denomination.

We need a balanced interpretation of Bowman's study that reflects both the positive and negative trends he has uncovered.

STEVE LONGENECKER
Quarryville, Pa.

OUR RESISTANCE IS LOW

I was saddened to read about some Brethren's relaxed views on nonresistance in "The Brethren Peace Puzzle" (March). I was reminded of the many times we have been told to open our arms to receive all who wish to come in. I believe that our love should extend to all, but love comes in many forms. We Brethren have forgotten about the tougher side of love when sin must be met in a straightforward manner.

God has commanded that we refrain from all forms of violence. Brethren have waved that banner since 1708. Those who seek membership in our congregations must understand that our beliefs are not from a human source, but from God's commandments. We are not to question them, nor choose only those that appeal to our lifestyle. Jesus never promised an easy road, but he did show us "the way." That way is one of simple living and nonresistance.

STEVE DRIVER
Goodlettsville, Tenn.

CHOOSE THOMASSON OR TURNAGE?

The editor's response to a February letter about nonregistration says, "There is no alternative service program presently." But in "Dear Abby," February 19, 1986, Abby quotes Selective Service director Thomas K. Turnage as saying "A conscientious objector serves either in a non-combatant capacity in the armed forces or in a civilian job contributing to the national interest."

Who's right, Thomasson or Turnage?

TELFORD B. BLOUGH
Holsopple, Pa.

(Both are right, since Turnage is talking about the program he proposes in the event conscription becomes reality, not about a program currently in operation. Since "Abby" turns to eminent authorities to back her up, I have turned to Chuck Boyer, peace consultant on our Church of the Brethren General Board World Ministries staff. Chuck tells me, "Since there is currently no draft, there is no alternative service program in

operation. If conscription returns, some kind *of alternative service program will be available. Selective Service is trying, however, to put restrictions on this future alternative service program. We are not certain that Brethren Volunteer Service would be approved, because of the church-state issue, which now seems important to Selective Service."—Ed.)*

COMFORT FOR NONREGISTRANTS

I am pleased to hear that the General Board pays fines and legal fees for young men arrested for not registering for the draft (Outlook, January). The church's support is a great comfort for these people.

In response to the Brooks letter (February), the conscientious objector alternative is, to me, the same thing as "humanitarian aid" to the contras in Nicaragua: The CO supports and perpetuates war without actually pulling the trigger.

The Progressive magazine (September 1985) reports that about 400,000 young men have not registered for the draft. Of these, 200,000 names have been sent to the federal government. None of the 200,000 has been arrested. The 17 who have been fined or jailed for nonregistration are men who have spoken out publicly against registration. (So please withhold my name.)

Name Withheld

ALL FOR A GOOD CAUSE?

The January news article on the payment of the fine and legal fees for Jon Harshbarger, who had refused to register for the draft, causes me concern.

Even though Messenger has emphasized that the General Board was authorized by Annual Conference to pay such fines and fees, it seems to me that Christ's teachings are being violated ("Render to Caesar . . . "). This Conference action puts the denomination in the position of opposing federal laws.

Will we eventually be paying taxes for those who choose not to pay them, paying everyone's speeding tickets, or paying fines for any violation of our laws?

Annual Conference should take a sensible look at this action and the way our money is being used. The church leadership informs us that all our contributions to the Brotherhood Fund are used for good causes, but we differ widely on what constitutes a good cause.

R. Emory Bowman

Roanoke, Va.

CHANGE FOR THE RIGHT REASONS

The news article "Project Equality Study Suggests Changes" (March) troubles me, both as an individual and as a member of the Church of the Brethren. While I strongly support the principles and guidelines of Project Equality as an interfaith organization, I don't agree totally with its recommendations to the General Board.

Particularly troublesome to me is the statement "that minorities are 'not as well represented in the work force as they should be,' and that the church may need to reach beyond its own membership to recruit and employ minorities for salaried staff positions." I suggest that we be more evangelistic in bringing minority people into the Church of the Brethren as *members,* rather than directly recruiting them from outside the denomination to work at our general offices in salaried staff positions.

Also, we should be putting more emphasis in our new church development program on geographical areas where there are heavy concentrations of minority groups. I am thinking particularly of major urban centers and inner-city areas where no Church of the Brethren congregations presently exist.

I support helping others move into the mainstream of American society, but let's not do it just for the sake of doing it. Let's have a clear purpose and a full understanding of our reasons for following Project Equality's suggestions. Following them just to meet a quota we can feel good about inflicts additional injustices on the minority people.

David J. Morris

Toledo, Ohio

SOME BRETHREN URGINGS

My life has covered 88 years, all within the heritage of the Church of the Brethren. Our Brethren forebears' purpose was to be "peculiar people," as taught by Paul. So in this day of wonderful diversity, I urge my sisters and brothers to follow Luke 10:27-28, "You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind, and your neighbor as yourself." This text would make a good Annual Conference theme.

And I urge our leaders to emphasize this love taught in Luke, to bind our diverse ways into one intent to do God's will.

One bit of diversity that really troubles me is some Brethren's objection to using masculine pronouns to refer to God. In all my 88 years I have *never once* been offended by those pronouns. Jesus said, "God is spirit." So pronouns referring to God are not a sex identification. In that sense they are neutral. There is no male or female in Jesus Christ.

No one needs the very awkward "Father/Mother" reference to God, or, even worse, "God as Woman." And why be upset by the masculine pronouns in our glorious old hymns? They are all inclusive.

Ethel H. Weddle

Girard, Ill.

NO BLACK AND WHITE FOR GRAY

Ben Haldeman (Letters, April) says that the methods of communism are war, terror, sabotage, theft, disinformation, and starvation. As I reflect on our democratic/capitalistic state—both from a foreign policy perspective and an internal/domestic perspective—I see no apparent distinction between "their" methods and "our" methods.

J. Michael Gray

Halifax, Va.

page one

Not by any design, but by coincidence, two of our series writers—Don Durnbaugh and Carl Bowman—touched on the same theme in this month's Messenger (pages 13 and 25). Don, who, as Annual Conference moderator, has written a page for us every other month since last October, talks about Conference as the "yearly ingathering," about Norfolk as another "homecoming." Carl, in his series, "Who Are the Brethren of 1986?" talks this month about "the Brethren 'connection'" the pros and cons of some of us being Brethren from way back.

Don doesn't get into the issue that Carl does, but Conference can't be an "ingathering" or "homecoming" if we don't have "connections," can it? Don doesn't bad-mouth the practice of Brethren publicly figuring out their "connections" when they meet folks at Conference. I assume he has an opinion on it, but in his June installment he only touches on the "homecoming" aspect of Conference being the adhesive holding the Brethren together.

Carl, on the other hand, raises concerns over Brethren making too much of their "connections"—to the point of making "unconnected" Brethren feel unwelcome.

I read Carl's critique of "connections" and was discomforted. Not so much from any feeling of guilt as from the gnawing anxiety of not knowing for sure if I have good "connections" or not.

Clearly I don't come from Brethren stock. We Thomassons are British—not German. And I easily remember the day in 1941 when I stood as a 5-year-old on the creek bank and watched my young parents baptized into the Church of the Brethren. No, the only *family* connectedness I can claim comes from my marriage. I thoughtfully married a Wampler, and thus acquired connections not only with that good Germanic Brethren name, but had the Stovers, Royers, and Beerys thrown in for good measure, to say nothing of other solidly Brethren families that came over on the *Ark,* or one of those early ships.

So, can I hold up my head at Norfolk or not? Am I "family," or must I bluster my way by with mention of my Brethren missionary career, or brazen it out as editor of Messenger? Oh, well, next year's moderator is my brother-in-law. So there!—The Editor

in touch

Janet Ryman: Beating the clock

"One golden hour."

The words echo as the ambulance screams past. Seconds earlier, Janet Ryman, an emergency medical technician (EMT), had explained the golden hour theory: To substantially shorten recovery time, trauma victims must be transported from the scene of the accident to the emergency room within 60 minutes.

In 1978, Janet completed the 120 hours of training needed to take the state test for a three-year certification. She then qualified as a volunteer technician for the Jefferson Township ambulance crew, in Elkhart County, Ind. Three years ago, that job became a paid position.

On call from 5 a.m. to 5 p.m., two or three days a week, Janet is one of two half-time EMTs in the township. She carries a two-way radio on duty and attends her regular job as building/library aide at Jefferson Elementary, where she has worked for 19 years. With the ambulance just across the highway, she is able to handle emergency calls when they come.

Communication is vital. For example, she says that many heart attack victims refuse to admit that they are sick and it may be difficult to persuade them to go to the hospital. She then administers oxygen and attempts to make the patient comfortable in the interim. Janet thinks it is most important to remember that in dealing with an accident "case," one is caring for a "person" in pain and often fearful.

EMTs may bandage, splint, place neck collars, and provide oxygen. In severe accidents, larger units from around the county may be called in to help.

Although adrenalin keeps her going in a crisis, Janet says she goes limp afterwards. Vitally important after an accident is debriefing the incident with others present on the run. Without this time to talk out the trauma, the accident is rehashed in the mind all night long with personal questioning of what could have been done differently—what might have changed the outcome.

In addition to her EMT work, Janet spends four hours a week answering phones at a crisis intervention center. Two years ago she was licensed to the ministry and is part of the denomination's Education For a Shared Ministry program. She is currently active in the Little Pine (Goshen, Ind.) church and has served on the district board for six years.

Work with the ambulance crew is rewarding, Janet says, but she is reaching the point where she is "so tired she can hardly wiggle." She would like to see four or five more people qualify for the job.

She smiles as she contemplates finding "young blood" to take over the ambulance runs. She is weary at the end of the day. Regardless of her future plans, one thing is certain. Wherever Janet may be, if someone needs a helping hand, she'll be there very quickly. —Kaye Bauer

Kaye Bauer is a writer for The Elkhart Truth, *Elkhart, Ind. This article is reprinted with permission.*

Celia Cook: Developi

Spending a month in California might be full of sun, laughter, and excitement. It could also be full of study, hard work, and some sweat. For Celia, a senior at Manchester College in Indiana, it was a bit of both.

Celia and three other Manchester students flew to California during the January interim to study at the Resource Center of Nonviolence in Santa Cruz. Last summer she was asked by the First Community Church (Methodist) in Columbus, Ohio, to develop and write Sunday school curriculum on peace education for 7th and 11th grades. She chose to do her research at the Resource Center because of its reputation and because a Manchester professor, Gary Zimmerman, is teaching there during his sabbatical.

This kind of work is not new for Celia. As a member of the Pleasant Hill (Union City, Ohio) Church of the Brethren, she has been active in peace programs for a long time. She served this past semester as the part-time Fellowship of Reconciliation coordinator for the North Manchester area.

"I think it is important for youth to

Raymond Peters: Mo

In his boyhood home, Raymond R. Peters experienced the power of an older person's presence. He describes his maternal grandmother Ikenberry as "a marvelous role model, willing to change with the times, positive, creative, with a genuine sense of humor." He is not alone in recognizing similar qualities in himself.

Twenty years before he retired, Raymond read a book titled *How to Retire and Enjoy It.* At 45, he was already planning ahead.

Now, at age 80, this former youth worker, pastor, and first general secretary of the General Board says, "The first 15 years of retirement have been some of my most productive and satisfying years."

Witness the following: Raymond helped launch a Meals on Wheels program and served as its first president; chaired The Palms Board for 4 of the 10 years he was on it; has spoken at the dedications for 10 retirement homes; led retreats on aging; will lead a workshop on aging at National

ace curriculum

have a basic knowledge of communication skills and the knowledge of how to 'do' conflict well," Celia says. "It's important to search within themselves to figure out what being a peacemaker means. It is something we're all involved in."

While in California, Celia also spent time at the Community Board Center for Policy and Training in San Francisco studying communication and nonviolence training. "This was good practice at learning what they teach kids. It provided me with a lot of material for my work," she says.

The curriculum Celia wrote focuses on interpersonal communication, conflict management, and biblical teachings. She approaches these areas by using questionnaires, role plays, group discussions, and goal-setting. What is unique about Celia's approach is that she is using more specific information than is normally used.

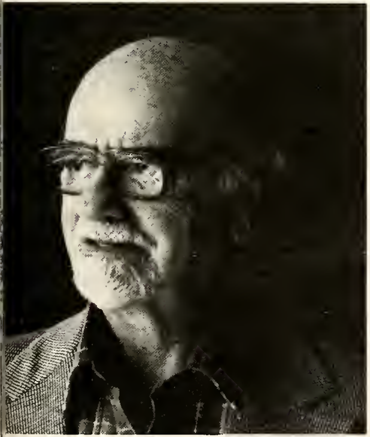
"People need more information about being a peacemaker," she says. "They need a chance to talk and to learn about it. The goal is that the curriculum will do that by letting them discuss the issues and then learn the skills."

Although her work was commissioned by and for the Methodist church in Columbus, Celia says that its use is not limited. "I would like it to be used by as many people as can use it, even the Church of the Brethren. My outlines could also be used in the classroom. I do think that it is really important for groups to develop curriculum in this area."

After finishing her research, Celia traveled back to frigid Indiana for the major portion of the writing. The change in climate did not chill her enthusiasm for the project. "It was really fun to write. I was creating something and enjoyed it. I just hope it fits into the classroom."

If Celia's determination and attitude are any indication of how effective her curriculum is, she'll be busy in the future fostering ideas and attitudes that bring out the "peacemaker" in all of us. — C.B.

r graceful aging



Youth Conference this summer; was a member and part-time executive of the Committee on Health and Welfare; serves on the denomination's Task Force on Aging, which produced the paper on aging passed at the 1985 Annual Conference; is president of the Brethren Health and Welfare Association; and currently is a volunteer staff person for BHWA.

To top it off, Raymond served as the Sebring congregation's sabbatical pastor last summer while the pastor was on leave.

The independent living aspect of retirement communities is one of Raymond's special interests. Not surprisingly, it is in such a setting that he and his wife, Kathryn, live.

The concerns of those with disabilities have become his concerns too. Accessibility to church buildings is an issue on which he has become a crusader.

Retirement for him has been neither a time of feverish activity nor one of boredom. He is energetic and involved, but he can say no. He accepts assignments that appeal to him.

Throughout retirement Raymond's text has been Ecclesiastes 3:12: "I know that there is nothing better for them than to be happy and enjoy themselves as long as they live." Whether on the golf course, in The Palms Tower dining room, or in group discussions, the joy shines through.

Raymond appreciates his roots. But he does not dwell on the past. "Now," says this son and grandson of centenarians, "I am projecting goals for the next 10 years."

One of the blessings of growing older is just that. But there also are the letters, the visits, the words of appreciation that come from relationships formed in earlier years. "Delayed dividends," he calls them.

A "growing edge" person, Raymond Peters has learned how to enjoy retirement. He has found meaning in it and keeps looking forward. Like his Grandmother Ikenberry, he, too, is a model for graceful aging. — RONALD D. PETRY

Ronald D. Petry is pastor of the Sebring Church of the Brethren, Sebring, Fla.

NCC delegation visits El Salvador, Nicaragua

A seven-member delegation from the National Council of Churches made a pastoral visit in March to churches in El Salvador and Nicaragua. The delegation, headed by NCC General Secretary Arie Brouwer, included Karen Calderón, Latin America and Caribbean representative for the General Board.

Calderón emphasized that the trip was a pastoral visit and "not a fact-finding mission." The group held discussions with many lay people and church leaders who represented various political opinions in both countries, and attended worship services in Episcopal, Moravian, Baptist, and Roman Catholic parishes.

Among those church leaders who expressed a hopeful feeling about their future were Moravian pastors who serve the Miskito Indians along the Atlantic coast of Nicaragua. They reported that the Sandinistas have admitted mistakes in dealing with the Miskitos and that steps are being taken to see that isolated incidents are halted, said the delegation.

As of April 1, nearly 75 percent of the Miskitos that were forced to leave their homeland had returned. But renewed fighting betwen Sandinista and contra forces have displaced many Indians, who are now fleeing into neighboring Honduras.

In both El Salvador and Nicaragua, the North American church representatives heard local Christians affirm the constructive role that the church has played in their societies. And churches in the US, says Calderón, "play a very important role in providing a presence in El Salvdaor and an ever-greater role by making people in the US aware of this situation."

Karen Calderón (just to the right of the microphone) and other members of the NCC delegation meet with North American church personnel in Nicaragua's capital city, Managua.

Reagan policies scored at IMPACT conference

The national meeting of IMPACT, a network of 1,300 church people and 21 state chapters, drew 600 participants for briefings on topics ranging from tax reform, immigration, and voter registration to chemical weapons, international aid, and Central America. The IMPACT members also flooded Capitol Hill to urge their legislators to oppose President Reagan's proposal for aid to contra rebels in Nicaragua.

During talks at the conference, the delegates heard appeals to become more involved in Native American rights issues, and a warning by a Filipino church worker that all is not well in the Philippines following the peaceful overthrow of Ferdinand Marcos. And a State Department official questioned the consistency of churches that call on American companies to stop doing business in South Africa but have not withdrawn their own investments from the country.

At a press briefing during the March 16-19 meeting, the church representatives attacked the Reagan administration on many fronts. Leland Wilson, director of the Church of the Brethren Washington Office, described administration policies in Central America as "built on a quicksand of empire and fright" and marked by "evil . . . outright deception and lies."

Ed Snyder, of the Friends Committee on National Legislation, a Quaker group, cited statistics showing that the government spends more on chemical weapons each year than it does on the Peace Corps, and said this represents "a complete distortion of our national priorities."

While the church officials acknowledged that many mainline church members support President Reagan, they also cited surveys that show the members tend to believe the administration isn't doing enough to help the poor and curb the nuclear arms race.

One of IMPACT's Brethren delegates, Keith Stouch, of York, Pa., said he comes to the conferences "to get revved up for the rest of the year." He coordinates a small network of 20 Brethren in the York area who contact their congressional representatives after receiving "action alerts" from IMPACT.

Honduran Mennonites attacked by contras

A Mennonite church in Honduras was taken over by Nicaraguan counterrevolutionaries (contras) on Palm Sunday.

The Moriah church, located near the border of Nicaragua, was established eight years ago. Nearly all 20 families living in the village were active in the church.

In the US, the so-called "Holy Week War" was considered an invasion of Honduras by Nicaragua. However, Mennonite Central Committee workers reported that the "war" was between the contras based in Honduras and the Sandinistas, "who were enraged with the way the contras attack Nicaragua and then flee to safety in Honduras."

After the attack on Moriah, nearby pastors gathered to discuss the problems and to speculate as to whether the Mennonite parishioners would return. "Probably not," said one pastor. "I talked with others who are from nearby villages. They say, 'The US government (which supports the contras) is deaf. We're blind if we go back.'"

Another person added, "Yes, as long as the contras are permitted to live nearby, Honduran neighbors won't be safe."

June 16 events will focus on S. Africa

In response to a request from church leaders in South Africa, US churches will observe June 16 as a special day of prayer. June 16 is the 10th anniversary of the Soweto uprising when South African police gunned down students who were peacefully demonstrating against apartheid education.

Several days of activities have been planned by the Churches' Emergency Committee on Southern Africa, of which the Church of the Brethren is a part.

June 14: Visits to local offices of congressional representatives to advocate comprehensive economic sanctions against South Africa.

June 15: Special church services to commemorate the Soweto uprising. Many of the litanies and prayers being used have been written by South African Christians. June 16 is also Father's Day, and the Churches' Emergency Committee has encouraged people to consider the effect of apartheid on fathers and families in South Africa.

June 16: Legislative briefing in Washington, D. C., organized by the Washington Office on Africa. Evening worship service to commemorate the anniversary.

June 17: Visits to congressional offices for a "Day of Witness."

The Philippines—still a long journey ahead

Much work remains to be done, despite significant change in the Philippines, says Jim Kurtz, a Church of the Brethren member serving there through the Mennonite Central Committee.

While nonviolent efforts have worked and there seem to be positive changes, "I am not so hopeful," says Kurtz. "The same economic structures will remain. The military power may even be greater now. . . . The US bases remain. The elite still rule.

"I believe the real winners in the long run will not be the people of this nation, but the International Monetary Fund, the US military, and the many foreign-owned companies making big profits at the expense of the workers. I hope I am wrong. I pray I am wrong."

Kurtz, a nurse in Butuan City, recently began a second two-year term in the Philippines.

His assessment of the situation in the Philippines was similar to that of a 19-member delegation of US church leaders, which visited the country in March. Audrey C. Smock, of the United Church of Christ, observed that the people "experienced God's spirit in history" as they threw off the 20-year dictatorship of Ferdinand Marco. But she said the nation "must develop completely new models" for economic progress to benefit the entire population.

Members of the delegation expressed particular concern about mass poverty and the flagrant human rights abuses that still exist.

Neff: Raid on Libya furthers terrorism

The US bombing of Libya represents a "go-it-alone" mentality that will eventually decrease security in the international community, said Robert W. Neff, general secretary of the Church of the Brethren, in a letter to President Reagan.

Neff described the raid on Libya as one more example of the United States disregarding international law. "Our actions against the nation of Nicaragua, the invasion of Grenada, and the actions against Libya flaunt our power. Our response to conflict situations has been to ignore both international regulations and the sovereignty of other nations. This 'go-it-alone' mentality will not work for our benefit in the long run."

While the "terrorist acts of the Libyan administration are heinous," said Neff, the United States has also engaged in "terrorlike" actions by killing Libyan civilians and supporting the killing of Nicaraguans, Salvadorans, and Guatemalans.

"In the long run," said Neff, "violation of law will not bring us greater security but greater disease in the international community. Roaming the world with gun in hand will not bring peace but will beget even greater lawlessness."

At stake is "our own moral integrity," Neff concluded. "Qaddafi's tactics are a matter for the gutter, but I see no reason to climb in the gutter with him to make our points."

Church groups lead opposition to contra aid

The religious community was credited with making the difference in the March 20 defeat, in the House of Representatives, of President Reagan's $100-million aid package for counterrevolutionaries in Nicaragua. Below right, several hundred demonstrators sit on the Capitol steps on April 14, anticipating a second vote. A parliamentary move shelved a direct vote until May. Below left, Bob Gingrich, of Elizabethtown, Pa., and two other Brethren took part in a "die-in" in Chicago to show opposition to the aid proposal. Across the nation, similar groups held demonstrations and visited congressional offices.

AID =
BLOOD
MONEY

NORTHERN VIRGINIANS SAY
RESISTANCE

Brethren speak out on policy issues

Several public policy issues have prompted ecumenical responses from church groups, including the Church of the Brethren.

Nuclear tests. More than 160 religious leaders, including Church of the Brethren General Secretary Robert W. Neff, called on President Reagan to join the Soviet Union in suspending nuclear tests.

Diplomatic ties to the Vatican. Ten national church groups, including the Church of the Brethren, plan to appeal a federal appellate court's decision to uphold US diplomatic ties to the Vatican. They argue that such ties violate the constitutional separation of church and state.

School prayer. Ten religious organizations, including the Church of the Brethren, called for the defeat of a constitutional amendment to permit school-sponsored silent prayers. S.J. Res. 2 presents "a serious threat to the integrity of our religious heritage and displays a callous disregard for the rights of religious minorities," said the signers.

Judicial nominees. Representatives of the Church of the Brethren and seven other national religious organizations have called on the Senate to investigate charges that three of President Reagan's nominees to federal courts have tried to intimidate black voters in the past. Ralph Watkins, of the Church of the Brethren Washington Office, said the joint letter was aimed at nominees Sidney Fitzwater, Samuel Currin, and Jefferson Sessions. Fitzwater's nomination was confirmed by the Senate just as the religious appeal was delivered to Capitol Hill.

Clarification of MICAH Mission

A March article, "MICAH Mission Ends as New Effort Begins," has been misunderstood by some readers.

The General Board programs in Africa and the Americas that MICAH Mission gifts support continue. Gifts are still being received under the MICAH Mission banner and, indeed, Brethren have about $240,000 remaining on MICAH pledges. However, the series of promotional events designed to generate additional support has been completed.

Overseas workers available for church visits

Nine church workers who have returned from overseas assignments spent a weekend in Elgin, Ill., preparing for interpretation assignments throughout the denomination. Congregations interested in arranging a visit by one of the mission interpreters should contact Barbara Ober, 1451 Dundee Ave., Elgin, IL 60120.

Those who took part in the April retreat are pictured above. **Front:** Carol Rose (Honduras), Carol Mason (Nigeria), Amy Statler Bahnson (Nigeria), Marguerite Shamberger (West Bank), Gayle Sampson (Nigeria). **Back:** Ed Myer (Nicaragua), Ralph Mason (Nigeria), Ken Shamberger (West Bank), David See (Honduras).

Seminar participants discuss Middle East

The first national Christian Citizenship Seminar in 14 years took place March 9-14. In recent years, the denomination's Washington Office has held several regional events rather than a national one.

Building on the theme "Quest for Peace in the Middle East," the 25 youth and adults gathered in New York and traveled later to Washington, D. C., to meet with representatives of major groups involved in the Middle East. Those included the United Nations, the US State Department and congressional officials; a Palestinian Liberation Organization delegate to the UN; and Catholic, Orthodox, Protestant, Jewish, and Muslim leaders.

The five-day conference was not all work. In addition to the intensive round of briefings, the group toured New York City and Washington, visited an Islamic mosque, ate an authentic Middle East meal, and took in a National Symphony Orchestra concert at the Kennedy Center.

The seminar was coordinated by Linda Weber, administrative secretary for the Washington Office. Leadership was provided by General Board staff members Lamar Gibble, Chris Michael, Leland Wilson, and Melva Jimerson.

The Washington Office has received "good feedback" from all members of the group, said Weber. "People are going back to their churches, doing worship services, and writing to newspapers and others."

Planning has begun for another national Christian Citizenship Seminar for 1987.

Farm Aid gifts total close to $1 million

Another $500,000 in funds raised by Farm Aid Inc. has been distributed by the National Council of Churches.

This is the fourth time that Farm Aid has called on the NCC, through its Domestic Hunger and Poverty Office, to help channel funds raised at and following Farm Aid's September 22 concert for emergency assistance to the nation's financially pressed farmers. Those four NCC allocations to date total $935,000.

Funds have been distributed to 35 organizations that work with farm families in distress in 36 states. The latest disbursement of $500,000 is for food for farmers who do not have enough cash to put food on their tables.

The 31 organizations are known to the NCC through its Rural Crisis Issue Team, which includes General Board staff member Shantilal Bhagat.

update

Names in the news. Randy Zwally, of the Ephrata (Pa.) church, has taken a two-year assignment in Ephrata through Mennonite Central Committee. . . . Also with MCC is Kathleen Myers, a member of the Mount Vernon (Waynesboro, Va.) church, who is serving two years in agricultural education in Swaziland. . . . Joseph P. Kochansky, director of clinical services for the Children's Aid Society of Southern Pennsylvania District, was recently listed in "Who's Who in the East." . . . Two McPherson College professors, Richard Wright and John Burden, have edited *Teaching in the Small College: Issues and Applications* (Greenwood Press), which provides a contemporary view of small colleges, the educational advantages they offer, the problems they face, and innovative solutions being developed. Contributors to the book include other McPherson faculty.

Outdoor opportunities. A second "Venture Forth" camp for junior-higher campers is planned July 27-August 3 at Carter Caves State Park, Olive Hill, Ky. The week of outdoor adventure, sponsored by the Outdoor Ministries Association, will include caving, hiking, and canoeing. For more information, contact Walt Bowman, 6987 Union Rd., Clayton, OH 45315. . . . A grandparent/grandchild camp takes place June 15-18 at Woodland Altars in Southern Ohio District. Under the theme "Sow Seeds, Trust the Promise," the camp will emphasize storytelling. Campers will take part in nature interpretation, Bible study, and drama.

Milestones. Mid-Atlantic District dedicated a new office and conference center on April 13. Since 1967 the office has been housed in a small building adjacent to the Pine Orchard (Ellicott City, Md.) church. A large remodeling effort has transformed the Christian education building into office space and the sanctuary into a retreat center, in which the small congregation continues to worship. With volunteer labor and other gifts, the $75,000 project was completed for about $34,000. . . . The Carlisle (Pa.) church broke ground March 24 for a new building, scheduled to be finished by the end of the year. . . . On May 4 the Mechanicsburg (Pa.) church celebrated 60 years as an independent church. Former pastors were involved in the service, and historical objects were on display. . . . A mortgage-burning ceremony was held at the Arlington (Va.) church April 13.

A peaceful presence. Terry Hatfield, pastor of the Peoria (Ill.) church, went to San Francisco to attend the annual stockholders' meeting of the Peoria-based Caterpillar Inc. His purpose: to be a "peaceful presence for peaceful products." As a proxy representative for seven small stockholders, he urged the company to end its work on a Hard Mobile Launcher for the nuclear Midget Man Missile, and to focus instead on the "constructive, life-giving products" it has been known for.

Ministering to the marchers. The La Verne (Calif.) church provided food, showers, and encouragement to participants in the "Great Peace March," which began in Los Angeles in March. The experience was heartwarming, reported church members, one of whom said, "This was more of a blessing to us, I think, than to them." One seven-year-old in the church told a marcher, "I hope that I can be a peace marcher when I grow up." The reply: "I hope there's no need for a peace march when you grow up." The mammoth effort bogged down temporarily 120 miles from Los Angeles, delaying them two weeks. Plagued by financial worries, but still optimistic, the marchers expected to culminate their peace witness in Washington, D. C., next fall.

Reconciliation among peacemakers. The 32nd assembly of On Earth Peace brought together peacemakers of various viewpoints in order to understand and appreciate the different perspectives. Meeting in New Windsor, Md., April 12-13, the participants heard presentations from John Cooper, Art Gish, Rep. George Brown, and Larry Hoover. With the theme "Searching for Unity Among Peacemakers," those at the assembly studied, discussed and worshiped with one another, in an effort to be open to God's Spirit as reconciler.

Coming up. "Fixing Our Eyes Upon Jesus" is the theme of this year's Holy Spirit Conference, to take place July 22-26 in Harrisonburg, Va. The conference is an opportunity for spiritual nurture through fellowship, praise, worship, and ministry. Speakers are Josefina Caling-Cruz, Jim Delp, Jim Eikenberry, Doug Fike, Hattie Hammond, Ross Martin, Carroll Thompson, and Fred Wilson. Praise and worship will be led by a team from Communion Fellowship, Goshen, Ind. For more information, write to R. Eugene Miller, Route 1, Box 137, Hollsopple, PA 15905.

Remembered. David J. Wieand, 71, died April 14 in Lombard, Ill. Professor emeritus since 1980, he served his entire professional life on the teaching staff at Bethany Theological Seminary.

Shareholders vote on infant formula issue

Concern about infant formula has not waned, if the vote on a recent shareholder resolution is any indication.

The Church of the Brethren General Board filed a resolution seeking information on distribution of infant formula in hospitals managed by Hospital Corporation of America. At HCA's annual meeting in April, the resolution won a strong 7.8 percent of the vote.

The General Board asked HCA's board of directors to survey its hospitals and report to the 1987 meeting on implementation of the World Health Organization (WHO) code that prohibits promotion of infant formula in health-care facilities and requires that formula be given only to those infants with a medical need for breastmilk substitute.

Ralph Watkins, legislative associate in the church's Washington Office, told the corporation that the resolution was not intended as a hostile measure, but a friendly "holding to accountability" on an issue of deep concern to the church. As a historic peace church, the Church of the Brethren is attracted to a company that protects life, he noted.

Church concern on infant formula has long been a focus of debates on corporate responsibility. Many churches endorsed the boycott of Nestlé products, which ended when the company promised to abide by the WHO code.

Resolutions on infant formula have been filed with other American manufacturers of formula, but the HCA resolution is believed to be the first filed with a health-care company.

BVS Unit #174 prepares for terms of service

In their March orientation, the 14 members of Brethren Volunteer Service Unit #174 discussed issues such as Central America, mission philosophy, faith-sharing, images of God, global awareness, and ways to address other forms of injustice.

From their home base at the Imani House Retreat Center on the South side of Chicago, the BVSers visited soup kitchens and overnight shelters for homeless people; participated in political demonstrations at the Federal Plaza; visited Genesis House, a temporary home for prostitutes committed to changing their lifestyles; and visited Reba Place, an intentional Christian community in Evanston. During a day spent at the General Offices in Elgin and the nearby SERRV International Gift Shop, the unit spent one session on the situation in the Middle East.

Members of the unit are pictured above. **Front:** Gene Schmidt, Lola Conner, Heidi Loomis (leadership), David Holiday. **Middle:** Paul Martin, Mark Solnick, Franz Scheffler, Sue Hicks, Kathy Brightbill, Julie Bruska, Detlev Heinrich. **Back:** Coleen Hanrahan, Bev Slabaugh, Terry Hodge, Maureen Silverman, Joyce Stoltzfus (director of BVS), Joe Detrick (leadership).

NYC steering group makes final plans

In its final planning meeting, the National Youth Conference steering committee chose "Vision," written and composed by Kurt Ritchie of Lynchburg, Va., as the theme song for the August 13-18 event. His song was one of 15 songs submitted.

The committee also announced a special project that calls for each youth to bring one can of food for the Colorado Food Clearing House in Denver.

In response to an earlier request from the steering committee, youth groups have thus far pledged $6,000 to a fund that will provide scholarships for youth from Latin America. The money will bring two youth from Nicaragua, two from Ecuador, two from Cuba, and seven from Puerto Rico.

Attendance has been cut off at 3,200, because of the YMCA camp in Estes Park. Four hundred youth will be housed at a nearby Holiday Inn.

Among highlights planned for the conference are several dramatic presentations, including "A Peasant of El Salvador"; a vigil at the Rocky Flats nuclear weapons plant; a square dance; a coffeehouse; a concert by Andy and Terry Murray; a talent show; and films.

New program for youth set to begin in 1987

At the urging of many districts and congregations, design of a national youth program is underway. The last such program, Church of the Brethren Youth Fellowship, was phased out in 1968 when the General Board decided to place less emphasis on specific age group programs.

A seven-member committee, which began work in early spring, envisions a program that nurtures local youth activities rather than focusing on national programing. The greatest priority will be leadership training for youth advisors and officers, said Chris Michael, Parish Ministries staff for youth/young adult ministries. The program will also provide resources to youth groups and plan national activities.

The plan includes increased communication and coordination with other youth-related programs, such as On Earth Peace Assembly's peace academies, Christian citizenship seminars, youth camps, and regional youth conferences.

The committee hopes to have a report and recommendations ready for the Parish Ministries Commission meeting prior to Annual Conference. If approved, the program will be unveiled during National Youth Conference in August.

worldwide

The Philadelphia Yearly Meeting of the Religious Society of Friends has endorsed divestiture and public sanctuary. At its 306th annual gathering, in March, the nation's oldest body of Quakers approved a controversial proposal to ask the corporation that manages the Yearly Meeting's capital funds to either divest or provide an alternative investment service for Friends organizations wishing to be free of any connections with South Africa. The Quakers also adopted a statement urging its members to help refugees and declaring that those meetings that provide sanctuary are "acting on our behalf." As is the Quaker style, the body came to its decisions by consensus rather than voting.

New Mexico's governor has declared New Mexico the first "sanctuary state" for Central American refugees. The edict, issued on Good Friday, was the idea of leaders of the state council of churches, but the governor's action has also provoked criticism from other church leaders—as well as the Immigration and Naturalization Service.

The largest nuclear free zone in the United States is now Chicago. A City Council ordinance, signed in March, makes Chicago one of five major nuclear free cities around the world, including London; Bonn; Wellington, New Zealand; and Kyoto, Japan. The interfaith group Clergy and Laity Concerned, which worked for more than a year to have the measure passed, hailed the action as "a very significant step toward peace." Illinois governor James Thompson called the action "stupid and un-American."

Farmers forced to leave farming because of financial reasons can get free tuition at two church-related colleges in Kansas. Bethel College (North Newton), related to the General Conference Mennonite Church, and St. Mary College (Leavenworth), run by the Sisters of Charity of Leavenworth, will provide full tuition for the 1986-87 academic year to any farmer or spouse, age 25 or over, who has had to leave farming for financial reasons within the last two years. The rural crisis has also prompted the University of Dubuque (Iowa) Theological Seminary to launch a program to train ministers for service in small town and rural churches.

The Sudan Council of Churches has appealed for funds to fight hunger in southern Sudan, an area plagued by drought and unrest. The Church of the Brethren, through its Emergency Disaster Fund, has sent $20,000 for seeds and tools.

A documentary film produced by David Goodman of the American Friends Service Committee won the Oscar prize in the Best Short Documentary category at the Academy Awards ceremony. *Witness to War: Dr. Charlie Clements* is based on the life of a North American doctor who left the Air Force to provide health care to civilians behind guerrilla-controlled lines in El Salvador.

After discussing liberation theology, participants in the National Association of Evangelicals' annual convention concluded that true liberation comes from salvation through Jesus Christ. The convention also passed a paper that said the message of repentance should not be isolated from activity in the social and political arenas. In a resolution, the convention condemned apartheid as "an affront to a just God."

The Ecumenical Church Loan Fund, a program of the World Council of Churches, celebrates its 40th anniversary this year. ECLOF has made more than 2,000 loans to hundreds of communities, cooperatives, and organizations around the world. The director is Franklin Canelos, known to the Brethren because of his longtime leadership of the Brethren/United Foundation in Ecuador.

Third World tourism was the topic of a consultation, held in West Germany, that brought together representatives of the mass-tourism industry and Third World spokespersons. Speakers from areas such as Hawaii, the Philippines, Mauritius, Malaysia, Palestine, Peru, and Tunisia harshly criticized tourism and its effect on native people. Many of the 20 recommendations that emerged from the meeting dealt with the need to raise awareness about tourism and to search for alternatives to mass tourism. The consultation, part of a series, was sponsored by the Ecumenical Coalition for Third World Tourism and its European partner organization TEN, in cooperation with the World Council of Churches.

Bishop Desmond Tutu has been elected archbishop of Cape Town, which makes him the titular head of the Anglican Church in Southern Africa when he succeeds Archbishop Phillip Russell in August. One of the main challenges facing him will be how to retain the confidence of blacks who make up 80 percent of the church's membership, while quelling the fears of whites, who contribute 80 percent of its budget. Tutu is the first black man chosen for this post.

special report

Haiti: The church has a chance

by Kyle Richmond

Cap Haitien, Haiti—Public transportation in Haiti usually means a van or a small pick-up (called a "tap-tap"), jammed with people and market produce, and painted with gaudy Barnum & Bailey-style trim. The slogans on the tap-taps' sides are often Bible verses or Haitian sayings.

But since February 7, even the tap-taps climbing mountains between Port-au-Prince and Cap Haitien have been liberated. One bumper of the New Haiti proclaimed, "Chak Moun Di Sa Li Vle" (Each Person Says What He Wants).

In a country known for repression and paranoia, a statement such as that is a celebration, but it's also a demand. And Haiti has done a lot of celebrating and a lot of demanding since "President-for-life" Jean-Claude Duvalier took off from the Port-au-Prince airport last February.

Just after that departure, the process of "dechoukage" began—whereby many public officials were taken from office, the Tonton Macoutes (secret police) were beaten or killed, and other people associated with the Duvalierists were punished. The public discussion seems to have been a social cleansing, a releasing process. The violence satisfied a need for revenge, but has not solved Haiti's endemic problems.

At least 80 percent of the population is illiterate, unemployment is vast, tourism and industry are nearly nonexistent, and the country must solve its corruption/nepotism problem in government or face the possibility of another line-your-pockets government.

Still, hope is very tangible, and the fact that the average Haitian can *complain* about those problems is a sign of beautiful change.

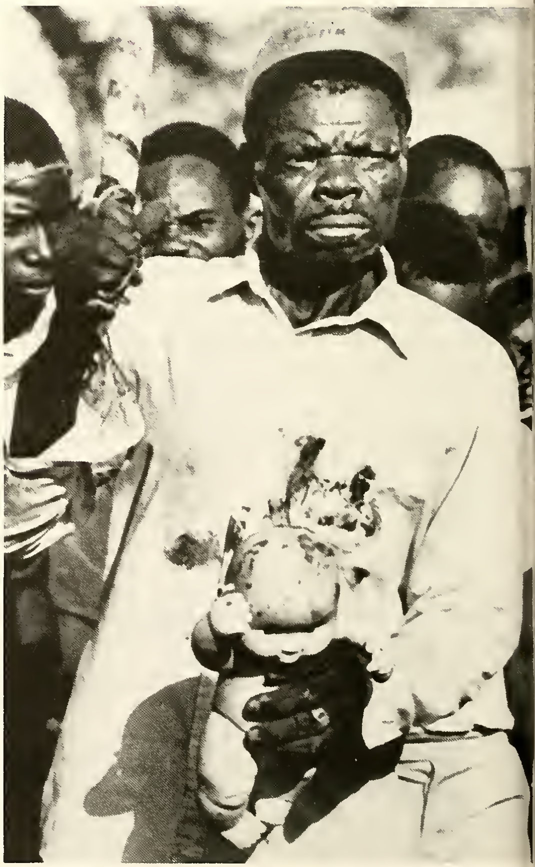
The Church of the Brethren's major mission interest in Haiti is Aide-aux-Enfants, the school and soup kitchen for street children directed by Baptist pastor Luc Nérée. Along with all the general inconveniences of the unrest before the Duvaliers left, in the aftermath Aide-aux Enfants became a target for looters looking for food. But the Aide-aux-Enfants compound—which sits on a major thoroughfare near one of the capital's incredible slum areas—survived two mob break-ins because its neighbors, who also eat at the soup kitchen, gathered to protect it, Nérée said.

Other hunger relief projects weren't as fortunate. The Church World Service compound in Port-au-Prince was completely gutted, as were the CARE buildings in Cap Haitien, St. Marc, and other towns.

Nérée said Aide-aux-Enfants has other problems too, but they will probably not be supply problems because Port-au-Prince is notorious for taking the lion's share of imports before sending things to other cities. Unfortunately for the capital, much of the political turmoil had also shifted there by the end of March.

The Church of the Brethren's other mission work in Haiti is my Brethren Volunteer Service assignment as a regional coordinator with the Crusade Against Tuberculosis (CAT) in Cap Haitien. The work in CAT's Zone 1 has suffered mainly because the program's vaccinators have had trouble coaxing people to come to vaccination posts with their children. Many Haitians think the CAT program is a government program, and a government program is Duvalier program.

And because CAT's teams of mobile vaccinators, public health animators, and "vaccinator-educators" (a community-based combination of the other two) rely on local authorities to find and organize residents for their work, the "dechoukage" period has interrupted their work in many small communities. For instance, if you have



Symbolic of the deep hatred felt for Haiti's oppressors is this man clubbing a doll, voodoo style, calling for the death of ousted dictator Jean-Claude Duvalier.

The task of the church is to channel the energies of Haiti's people toward building the future, rather than dwelling on avenging the wrongs of the past.

In a nation as poor as Haiti, and among a people so long oppressed, optimism is cautiously expressed at best for a smooth transition to free, representative government, and to even modest-paced progress toward meeting the needs of the people.

Yet Haiti's people are deeply religious, and have been receptive to the Christian church. In the situation created by last February's coup, the church has a chance to demonstrate the gospel in action and to help restructure Haiti into a nation that, if not materially wealthy, cares for and nurtures its people rather than exploiting them.

planned a "vaccination day" through the mayor, but the mayor has been thrown out of town for being a Duvalierist, your planning is ruined and your association with the mayor in question.

Perhaps somewhat unfortunately, the northern third of Haiti, which is CAT Zone I, is probably most heavily involved in the political and social change. The city of Cap Haitien is known for its rebellious nature, and Gonaives, farther south, is where the protests began that eventually forced Duvalier to leave.

The urban uprisings didn't have much effect on the Mennonite Central Committee's work in Haiti until the dechoukage began, according to MCC representative Eldon Stoltzfus.

MCC's projects are in rural areas and were largely unaffected by political uproar until local groups organized to throw out voodoo priests ("bokors"), some of whom were also Tonton Macoutes, Stoltzfus said. Voodoo officials have wielded power in small villages with their supposed spiritual connections and, probably more importantly, their links to local government cronies.

Two of MCC's four projects are in villages in northeastern Haiti where MCC staffers work at grassroots development, with special emphasis on agriculture, agroforestry in particular. MCC used public meetings or community groups to find out the communities' problems in a process called "investigation-action."

One might think that process, designed to encourage communities to come together to make decisions and solve their own problems, would cause friction with traditional leaders. But communities used to making decisions by consensus, without the "gro negs" (big shots), would probably be more stable during social upheaval.

And indeed part of MCC's mission is a "ministry of presence," to be present during times of conflict because human need is greater, Stoltzfus said. Unlike other missionaries, none of MCC's 22 North American staffers left Haiti during the trouble.

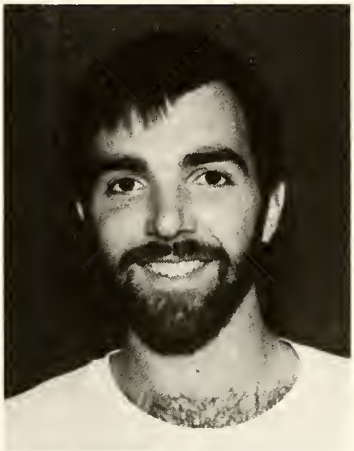
"We didn't feel any threat to us at all," he said.

So what's happening now?

The period of dechoukage seems to have wound down, but feelings of insecurity seem to be present in most regions of the country. Pastor Nérée describes the situation as insecure.

"Everybody's doing what they want now! They're on the brink of anarchy," he said. "No one can guess what will happen."

He, like much of the rest of Haiti, was highly critical of the National Government Council that took over when the Duvaliers left. But two days after he made his comments, most of the council was dismissed and another was formed.



BVSer Kyle Richmond, serving in Haiti since last fall, has had first-hand exposure to that country's recent political turmoil.

In some places Haitians have used their newfound freedom of speech to the maximum. Young people in Cap Haitien took to the streets about a month and a half after Duvalier left to protest all the protests taking place in Port-au-Prince against the National Government Council. They carried placards saying the Port-au-Prince protesters should give the council more time to solve Haiti's problems.

Most Haitians seem extraordinarily aware of pushing too hard, no doubt because of the repeated crackdowns on any dissent by the former government. At the same time, they are weary of being "bluffed," as they say, into patiently waiting for change that will not come.

One of Nérée's criticisms was that the council had yet to set a date, or even a schedule, for national elections. But despite that, stirrings of campaigning have begun. Well-known Christian Democratic Party leader Sylvio Claude was seen talking to rural residents near Cap Haitien just a few weeks after the Duvaliers left the country and fliers began to circulate for other potential presidential candidates.

The political scene may get a little crowded before it's all over, however. One Baptist minister told his Easter Sunday congregation that he heard there were now 138 political parties in Haiti.

The religious establishment could play a major role in how Haiti's political future develops; the Catholic Church, and its powerful Radio Soleil, of course had a role in bringing down the last government.

Pastor Nérée said he thinks the Catholics are trying to keep control of their huge membership, but he also credited them for helping to lead the fight for change. Now is a crucial time for Christians in Haiti, he said.

"Never has the church had such an opportunity to help . . . because they can say what they want, he said. "If the Protestant ministers don't take advantage of that they're (wrong). It's the last chance they have."

One missionary working in the north commented that the churches have been working together more closely since the change—particularly the Catholic Church with Protestant denominations.

Eldon Stoltzfus, who said that MCC has tried to work ecumenically despite various differences with other churches, agreed that the religious community will be involved.

"The church is really the backbone of a consistent, ongoing community structure," Stoltzfus said.

And as long as Haitians can discuss their future—through church services, meetings, protests, or even graffiti—it seems that community structure may have a chance to bring about a new Haiti.

Some Haitians are ready to follow a biblical example now. Just after Duvalier left the country, on a wall surrounding Cap Haitien's hospital was spray painted:"Forgive them, they didn't know what they were doing." ☐

Kyle Richmond is a Brethren Volunteer Service worker with the Crusade Against Tuberculosis in Cap Haitien, Haiti.

Listening to the Word

By faith, not by feelings

by Chalmer Faw

"For we walk by faith, not by sight" (2 Cor. 5:7).

This sounds like a good way to fall flat on your face. "Look where you're going," we are told over and over. Now Paul says, "Walk by faith and *not* by sight." How are we to do that?

For one thing, just keep on doing a lot of the kind of walking we are already doing. Every time we put one foot in front of the other we are *walking by faith*. We don't look down with every step (unless, of course it is slippery or rough). We forget about our legs and feet, our minds intent on something else, and the first thing we know we have arrived at our destination *by faith*. (It's all a lot of *habit*, you say. Yes, it is, but long-established habit based on faith.)

So then, what's new about this walking by faith the Bible talks about here? Just *listen*. Paul has just gone through a most traumatic time, one in which he was so unbearably crushed that he "despaired of life itself" (2 Cor. 1:8). Whatever happened to him stripped him of all self-centeredness and caused him no longer to rely upon himself "but on God who raises the dead" (verse 9). This experience then led him to a complete reevaluation of his "walk" in this world.

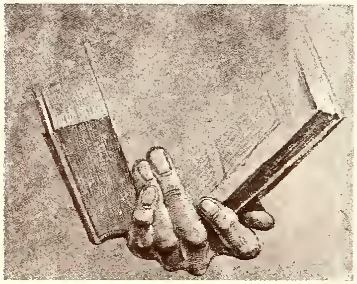
Certainly there are a great many things we *should* see with our eyes. Paul is not suggesting that we close them. After his own newly converted eyes were opened (Acts 9:18), he used them for all they were worth and kept on using them. But he discovered that the deepest things in life are beyond natural sight: "The things that are seen are transient, but the things that are unseen are eternal" (2 Cor. 4:18).

Take love for example. You can't see it. Oh yes, you can see it portrayed in some loving person or compassionate deed. But you can't *see* love itself. Even more is this true of things that have not yet happened, the future. We may guess, but we cannot *see* what's going to happen even five minutes from now, let alone tomorrow, next week or next year.

But Paul is talking about much more than just the physical sense of sight. All five senses have the same limitation. They are extremely valuable, every one of them, and we would regret their loss greatly. In fact, God has given them to us to enrich our lives. But to be guided solely or primarily by them would be to miss the true meaning of life.

Most pertinent for us today is the whole matter of *feeling*, a compound of several of the five senses. How dominated we are by how we feel! "If it feels good, do it!" we hear. "Are you comfortable with this or that?" we say. (Can you imagine someone asking Jesus as he hung on the cross, "Are you comfortable up there? *Feeling* pretty good?")

What Jesus was doing on the cross was an act of supreme faith—faith that God had led him to that final act of sacrifice, in love. Feelings, though important, were secondary. As they came, he expressed them: "My God, my God, why hast thou forsaken me?"


"Hand With Book," by Durer

And the beautiful thing about it was that as he put his faith completely and fully in the hands of the Lord of the universe, his feelings got better, so at the end he could say with a new peace, "Into thy hands I commend my spirit," and finally, "It is finished." As the prophetic passage in Isaiah 53:10-11 put it, "When he makes himself an offering for sin, . . . the will of the Lord shall prosper in his hand, he shall see the fruit of the travail of his soul and be satisfied." The feelings we like come *after* the act of faith and obedience.

The very young need to learn this because they are so continuously bombarded by the world of the senses: sights, sounds, hurts, itches, and wiggles. Faith in Jesus and God, learned from parents and Sunday school, can hold them steady and help them learn to live above mere feelings.

Youth also have a great struggle at this point. As the many sensations of emerging adulthood come at them they find themselves victims of conflicting moods, riding high on joyous self-confidence one moment and sinking low into feelings of inferiority the next. Here a complete commitment of life to Jesus Christ and the faith that will be poured into their lives by the Spirit can enable them to cope.

Maturity and middle age bring their own barrage of feelings that can lead either to deadness and boredom on the one hand or hyperactivity on the other. Faith, rock-bottom faith, will be needed to make them productive.

Then with the aging years may come the toughest struggle of all. As the wearing-out and breaking-down syndrome comes on, a person grows unusually sensitive to feelings. Faith and faith alone will enable one to rise above such sensations in victorious living.

What is this faith we have been talking about? Read the Word and discover that it is an infusion of God's own life into ours, a divine power and wisdom that enable us to keep on putting one foot in front of the other no matter what the feelings are. It is the assurance that if we do God's will we need fear no evil.

How do we get it? It can come only as a gift, a gift that we must earnestly desire and ask for. "Ye have not because ye ask not" (Jas. 4:20c KJV). Hunger and thirst for it (Matt. 5:6) and we'll receive it, for God is eager to give it to us (Matt. 11:7-11). Prayer for a deeper faith is one of the kinds God most enjoys answering.

As faith begins to come, we must nurture it by living richly in the Word of God, reading, studying, storing it up.

The rest is a matter of exercising it. Begin each new day with the Lord, in prayer and praise and feeding on the Word, and then all through the day working and resting, serving and being served with the confidence that the One who gave us that faith will accomplish the divine purposes through us. ☐

Chalmer Faw, of Quinter (Kan.) Church of the Brethren, is a retired Bethany Seminary professor and Nigeria missionary. He is writing a centennial history of the Quinter congregation.

'Next week in Norfolk'

by Donald F. Durnbaugh

The 200th recorded Annual Conference of the Church of the Brethren is at hand. On June 24 several thousand delegates and members will converge on the Scope auditorium from many sections of the USA and from other countries as well. Often described as having the combined characteristics of family reunion, camp meeting, legislative body, and ecclesiastical assembly, the "Big Meeting" of the Brethren is a unique experience. No one who wishes to understand the Brethren dare miss it.

Indeed, there are those who maintain that it is the Annual Conference that holds the Brethren together. By every accounting an extremely diverse entity, members of the Church of the Brethren are hard put to find specific religious beliefs or churchly practices upon which all Brethren agree. The valuable sociological sampling recently undertaken by Carl Bowman (see the MESSENGER series since January) finds that the only commonality with high degree of unanimity is that over 99 percent of Brethren families have at least one television set! Given this diversity, some argue that it is primarily the yearly ingathering that keeps such a disparate group together.

Perhaps this is why the Brethren have voted over the years to maintain the annual meeting even though thoughtful Brethren have pointed out good reasons for shifting to a biennial or triennial meeting, a pattern followed by many sister denominations. Some of the reasons put forward are these:

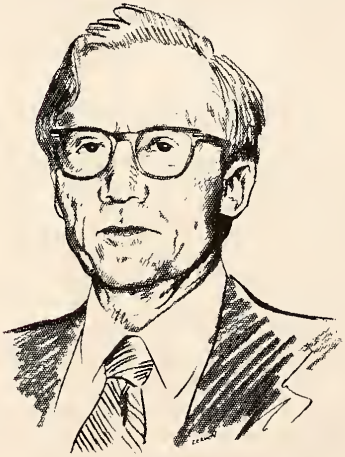
—It is extremely expensive to plan, hold, and attend these large assemblies. If the amount of money Brethren expend in a given year on Annual Conference could be shifted to outreach or evangelistic programs, great good could be accomplished.

—Substantial amounts of time are required of staff workers at the General Offices to prepare for their responsibilities at Annual Conference—and to recover from it! Staff workers find many program advantages from their participation in Conference but also are exhausted by it.

—Most of the important items of business are placed into the hands of Conference committees for study and recommendation. This process usually takes at least two years to complete. Thus a two-year cycle for Conferences could accommodate the study and discussion pattern.

—The Annual Conference manager is under continuous pressure to plan future Conferences while fully involved in administering the current one. Few people in the church who have not served on the Central Committee understand what a demanding task this is, requiring complicated negotiations with hotels, chambers of commerce, and convention sites years in advance.

For these and other reasons, a strong case could be made for the wisdom of holding Conference less often. Despite this, much can also be said for the unifying, educational, and inspirational results of meeting each year. Brethren simply enjoy getting together as often as possible to see each other, renew friendships, and discuss the issues. And surprisingly, there are always important issues to discuss, as individuals, congregations, districts, and boards take their Christian walk seriously and seek the "mind of Christ" with the other sisters and brothers.



With this in mind, I present several concerns that have emerged from my past two years of intensive involvement with planning and administering the Annual Conference.

—In recent years, an increasing number of pre-conference meetings have been scheduled. Someone attending the meetings held just prior to Conference can easily spend as much time and energy prior to the Tuesday evening opening as after it. The "side-shows" threaten to overwhelm the "main events"—the business sessions and evening worship services. We should remember that Conference emerged to allow the church to come to unity on matters of practice and belief that could not be decided locally.

—The daily schedule has become crowded with events and meetings from 7 a.m. to midnight. It is no wonder that delegates are threatened by exhaustion, if they attempt to participate in the Bible studies, hearings, meal meetings, and insight sessions, as well as the business sessions. Perhaps the level of discussion on the Conference floor could be raised if delegates were more rested and relaxed. There are two possibilities for reform: Either the schedule must be lightened or people should become more selective in what they choose to participate in. Perhaps both are needed.

—Some delegates seem to be determined to speak on every issue, and some other delegates seem determined never to speak. All Brethren should be ready to discuss freely and with spirit, always remembering "to speak the truth in love."

—Because the setting is the scene of so many different forms of activities, some conferencegoers have difficulty settling into a worshipful attitude during the worship services. Rather than gathering to worship God, a few seem to be caught up in observing and reacting to performances.

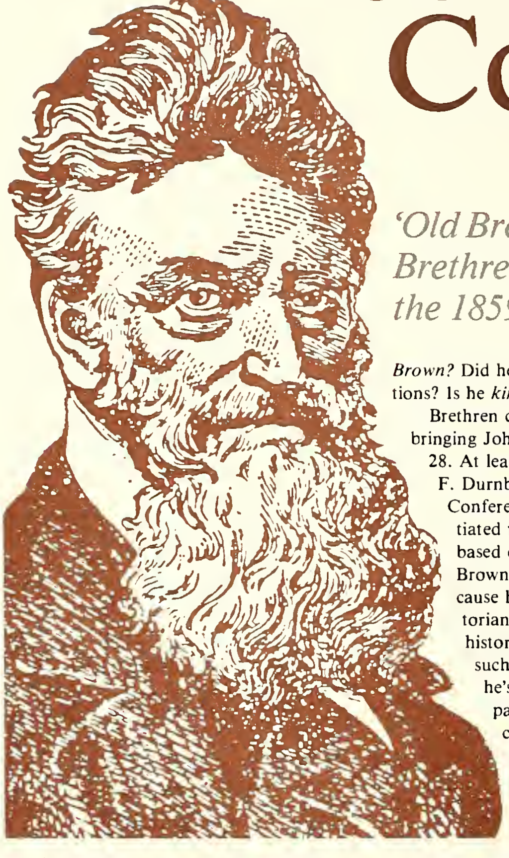
The last word, however, has to be one of great and enthusiastic appreciation for all those who make the Annual Conferences possible and those who attend so faithfully. It is the perceived benefits for members and friends of all ages that keep attendance high and interest flowing. It is this expectation that brings us all to Norfolk for another "homecoming." No longer is it "Next year in Norfolk"; for thousands of Brethren, it soon will be "Next week in Norfolk!" ☐

Donald F. Durnbaugh, professor of church history at Bethany Theological Seminary, Oak Brook, Ill., is moderator of Annual Conference.

John Brown's coming to Conference

by Kermon Thomasson

'Old Brown' lived among the Harpers Ferry area Brethren as he made his final preparations for the 1859 raid that changed American history.



John Brown coming to Annual Conference? *Our* Annual Conference? *The* John Brown? Wasn't he that violent, rabble-rousing abolitionist they hanged for leading an insurrection at Harpers Ferry back before the Civil War? And he's coming to Conference with John *Kline?*

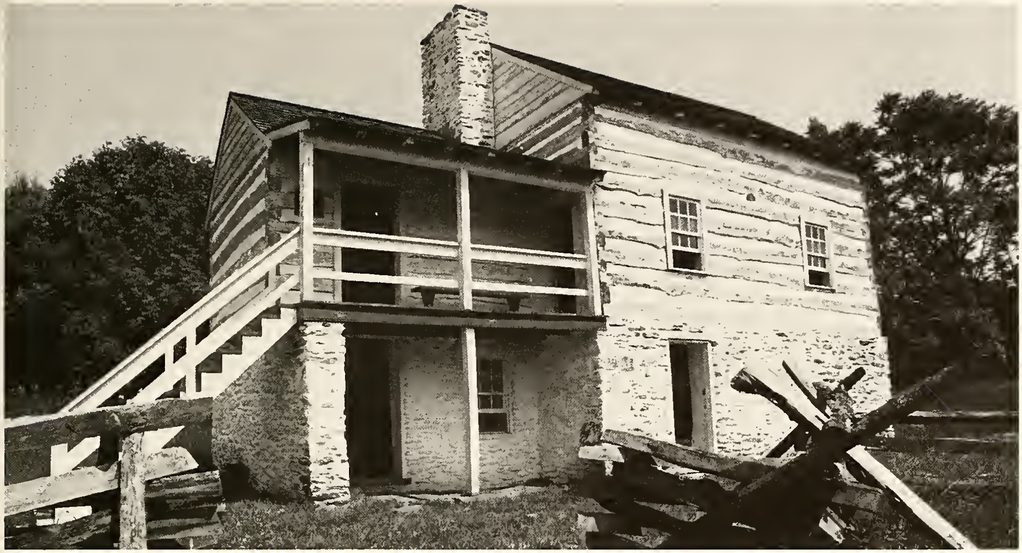
Well, John Kline's okay. He's a Brethren pacifist hero. And it's fitting at our 200th recorded Annual Conference that such a well-known former moderator (1861-1864) be recognized. But *John Brown?* Did he have any Brethren connections? Is he *kin* to any of us?

Brethren connections aren't all that's bringing John Brown to Norfolk June 28. At least not according to Donald F. Durnbaugh, this year's Annual Conference moderator. Don initiated the idea of a "singspiel" based on the careers of John Brown and John Kline partly because he's a leading Brethren historian, and it's the nature of historians to come up with such ideas. But Don also says he's demonstrating the parallels between the hard choices Americans faced over slavery and sectionalism in the 1850s and the choices we face today in South Africa (apartheid) and in Central America (oppression of the poor, and US involvement in the struggle).

Now what's a "singspiel"? I pressed Don on that one, myself. "It's a German term," he said, "not easily translated into English. A 'singspiel' is less than a musical, but more than just music and narration." Alice Parker, the New York-based composer-conductor who has done the musical arrangements for Don's "singspiel," did an opera in 1978 called "Singers Glen," based on the shaped-note hymnody of the Funk family of Singers Glen, Va. That opera inspired Don, and, indeed, his "singspiel," which he has titled "That Bright Morning" (from a John Kline quote), has inspired Alice Parker. She's considering developing it into a "Singers Glen"-type opera.

The "singspiel" at Norfolk will be performed on Saturday night at the regular evening worship time. It will feature backdrops of colored slides on a giant screen to create the setting. Jesse Hopkins will direct a choir of Bridgewater College music students to render the music. There will be lots of 19th-century folksongs and hymns, including "Blow Ye the Trumpet, Blow." And, yes, they will pull out all the stops on "The Battle Hymn of the Republic." Mine eyes await the glory.

Now that we know what genre of musical production is in store for us at Norfolk, we can return to the matter of John Brown's Brethren connections. First of all, John Brown was not Brethren himself. A New Englander by birth, he was a picture of Calvinist piety, taught to "fear God and keep his commandments." But his father, who enforced stringent discipline with frequent thrashings, taught his son to love blacks, to be kind to them, and to oppose their enslavement. So when the later abolitionist mingled with the numerous Brethren around Harpers Ferry, he did not win them over to violent means of resisting the US slavery system, but their strong stance against it drew him to them.



Previously used as a Dunker meetinghouse, the Kennedy house provided snug quarters for John Brown, his followers, and boxes of weapons and ammunition. The kitchen is upstairs in the wing. Also off the upstairs porch is the dining room, which doubled as Brown's bedroom. Beyond (far right window) is a small bedroom for the women. Narrow stairs lead up from the dining room to a large attic, where Brown's men slept, and where they hid from nosy Dunker neighbors. The ground level (stone) was used for storage.

John Brown lived in the Harpers Ferry area for about three months prior to his October 1859 attack on the US arsenal. To keep his plans secret he used an assumed name, "Isaac Smith." He had already become an outlaw with a federal price on his head for his antislavery fights in Kansas, in which lives had been taken by Brown and his men. Shortly after the Osawatomie massacre there, John Brown happened to put up for the night with a good Dunker brother of that neighborhood, Jacob Ulrich. In a discussion on slavery next morning at breakfast, Brown said with emphasis to his Dunker host, "Mr. Ulrich, you show me a man that will justify slavery, and I will show you a man that's rotten to the core."

One of Brown's closest lieutenants was John Henry Kagi (Kagey or Keagy), a young Ohioan with Shenandoah Valley Brethren background. In fact he was a first cousin to the mother of John W. Wayland (1872-1962), one-time Bridgewater College professor, and an eminent Brethren historian who grew up in the Flat Rock congregation, near Mount Jackson, Va. Kagi lived among his Virginia Brethren kinfolks and taught school until he was run out of the state for his outspoken abolitionist views. John Brown appointed Kagi "secretary of war" in the "provisional government" he set up with an eye to winning the struggle he would begin at Harpers Ferry. According to Wayland, one of whose last books (1961) was *John Kagi and John Brown,* his abolitionist cousin was in correspondence with the family almost up to the day of the Harpers Ferry affair, in which he was killed.

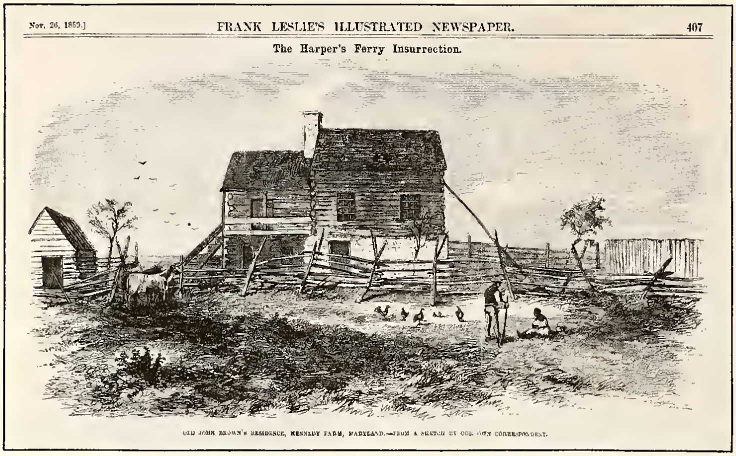
So when John Brown arrived at Harpers Ferry in 1859, he already knew who the Brethren were. Casting around for a hideout, he rented a remote farm five miles north of town (on the Maryland side of the Potomac), called "the Kennedy farm." It had belonged to the late Dr. Robert F. Kennedy, of Virginia. The two-story log and stone house had actually been used as a meetinghouse for the local Brethren from 1848 to 1858, in the Samples Manor section of what would become today's Brownsville (Md.) congregation.

One of John Brown's closest neighbors was Jacob Yourtee, a leader of these Brownsville Brethren. It is generally accepted that Brown—as "Isaac Smith"—spoke at several area Brethren meetinghouses that summer and fall of 1859. He regularly spoke in churches wherever he went, and various records tell of his speaking before the Dunkers. One who recalled this was Brown's daughter Annie, who, as a 15-year-old, was at the Kennedy farm part of the time of Brown's sojourn. She recalled years later that she and her father sometimes attended Dunker meetings.

But throughout his time of hiding out at the Kennedy farm Brown kept his identity and purpose a secret from the Brethren. They knew him only as "Isaac Smith," a kind and religious neighbor who hated slavery and railed against it. To those who questioned him Brown passed himself off as a farmer and cattle-buyer. One source says he pretended to be checking out mining prospects.

Brown kept the growing number of restless men—black and white—hidden as best he could, and said to visitors that his wife would be joining him soon. The many wooden crates that he collected at the house he explained as furniture and household goods awaiting his wife's finicky unpacking. Eventually he had his daughter Annie and daughter-in-law Martha join him to keep house and to allay or divert the suspicions of the neighbors.

One old Brethren woman who lived down the road was especially snoopy. A Mrs. Hoffmaster, she and her large family of children hung around the farm at all hours, fascinated by the mystery, prying out what information they could, and hungering for more. One Saturday, while Annie and her father were gone to a Dunker meeting, Mrs. Hoffmaster came by and discovered one of the black recruits. She jumped to the conclusion

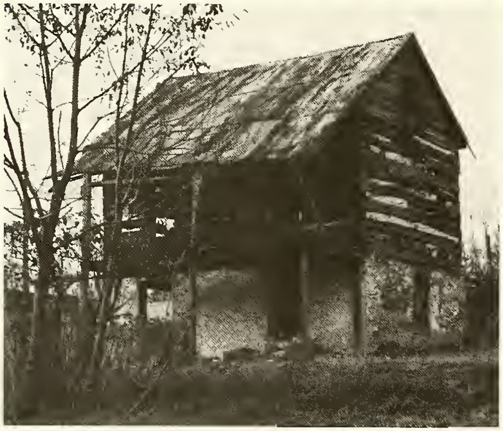


Nov. 26, 1859.] FRANK LESLIE'S ILLUSTRATED NEWSPAPER. 407

The Harper's Ferry Insurrection.

OLD JOHN BROWN'S RESIDENCE, KENNEDY FARM, MARYLAND.—FROM A SKETCH BY OUR OWN CORRESPONDENT.

SOUTHLAND FARM
DARNESTOWN, MD.



Discovery of an 1859 drawing gave South Lynn his best documentation for restoring the Kennedy house. (A ladder to the attic window—at right in drawing—allowed secret access while visitors were downstairs.) Lynn, who sometimes whiles away nights at the house with his 5-string banjo, insisted on absolute authenticity in the restoration. That included hand-hewn logs to replace rotten ones in the dilapidated old house.

that this "Isaac Smith" was running some sort of "Underground Railroad" station for escaping slaves. Annie gratefully let her go on suspecting that, but she described her dealings with Mrs. Hoffmaster as being "like standing on a powder magazine, after a slow match had been lighted."

Virginia Younkins Cooper, of Frederick, Md., who grew up in the Brownsville congregation, is the great-granddaughter of Sister Hoffmaster. Virginia's grandmother, Mary Elizabeth, used to tell her about going to the Kennedy house with her mother—how curious it was that the "Smiths" had only wooden boxes for furniture. Mary Elizabeth did not know that those boxes were filled with deadly weapons and ammunition, and that up in the attic a gang of sweaty outlaws waited in the stifling heat for their unwanted visitors to leave, cursing silently, but doing their best to be quiet as mice.

Autumn drew on, and the gang of insurrectionists grew testier and more impatient with their charismatic leader's vague ways and unannounced intentions. Finally, on Sunday, October 16, John Brown divined that the time was ripe to move on Harpers Ferry. That evening he led his band of men out into the misty darkness and onto the pages of American history.

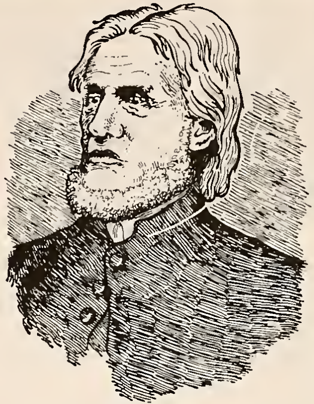
We all remember what happened: the uprising failed, Brown was hanged, and less than two years later the nation was divided and at war. We still debate whether John Brown was sane or insane, whether he failed or whether he orchestrated his capture and death as the ultimate promotion stunt for the abolition of slavery. We do know that six years later slavery was dead . . . by violent means. How long it might have lasted while pacifist opponents sought its demise or US presidents espoused "constructive engagement," we'll never know.

At Harpers Ferry today you can see the dismantled, relocated, and rebuilt engine house where John Brown was subdued and captured by Col. Robert E. Lee and 90 US Marines. You can visit the quaint little shops, the museums, and other tourist attractions. And the town is worth a visit. But for me the place to find John Brown—or at least his spirit—is up the hollow at the Kennedy farm. You see, back in 1973 a Maryland history buff named South Trimble Lynn bought the ramshackle, much-altered old Kennedy house and two acres of surrounding land. Against all odds and at great effort and expense, has lovingly restored the place and made it a fitting shrine to John Brown's memory.

On one of the first crisp spring days this year I met South at the Kennedy place for a private tour. "I'll talk your leg off," he threatened over the phone, but I was game for all he had to tell me. He is just finishing his restoration, and since May 1 the house, now identified by the Department of Interior as a National Historical Landmark, is open on Saturdays and Sundays, 9 a.m. to 1 p.m.—

(Continued on page 18)

John Kline will be there too



ELDER JOHN KLINE

John Kline never met John Brown, as far as I know. If they had met, no doubt they could have carried on a lively discussion of the slavery problem and its possible solutions. John Brown's solution was "to purge this land with blood." John Kline, a pacifist, and a Dunker leader who always put church unity above any activity that might destroy it, would have disagreed with that solution.

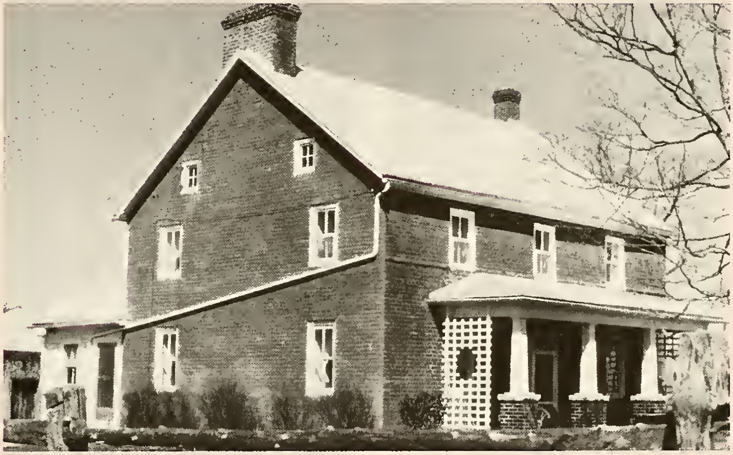
But he did strongly oppose slavery. Several years before the Civil War, John Kline foresaw America " . . . cleansed of this foul stain, though it may be cleansed with blood." The courageous prophet went on to say, "I would rejoice to think that my eyes might see that bright morning. But I can have no hope of that."

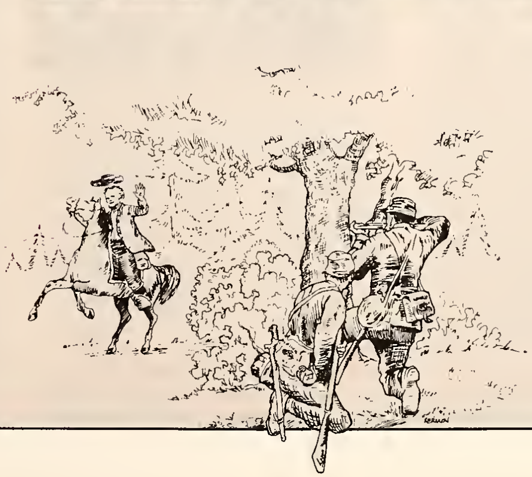
As he feared, "that bright morning" did elude him. On another bright morning turned to darkest sorrow—June 15, 1864—John Kline was shot and killed by Confederate bushwhackers whose suspicions had been aroused by the good old man's affirmation of the Union, his anti-slavery statements, his ministering to people on both sides of the conflict, and his trips across state lines to attend Brethren Annual Meetings.

The spirit of John Kline can be felt today in the quiet little community of Broadway, Va., in one of the most beautiful areas of the Shenandoah Valley. There you can see his old brick farmhouse near the Linville Creek church, which houses the congregation he once served as elder. In the church is preserved John Kline's leatherbound Bible and his chair, a Windsor type with an armrest writing board attached. In the graveyard behind the church is the Kline tombstone, near the southwest corner, by the wall. Across the creek and highway, and by meandering lanes, you can reach the ridge where John Kline was killed. A large stone marker stands there in a cow pasture. In 1864 the spot was in thick woods.

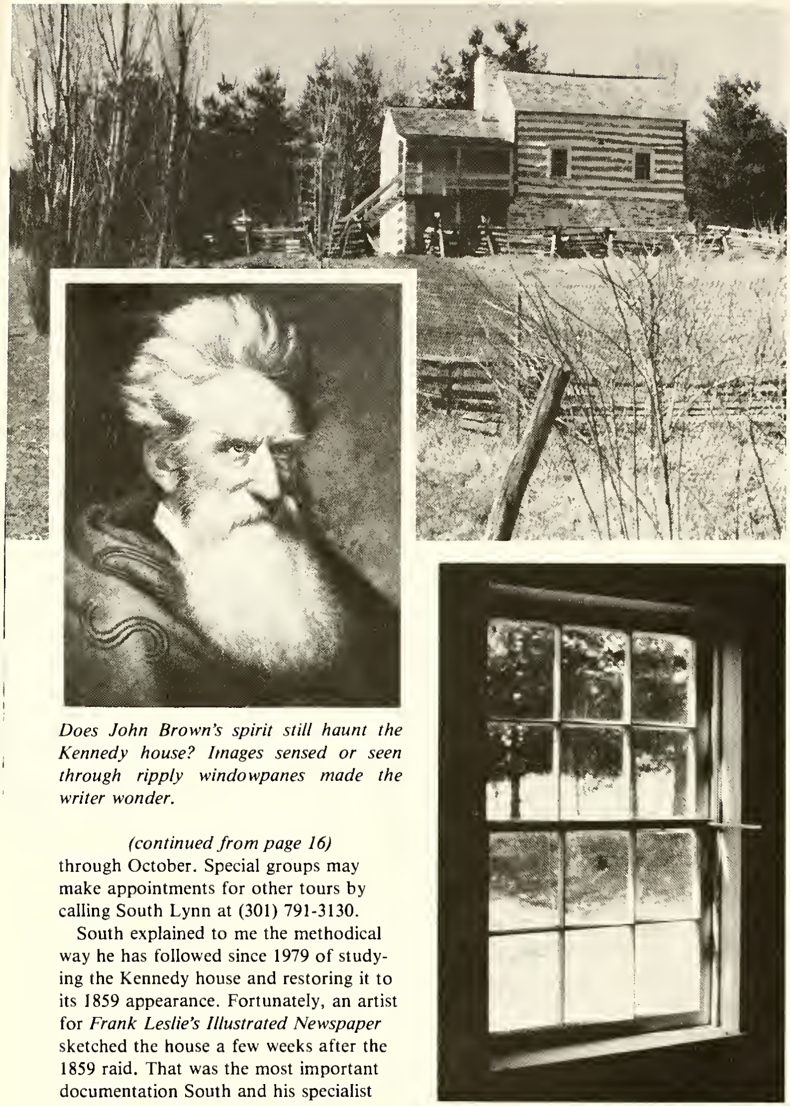
If you are fortunate, you may get to meet the man in Broadway who is the most in touch with John Kline and his life and times. Samuel D. Lindsay, and his wife, Pauline, in the late 1960s acquired a historic old brick house in Broadway, near the Kline house, which they restored and named "Tunker House." They filled it with antiques and Brethren artifacts and memorabilia. In it they have preserved the memories of such Brethren leaders as Peter Nead (who lived in Tunker House), M. R. Zigler (who was born and raised in Tunker House), and John Kline (whose spirit pervades Tunker House).

By appointment—call (703) 896-8370—Sam will give you a tour of Tunker House and guide you along Broadway's John Kline trail.—K.T.





An artist recreates the image of John Kline (top) from descriptions. Kline obeyed Brethren injunctions against photos. Kline's brick home still stands at Broadway, Va., near Linville Creek church, for which he served as elder. On a ridge west of the village, Kline was killed in 1864 by Confederate sympathizers because of his pro-Union and anti-slavery stands. He is buried in the Linville Creek cemetery.



Does John Brown's spirit still haunt the Kennedy house? Images sensed or seen through ripply windowpanes made the writer wonder.

(continued from page 16)

through October. Special groups may make appointments for other tours by calling South Lynn at (301) 791-3130.

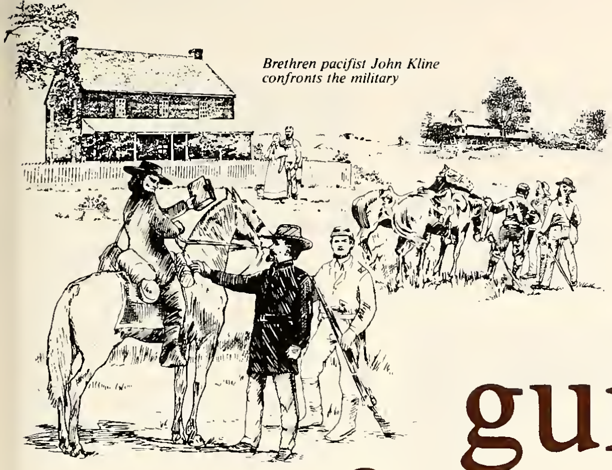
South explained to me the methodical way he has followed since 1979 of studying the Kennedy house and restoring it to its 1859 appearance. Fortunately, an artist for *Frank Leslie's Illustrated Newspaper* sketched the house a few weeks after the 1859 raid. That was the most important documentation South and his specialist friends had to go on. They stripped away old roofing, brick facings, paint, and everything else that had been added since 1859. Eventually they learned that before the house had been a Brethren meetinghouse it had been built in the 1840s as a simple cabin to house colliers preparing charcoal from the area's hardwood timber to fuel an iron furnace on nearby Antietam Creek. When Kennedy bought the place he added a crude wing, connecting it to the original house by an exterior stairway.

After tearing the house down to the 1859 remains, the restorers replaced a few lower logs that had rotted with new hand-hewn ones. The wing added by Kennedy had to be more or less totally rebuilt. Remounted stone was put together with modern, better-binding mortar, using older-type mortar only for the last inch and a half of the joints. An authentic coat of whitewash was added. And the Park Service in Harpers Ferry provided used rails to reconstruct the "snake" fence. "I went to Williamsburg," South told me, "to learn how to build the right kind of gap in the rail fence."

One thing South has going for him in his restoration is the scarcity of furniture in the house during John Brown's time there. What little was there was "snatched and appropriated," according to South, by neighbors, government officials, and souvenir-hunters. The most important item is the cookstove. The Park Service in Harpers Ferry has that in storage, South says, adding with a mischievous grin, "I told 'em I wanted it back. That's stolen property!"

So thoroughly has South Lynn researched the Kennedy house, and so thoroughly has he immersed himself in the John Brown saga, that to walk through the house with him gave me the thrilling feeling of being led by someone who had been there that fall of 1859, someone with a long and accurate memory. But one historical fact had escaped South's search. He didn't know until I told him that the old place had once been a Brethren meetinghouse. Knowing John Brown's connection with the Brethren, South was charmed by this news, and told me "the Brethren are welcome to come and visit any time." I told him about our reenacted worship service each September at the "little Dunker church" on the Antietam Battlefield (see MESSENGER, October 1985, page 20). South invites the Brethren to return also to the Kennedy house to hold Dunker services again.

South reports noncommitally that spiritualists have visited the Kennedy house and declared the presence of an "aura" there. One medium even claimed to have communed with Old Brown himself (and heard him pronounce a blessing on the restoration). After our tour of the house, South left me alone to ramble about and take photos. I crept back upstairs to the dark, spooky attic, and stood still and waited. I did not sense any hovering aura, but after listening to my own breath for a few minutes, I almost thought I heard the muffled breathing of a host of other men as well, trying not to make a sound, waiting in suffocating silence for me to end my intrusion of their ghostly vigil. Hastily descending to the next level, I glanced out the old ripply-glass window panes at a wooded landscape unchanged from 1859. Then it happened. The hair on the back of my neck prickled. I hastily descended the exterior stairs to the sun-filled yard. John Brown's body lies a-mouldering in that lonesome grave up in North Elba, N. Y., but his soul, I sensed, goes marching on, living anew in South Trimble Lynn's happily restored Kennedy house. ☐


Brethren pacifist John Kline confronts the military

Travel guide for conferencegoers

Take time on your way to and from Norfolk to enjoy the many historic sites—Brethren and otherwise—scattered over the Virginia area.

by Kenneth I. Morse

When Brethren travel to Norfolk later this month, many of them will follow roads through eastern states that converge finally in the southeastern corner of Virginia. On their way to and from Annual Conference they will have many opportuniites to visit places steeped in history and tradition, places that recall the history of the American colonies, the Revolution, the building of a new nation, and the Civil War that nearly destroyed it.

The same areas reflect the rich heritage of the Brethren movement. Brethren history in Virginia goes back to the mid-1700s, and today the state has one of the thickest cluster of Brethren congregations in the country. As an aid to travelers, MESSENGER once again offers information about places of general religious and historical interest, along with brief notices about pioneer Brethren churches and the location of current institutions that serve the church.

In addition to this simple guide, we recommend that conferencegoers take along a Church of the Brethren Yearbook (for addresses and telephone numbers), detailed maps of areas to be visited, listings of state parks and campground facilities—and some general familiarity with American history and Brethren history.

The places described here have been grouped into general areas, but they have not been listed in any special order. Many optional routes are available that include these and other attractions.

Southwestern Virginia

Cumberland Gap. Virginia, Kentucky, and Tennessee come together here. This historic pass, the gateway to Kentucky and the West, was discovered (for European-American settlers) by Thomas Walker in 1750. Many Brethren families took this route from Virginia and North Carolina as they moved westward into Kentucky and the Ohio River valley. There is a visitor center at Middlesboro, entrance to Cumberland Gap National Historical Park.

Max (Mack's) Meadows. This small community is in Wythe County, Va., a few miles north of Exit 25 on I-81. William Mack, who came from Schriesheim, Germany, and was thought to be a cousin of Alexander Mack, settled here prior to 1740. He left his name on Mack Creek, a branch of New River, and on Mack Mountain in Pulaski and Floyd Counties. His cabin at Dunkard Bottom offered shelter to Brethren who came there in 1745.

Dunkard Bottom. Dunkard Bottom, along New River, near Dublin, Va., just off I-81 at Exit 33, is in an area now covered by Claytor Lake. It is the site of an early Brethren settlement in 1745. The visitor center at Claytor Lake State Park has an historical exhibit describing the Brethren community of which Alexander Mack Jr. was one of the founders, along with two Eckerlin brothers from the Ephrata Cloister in Pennsylvania. They named their settlement "Mahanaim." Only a stone chimney, rising above the lake's surface, remains of the early buildings. There are camping facilities at the state park. Tel. (703) 674-5492.

North Carolina

Winston-Salem. Visitors are attracted to Old Salem, a charmingly restored Moravian village originally established in 1766. More than 60 18th- and early 19th-century buildings have been preserved or restored. The Moravians, who had many contacts with Brethren in Europe and later in Pennsylvania, came to North Carolina in 1753. Though Brethren and Moravians had much in common, they were often engaged in disputes over beliefs and practices. There are some records suggesting that Brethren preached in Salem Square.

Bethabara Park. Three miles northwest of Winston-Salem is the site of the first Moravian settlement, in 1753. There are a church, a museum, exhibits, and artifacts to see.

Fraternity Church of the Brethren. Located six miles southwest of Winston-

Salem, at Fraternity Church Road and US 158, near Clemson, this oldest Brethren congregation in Virlina District began with the baptism of three persons in 1775. Two Brethren, George Tanner and Jacob Schultz, bought land from the Moravians in 1772. Other Brethren had already settled in the area. Isaac Faw and his son Jacob were important leaders at Fraternity in the early 1800s.

South Central Virginia

Roanoke. Reached by I-81, US 11, and US 220, this metropolitan center of the Roanoke valley holds a concentration of Brethren congregations. Annual Conference was held in Roanoke in 1899 and 1974. Earlier, the nearby Peters Creek area hosted the 1869 Conference. Roanoke congregations include Peters Creek, Oak Grove, Roanoke First, Roanoke Ninth Street, Roanoke Central, Hollins Road, Williamson Road, and Summerdean.

Friendship Manor. This large retirement community, on two campuses at 200-300 Hershberger Road in Roanoke, offers independent living, sheltered care, and convalescent care, as well as various community services. Tel. (703) 366-7641.

Peters Creek Church of the Brethren. Brethren began to settle in Roanoke County in the 1830s. A congregation was formed in 1837, and a meetinghouse built in 1845 for $250. The oldest of the several Roanoke churches, Peter's Creek established mission outposts and ministered to scattered Brethren in Roanoke County. The present building, dedicated in 1958, is still at 5333 Cove Road.

Poages Mill Church of the Brethren. This congregation, seven miles west of Roanoke on Route 221, was an early outpost of Peters Creek, resulting from preaching in Elijah Poage's shop, beginning in the 1860s. The present building was erected in 1948.

Blue Ridge Parkway. This scenic parkway on the crest of the Blue Ridge Mountains, connects Shenandoah National Park in Virginia with Great Smoky Mountains National Park in North Caroline and Tennessee. It is close to many Brethren churches in the Shenandoah Valley, Roanoke Valley, and Floyd County areas, and some overnight facilities are available. Two main attractions are the Peaks of Otter, near Bedford, and Mabry's Mill, a restored grist mill once frequented by Brethren farmers of Patrick and Floyd Counties.

Daleville. This village on US 220, just off I-81, is the site of Daleville College, a Brethren institution operating as a senior college 1910-16, as a junior college 1916-24, and as Daleville Academy until 1933, when it merged with Bridgewater College. Some of the old buildings still stand. The Brethren church in this community was built about 1851, and was widely known as the Old Valley Meetinghouse in Botetourt County. This building was replaced in 1902 by a frame structure, which in turn was completely remodeled in 1949. Other congregations originally part of the Old Valley group include Cloverdale (in nearby Cloverdale, just off US 11), and Troutville (in Troutville on US 11).

Booker T. Washington of Franklin County, Va.

Camp Bethel. Camp Bethel, near Fincastle, is one of the earliest Brethren camps, and now serves Virlina District as a year-round camp and conference center. For information on using it, contact Robert Jones, Route 1, Box 133, Fincastle, VA 24090; Tel. (703) 992-2940.

Germantown Brick Church of the Brethren. Brethren families settled in Franklin County around 1765. Meetings were held in homes, barns, and under trees until a meetinghouse was built in 1848, using bricks fired in a nearby field. Some of these same bricks were used in the 1904 building. Jacob Miller, who preached in German, and William Smith, who preached in English, were the pioneer ministers. A bronze plaque in their memory is on a stone in the churchyard. Germantown is three miles south of Boones Mill, off US 220, on Route 697 west.

Topeco Church of the Brethren. Topeco, the mother congregation in Floyd County, is seven miles west of Floyd, on Route 221. Originally called Brick Meetinghouse, the first building was erected in 1857. From Topeco sprang several congregations in southern Virginia and North Carolina.

Booker T. Washington Birthplace. The James Burroughs farm, 12 miles east of Rocky Mount on Route 122, has been restored as an operating farm of the 1850s, complete with the cabin in which the famous educator Booker T. Washington lived as a slave during the Civil War. The farm is worth a visit by Brethren because it shows how the rural Brethren of Franklin County lived in the 1850s. (The non-Brethren Burroughs family lived in a Brethren area.) Visitors can see a slide presentation of Washington's life, visit a tobacco-curing barn, and stroll among the farm's livestock on a self-guided tour.

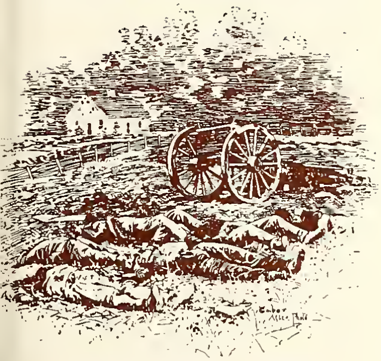
Shenandoah Valley

Harpers Ferry. This historic little village is the meeting place of three states—Virginia, West Virginia, and Maryland—and two rivers—the Shenandoah and the Potomac. Its river gorge scenery Thomas Jefferson declared was worth a trip across the Atlantic to see. The scene of John Brown's raid in 1859, Harpers Ferry has been developed as a national monument. The quaint cliffside village contains many restored historic buildings, including the engine house where Brown holed up and was captured by Robert E. Lee and J. E. B. Stuart. Reserve plenty of time to walk about and to climb the heights. Start at the visitor center. (Harpers Ferry was damaged some by last November's flood, and not everything is back in order.)

Engine house where John Brown was captured

John Brown's Hideout. Once known as the Kennedy farm, this recently restored log building was where John Brown hid out, collected men, weapons, and ammunition, and prepared for his October 1859 raid on Harpers Ferry. Brown reportedly preached for a Brethren congregation at nearby Samples Manor just before the raid. The Kennedy farmhouse was earlier used for Brethren meetings, according to a history of the Brownsville (Md.) congregation. To reach the farmstead, go north out of Harpers Ferry on Route 340, cross the Potomac and turn left immediately, go through Sandy Hook, following Harpers Ferry Road a mile or so to Chestnut Grove Road. Turn right on it, and the farmstead is a short distance farther on, on the left. (See the related article on John Brown and the Kennedy farmhouse on page 14 of this issue.)

Antietam Battlefield. This site of the bloodiest one day of fighting in the Civil War is located on Route 65 south of Hagerstown, Md., at Sharpsburg. The visitor center is the place to begin your tour of this sprawling rural park. Don't miss the little Dunker Church, focal point of much of the fighting. This old Brethren meetinghouse was rebuilt in 1962, using the original materials. (See MESSENGER, October 1985, page 20.) At the visitor center, ask to be shown the original Bible of this meetinghouse. Several Brethren congregations are near Antietam, including Hagerstown, Frederick, and Brownsville.


The little Dunker church at Antietam

Strasburg. Strasburg, Va., is on US 11, near I-81. The earliest Brethren to settle in Virginia were members of the Funk family, who purchased land near here in 1735. They were visited by Brethren moving south to settlements in the Carolinas. In the 1750s, members of the Ephrata movement, along with Brethren and other sectarians, attempted to form a communitarian colony along the north fork of the Shenandoah River. They were led by Samuel Eckerlin, a physician, who, along with his brothers, established outposts on the Virginia frontier. They were accused at times of being French spies because of their friendly contacts with Indians. Brethren established the first pottery kiln in an area still noted for its pottery. Many Brethren fled the area during the violence of the French and Indian War of the 1750s and 60s.

Skyline Drive. This lovely parkway follows the crest of the Blue Ridge Mountains in Shenandoah National Park in Virginia. With 105 miles of scenic highway between Front Royal and Waynesboro, it offers visitor centers, campgrounds, and parking overlooks. It is accessible from I-64, I-66, and I-81. Many Brethren congregations in the Shenandoah Valley and on the eastern slopes of the Blue Ridge are nearby.

Flat Rock Church of the Brethren. Located south of Forestville, Va., Flat Rock was the first permanent settlement of Brethren in the Shenandoah Valley. Some Brethren families moved into the area in the 1750s; many more came after the Revolutionary War. They first worshiped in homes and schoolhouses. Annual Conference in 1794 was held at the home of Michael Wine, who donated land including a large limestone rock on which a meetinghouse was built in 1841. This building was replaced by a brick one in 1906. Flat Rock was the mother church for several other Brethren congregations established in its territory.

Broadway. Broadway, Va., is about 13 miles north of Harrisonburg on Route 42. In this village still stands the brick farmhouse where John Kline lived prior to his assassination in 1864. The place where he was ambushed by Confederate bushwhackers is located in a pasture on a hillside west of Broadway. It is marked by a stone monument. Ask for directions at the Linville Creek parsonage, just south of the church building. Linville Creek Church of the Brethren, in Broadway (watch for the church sign on Route 42), was built on land donated by John Kline in 1825. Kline's Bible and chair, with its armrest desk attached, is preserved in the church's museum room. The peace martyr is buried in the cemetery behind the church. Brethren peace activist M. R. Zigler was buried there last October. Linville Creek gave birth to several other congregations, largely due to the missionary work of John Kline. It hosted Annual Conference in 1837 and 1879.

Tunker House. Across the road from John Kline's house, and still near Linville Creek church, is the Tunker house, built around 1800 by Benjamin and Barbara Yount. This house's hinged partitions could be raised for Brethren worship in the days before meetinghouses were introduced. An early Annual Conference was held here. In the latter half of the 1800s it was the home of Peter Nead, and it is the 1891 birthplace of M. R. Zigler. Samuel and Pauline Lindsay restored Tunker House (and gave it its name) in 1968-71. It was approved as a Virginia Historic Landmark in 1971, and listed also that year in the National Register of Historic Places. Samuel Lindsay, widowed in 1985, still lives at Tunker House, which is filled with antiques, many of them pertaining to Brethren history, including a fine collection of Brethren love feast, communion, and feet-washing utensils and equipment. Visitors should make appointments with Samuel Lindsay at (703) 896-8370.

Sam Lindsay and his home, "Tunker House"

Singers Glen. This small community at the junction of Route 613 and 721, north of Harrisonburg, Va., is a Virginia Historic Landmark because of the work of Joseph Funk, Mennonite printer and singing school teacher. Here he published *Harmonia Sacra,* an early Mennonite hymnal using shaped notes. A number of Brethren musicians, either related to or co-workers with the Funk family, were active in the writing and printing of popular gospel songs and in the singing school movement that spread throughout the South. The original Joseph Funk house, built in the early 1800s, is on Main Street in the village.

Lincoln Homestead. About seven miles north of Harrisonburg, Va., on Route 42, is a farm now owned by Philip Stone (a Brethren attorney and presently vice chairman of the Church of the Brethren General Board), which was purchased by

President Abraham Lincoln's great-grandfather in 1768. The Lincoln Homestead, a large brick house, erected in 1800 by the great-uncle of the president, is still standing on the adjoining farm. Also on that farm is the Lincoln family burying ground, maintained by the Rockingham County Historical Society.

Garbers Church of the Brethren. Located on Garbers Church Road, off Route 42, south of Harrisonburg, Va., and built about 1822 on land donated by Daniel Garber, this Brethren meetinghouse is the oldest one in Virginia in continuous use from its beginning. Extensively remodeled, it has never been rebuilt.

Camp Brethren Woods. Northeast of Harrisonburg, near Keezletown, this camping facility is used by Shenandoah District. To use it, contact the district office in Dayton, Va., (703) 879-2515.

Bridgewater College. This Brethren-related liberal arts college, begun in 1880, is the oldest coeducational college in Virginia. It is in Bridgewater, about 10 miles south of Harrisonburg, off I-81 on Route 42. Called Spring Creek Normal School when it opened, it became Bridgewater College in 1889. It has about 950 students. Be sure to visit the Brethren Room in the Alexander Mack Memorial Library, where you can see Alexander Mack's personal Bible, printed in 1723. Some pages carry Mack's comments on the Scriptures.

Bridgewater Home and Retirement Village. This retirement community in Bridgewater, adjacent to the college campus, offers independent living, sheltered environment, or long-term nursing care for adults. It is sponsored by West Marva and Shenandoah Districts. Tel. (703) 282-2531.

Reuel B. Pritchett Museum. This museum is in Cole Hall on the Bridgewater College campus. It has more than 6,000 items of historical, cultural, and religious interest, including a Bible published in 1482. They were collected over a lifetime by Reuel B. Pritchett, a colorful, eccentric Brethren farmer-preacher from Tennessee. It is open on Tuesdays and Thursdays, 1-4 p.m., and on Sundays, 2-4 p.m. (and other times by appointment). Contact museum director Thelma Replogle, at (703) 828-2501.

Beaver Creek Church of the Brethren. This pioneer Brethren congregation, four miles west of Bridgewater, Va., built its first meetinghouse about 1828, and developed several other preaching points over a large area. Beaver Creek hosted Annual Conference in 1861, held just as the Civil War began.

Middle River Church of the Brethren. This congregation, a mile north of New Hope, Va. (south of Bridgewater), built a meetinghouse with bricks fired on the Daniel Garber farm in 1824. Annual Conference met there in 1851, in a large barn. The present church building was erected in 1964-65.

Charlottesville. On I-64 and US 29 in the eastern Blue Ridge foothills, Charlottesville is the home of the University of Virginia, designed and founded by Thomas Jefferson. The third US president's personality dominates both the town and surrounding countryside. His hilltop home, Monticello, just east of town, is the most carefully and extensively developed of any presidential home. Recently this farmer-president's vegetable garden has been recreated, the work guided by his meticulously kept "farm book." Near Monticello is Ash Lawn, the home of Jefferson's neighbor and friend, James Monroe. And Charlottesville has a Church of the Brethren, at 1225 East Rio Road.

Natural Bridge. The only natural bridge in the country with a highway (US 11) crossing it, Natural Bridge is just off I-81, south of Lexington, Va. This awesome limestone arch is 215 feet high.

Lexington. This historic town is connected with two Civil War heroes, Robert E. Lee and Stonewall Jackson. Lee was president of Washington College (now Washington and Lee University) after the war. Jackson taught at the Virginia Military Institute (VMI). There is a visitor center, and a self-guided walking tour takes you along picturesque streets to the Stonewall Jackson House and the W & L

The traveler's bookshelf

You can pick up interesting items of Brethren information while you travel to or from Annual Conference, but to understand your church's heritage you need to do some selective reading before you start—or soon after you return. Unfortunately, there is no popular, pocket-size volume just tailor-made for this purpose, so we recommend that you visit your church library to see what it has to offer.

Take time to look through all three volumes of *The Brethren Encyclopedia* for articles about churches and the congregations that built them, and for capsule biographies of people such as John Kline, Peter Nead, H. C. Early, and I. N. H. Beahm. Look for maps that show the directions taken by an expanding church.

Roger Sappington, Brethren historian at Bridgewater College, has authored or edited several volumes that document the work of the Brethren in Virginia and the Carolinas: *The Brethren in the Carolinas* (especially Section I on early beginnings); *The Brethren in Virginia* (the whole book is pertinent, but note especially chapters II and IV); *Courageous Prophet,* a biography of John Kline; and a sourcebook, *The Brethren in the New Nation* (the sections on slavery, pages 256-276, and on war, pages 329-404, are helpful in perceiving how Brethren dealt with these issues in a troubled time).

Take time also to look at Foster Bittinger's *History of the First District of West Virginia* (chapter III especially), and the portions of Donald F. Durnbaugh's sourcebook, *The Brethren in Colonial America* (pages 149-169 and 189-191) that relate to the Virginia frontier and to pioneer churches in Virginia and the Carolinas.

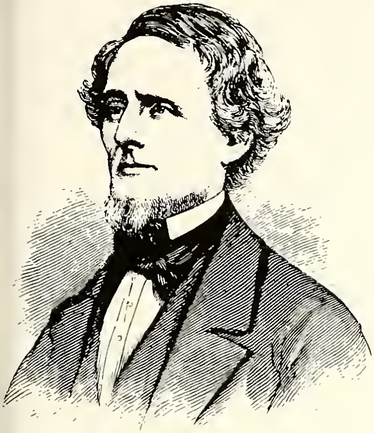
You will be fortunate if you can find a copy of *The Saint-Adventurers of the Virginia Frontier,* by Klaus Wust (published in 1977 by Shenandoah History Publishers, Edinburg, Va.). It is a book about the remarkable Eckerlin brothers, who grew up in Schwarzenau, Germany, were leaders for a time in the Ephrata movement, but set out in mid-18th-century America to establish outposts on the frontier despite the threat of Indian raids or other perils of the largely uncharted wilderness. It is the most complete story yet of the settlements, often involving Brethren as well as Ephrata followers, in the New River area of southwestern Virginia, along the Cheat River in West Virginia, and on the north fork of the Shenandoah River near Strasburg, Va.

The settlement called "Dunkard Bottom" or "Mahanaim" along the New River near Radford, Va., appears incidentally in a recent novel called *Follow the River,* by James Alexander Thom. It is a fictional account that closely follows historical records, of the experience of Mary Draper Ingles, who was captured by the Indians in 1755 near present-day Blacksburg, Va., and taken to Ohio, where she escaped and found her way home amid harrowing adventures and against all physical odds.—K.I.M.

campus, to Lee Chapel, where Lee is buried. The chapel has a Lee museum.

Chesapeake and Eastern Virginia

Easton. This historic town on Maryland's Eastern Shore, has two interesting meetinghouses—the Friends Meetinghouse, built in 1662, said to be the oldest frame building for worship in America, and the octagonal Peachblossom Meetinghouse (three miles south on Route 50), built in 1880, and used by four denominations, including the Brethren, who later became sole owners. There is a historical marker. The present Peachblossom church building is at Harrison and Stewart Streets, in Easton.



Jeffn Davis

Washington, D.C. The sites here are too numerous to mention, but while in town, visitors should not forget George Washington's Mount Vernon, nine miles south of Alexandria, Va., at the end of the Mount Vernon Memorial Parkway. Brethren visitors, in addition to seeing the usual tourist attractions in Washington, may want to visit the Church of the Brethren Washington Office, at 110 Maryland Ave., N.E., (just a few yards east of the Capitol, and right by the Supreme Court Building). Also in easy walking distance of the Capitol is the Washington City Church of the Brethren, at 337 North Carolina Ave., S.E., at 4th St.

Richmond. This historic city is Virginia's state capital, which currently has as its lieutenant governor Douglas Wilder, the highest elected black state official in the United States. The state capitol, on Capitol Square, was designed by Virginia's second governor, Thomas Jefferson. St. John's church, 24th and Broad Streets, is where Patrick Henry gave his "liberty or death" speech. And just off Capitol Square is St. Paul's Church, where Confederate President Jefferson Davis was disturbed at worship on April 2, 1865, to be told that Petersburg had fallen, and Richmond's capture was imminent. Davis lived at 12th and Clay Streets, in what is now known as the White House of the Confederacy. It has been restored to its Civil War appearance. At the same location is the Museum of the Confederacy, with the world's largest collection of Confederate memorabilia. Three Brethren Annual Conferences were held in Richmond—1952, 1957, and 1977. The West Richmond Church of the Brethren is located at 1901 Marroit Road.

Williamsburg. Located on I-64 and US 60, east of Richmond, Williamsburg was the Virginia colonial capital for 80 years. The colonial area of the town has been restored, including over 80 buildings, such as the capitol, the royal governor's palace, and dozens of crafts shops. Plan two or more days to begin to do justice to all there is to see in Williamsburg. Start at the information center; everything is in walking distance. The Colonial Parkway joins Williamsburg with nearby Yorktown and Jamestown.

Jamestown. Follow the Colonial Parkway from Williamsburg to Jamestown. This was the first permanent English settlement in the United States. The old church tower (1639) is the main attraction at the site. Nearby is Jamestown Festival Park, with full-size replicas of the three ships of 1607, reconstructed James Fort, an Indian village, and museum exhibits.

Yorktown. On US 17 and the Colonial Parkway, this National Historical Park was the setting for the 1781 battle that ended the Revolutionary War. The visitor center is the place to begin your tour.

James River Plantations. There are numerous old plantation houses in Virginia, with the greatest concentration being along the James River east of Richmond. We will mention only two. Carter's Grove is near, and part of, Colonial Williamsburg, overlooking the James River. A special treat at Carter's Grove is the archeological site discovered a few years ago between the mansion and the river—Wolstenholme Towne, an early settlement destroyed by Indians in 1622. An excellent walking tour is provided. Shirley Plantation, on Route 5, 25 miles east of Richmond, has been the home of the Carter family since 1723.

Norfolk. Norfolk has many attractions and activities you will want to work into your stay there. We suggest you pick up a handy brochure, "Norfolk by the Sea," in the lobby of any hotel or motel. It will provide a map of attractions, and information on city and harbor tours, art exhibits, and shows. Historic sites include the Adam Thoroughgood House in Virginia Beach—the oldest brick house in America (1636)—and St. Paul's Church (1739), the only Norfolk building that survived the British bombardment during the Revolutionary War. The closest Brethren churches are Ivy Farms, 681 Dresden Drive, Newport News, tel. (804) 596-8884; and Virginia Beach, 6049 Indian River Road, Virginia Beach, tel. (804) 420-1422.

Civil War Battlefield Parks

Virginia was the scene of numerous Civil War battles, since the Confederate capital of Richmond was the prime goal of the Union forces. Some battlefield parks you may want to tour are these: **Manassas**, at the intersection of I-66 and Route 234, near Manassas. It has walking and driving tours. Fredericksburg and Spotsylvania, memorializing four major battles—**Fredericksburg, Chancellorsville, the Wilderness**, and **Spotsylvania Court House.** There are museums and visitor centers at Fredericksburg on US 1, and at Chancellorsville, 10 miles west of Fredericksburg, on Route 3. There are walking and driving tours. **New Market**, at New Market on I-81 in the Shenandoah Valley. (John Kline sites at Broadway are near this Interstate exit also). The museum's Hall of Valor presents a graphic survey of the entire Civil War. **Richmond**, where 10 park units are located in a loop east and south of the city. The main visitor center is at Chimborazo Park in Richmond. **Petersburg**, where a "living history" program opens in mid-June, with costumed interpreters portraying aspects of Civil War soldier life. **Appomattox Courthouse**, located on Route 24, three miles northeast of Appomattox. The tiny, picturesque village resembles well its sleepy 1865 appearance. See the McLean House, where Robert E. Lee surrendered to Ulysses S. Grant to end the Civil War. The courthouse and other buildings are also worth seeing. ☐

Kenneth I. Morse, editor of MESSENGER *from 1950 to 1971, is now coordinator of historical resources for the General Board. Assisting him with information on Brethren sites were Lois McGuffin, of the Blue Ridge (Virlina) congregation, and Sam Lindsay, pastor of the Flat Rock congregation (Shenandoah).*

Small talk

by Kathy Kline

Annual Conference
Norfolk, Virginia
June 24-29, 1986

What exactly is Annual Conference anyway? Annual Conference is the time set aside each year for members of the Church of the Brethren to get together and discuss and vote on important issues.

Each church sends one or more people to represent them. They are called *delegates.* The delegates are the people who get to vote. All of the meetings are run by the *moderator,* who makes sure things move along smoothly and all the business items are discussed. This year the moderator is Don Durnbaugh from Oak Brook, Illinois.

There are special activities for children to attend while their parents are in meetings. This year they will go to a zoo, ride on a ferry, visit an Art Museum and Marine Science Museum, and go on a boat tour of the harbor. If your family is planning to attend Annual Conference this year be sure to sign up for these activities and more when you register.

This is a picture of the convention center called the Scope. Most of the meetings and activities will take place in this building.

A prayer for every day

The song is in the melody.
There is no melody unless you sing about God
and to God.
I love you. *Amen.*

Levi Mason, age 5
Moulton, Iowa

Word search

All of these words have something to do with Annual Conference in Norfolk, Virginia. Try to find them going across, down or diagonally. Cover up the answers at the bottom of the page until you have finished the puzzle.

R	N	D	F	R	K	S	V	A	P
M	O	D	E	R	A	T	O	R	Q
W	R	P	R	L	D	U	T	E	B
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AIRPLANE
BEACH
DELEGATE
FERRY
HARBOR
HOTEL
MEETINGS
MODERATOR
MUSEUM
NORFOLK
SHIP
SONGS
VACATION
VOTE
WORSHIP
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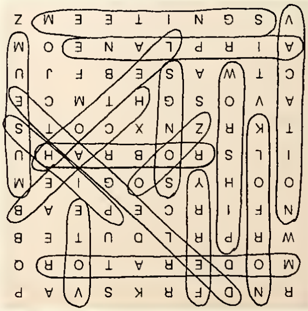


Who are the Brethren of 1986?

The Brethren connection

by Carl Bowman

The "Brethren Connection," a curious part of our folk heritage, is a familiar ritual that Brethren perform when they gather. It is especially popular at Annual Conference, when Brethren from all parts of the denomination unite under one roof in a grand family reunion.

It goes like this: First, strangers introduce themselves with a simple exchange of names. Then they identify their "homeplaces" and list significant ancestors. Finally, they reveal their closest friends. The end result, of course, is that "strangers" are converted into long-lost cousins or friends of friends. A warm sense of community links individuals as the Brethren Connection is repeatedly reenacted.

More than a simple ritual of greeting, the Brethren Connection is a self-perpetuating system of clannish credentials, and there is a bright and a dark side to clannishness. On the one hand, church members who have a Brethren Connection feel a strong sense of Brethren identity and belonging. On the other hand, a lack of credentials can leave newcomers with a sense of inadequacy, of not really being "Brethren" even after years of membership.

In our denomination we have two unwritten membership classifications — those who possess a Brethren Connection, and those who do not. In a not so subtle fashion, the former are recognized as *very* Brethren, the latter as *just* Brethren.

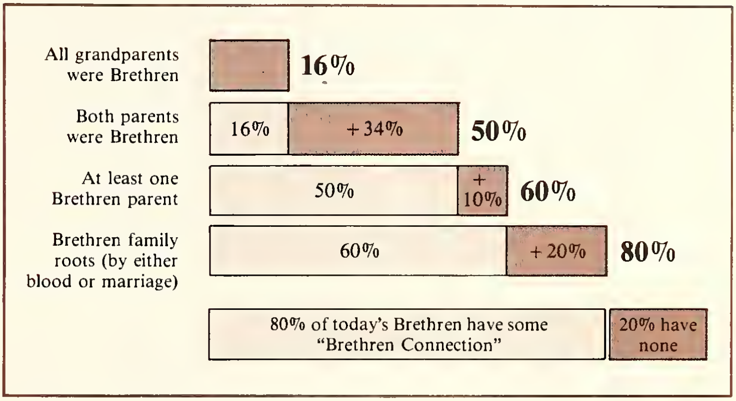
The simple fact that latent kinship ties and mutual friendship networks are so often discovered by chance attests to the highly "inbred" nature of the Church of the Brethren. This condition is clearly depicted in the accompanying graph.

Clearly, those Brethren who have no Brethren ancestry find themselves in a small minority. The numbers alone suggest that such people could easily perceive themselves as "outsiders" among "clannish" Brethren.

This year-long series, which began in January, is based on a denominationwide survey the author has taken. Interested readers will want to study the subject more fully in Carl Bowman's contribution to the new Brethren Press book Church of the Brethren: Yesterday and Today, *an exciting newly told, authoritative story of the denomination.*

Let us examine briefly this 20 percent of the national membership who lack a Brethren Connection. Five percent have never belonged to any church other than the Church of the Brethren. This leaves only 15 percent of our current membership who have come to us from another religious denomination without having some prior familial link with the Brethren. What motivated this 15 percent? Their two most common reasons are convenient access to a Church of the Brethren, and a perception that the Brethren are a friendly, welcoming group. Those who transfer to the Church of the Brethren come mostly from other "mainstream" denominations, such as the United Methodist, Baptist, or Presbyterian churches.

Brethren Ancestry of Our Current Membership



Is the presence or absence of Brethren ancestry of more than genealogical interest? Yes, the Brethren Connection is closely tied to levels of personal commitment to the Church of the Brethren, as well as to the acceptance of traditional Brethren doctrines. For example, 52 percent of those whose grandparents were Brethren say that they "will always want to remain a member of the Church of the Brethren and could never feel right being a member of another denomination." Only 23 percent of those without Brethren ancestors respond similarly.

Regarding our denomination's peace position, 52 percent of those with four Brethren grandparents say that, if drafted, they would choose alternative service over military service. This compares with only 23 percent of those without Brethren family roots. Finally, 62 percent of those with Brethren grandparents have attended at least one Annual Conference. This compares with only 24 percent of those with no Brethren ancestry. In more than just a genealogical sense, then, the Brethren Connection separates the *very* Brethren from the *just* Brethren — it influences general attitudes toward the church and the way that Brethren practice their faith.

The evidence raises several important questions: Is Brethren clannishness partially responsible for declining church membership? Do we unintentionally offend and exclude persons who lack the proper Brethren credentials? Will increased church outreach result in a further weakening of traditional Brethren values of peace, service, and simplicity? Will it erode the important Brethren sense of "family"?

In this springtime of Brethren evangelistic activity, these are questions well worth considering. Neither the rewards nor the costs of Brethren clannishness can be denied. ☐

Carl Bowman is a member of the Bridgewater (Va.) Church of the Brethren, currently teaching sociology at Elizabethtown (Pa.) College. His study of the Brethren is part of his ongoing doctoral research at the University of Virginia.

R. AMAZON
BRAZIL
Recife
Brasilia
RIO VERDE
Rio de Janeiro
Sao Paulo

Onaldo Pereira

He came to his own

by Karen S. Carter

'The more he immersed himself in Brethren history, the more Onaldo was amazed at how his group in Brazil had come into being in similar ways and with like faith as the Church of the Brethren.'

For one short year he lived among us and none whose lives he touched will be the same.

I met Onaldo Pereira at Bethany Theological Seminary. Quiet, almost shy, he had just come from Brazil, self-taught in English, eager for a relationship with the Church of the Brethren. His disarming honesty and genuine faith intrigued me. Who was this young man in the tattered green sweater who challenged our New Testament class with his intuitive biblical perception, and whose love was doubted by none?

Onaldo grew up in a family of nominal Catholics who did not attend church services except on rare occasions. When he was 10, his family lost farm and home during an economic crisis and moved to the poor section of Rio Verde. They lived there in an adobe house with dirt floors, barely able to make ends meet. At the height of an emotional and spiritual crisis, Onaldo accidentally discovered his father's neglected Bible in a drawer and began to study it. The Sermon on the Mount arrested him.

"It took hold of me, I read it again and again," Onaldo recalls. "You see, I had been raised with the idea that if you are a man, you show strength by crushing other people, whether they are right or wrong. My father always said, 'If someone is going to kick you, you kick him first.' And here Jesus was saying, 'If someone hits you in the face on one side, offer him the other side also.' The Sermon on the Mount was so different from everything that I had ever heard."

Intuitively, Onaldo recognized it as truth. Also there came awareness that a person must be empowered by something or someone in order to act and be the way the Sermon on the Mount asks of a follower of Jesus, for "surely I could not do that of my own strength."

Onaldo was 14 when his involvement with the New Testament led him to dedicate his life to God and become a radical disciple. His singleminded adherence to the Sermon on the Mount soon led him into conflict with the established church. Yet, obedience to Jesus was of ultimate importance to him, no matter what the cost.

Onaldo Pereira's hopes were realized last March when the General Board of the Church of the Brethren voted to recognize him and his group of Brazilian believers as "brothers and sisters in the faith, participating in (Brethren) ideals and practices."

Realizing that so many of the poor people in the villages could not read the message that had changed his own life, Onaldo began to conduct literacy classes. A mere 15 years of age, he prevailed upon the authorities through sheer persistence to obtain desks, notebooks, and a lamp for his evening classes in an open shelter. When he needed help with his work with the poor, young people started to join him. They began a communal farm where they lived and worked together.

"Gradually, we found ourselves to be a group," says Onaldo. "We became very close. When we had any problem we would look toward the others to share it and find help. Eventually we decided to be together more intentionally and to make some kind of covenant."

Before they had any contact with the Church of the Brethren, the group celebrated the love feast according to scriptural records. "We had rice and beans (standard fare for poor Brazilians) – a *real* meal," Onaldo adds whimsically, "not like you do here when you go to church and *pretend* that you have a meal."

When his time came to serve in the military, he refused, with nothing except the Sermon on the Mount to argue his case. He was told if he could find a church that would support his position, he could get exemption. Onaldo talked to different ministers. "I never had Romans 13 quoted to me so often in my life. I was called a heretic, and found myself outside the church."

It was a time of great loneliness for Onaldo, and a crisis of faith. How could all these people be wrong and he be right? Onaldo began to read church history, hoping to discover some group who, in studying the New Testament, had come to the same conviction and experienced similar opposition by the establishment. That is how he discovered the Church of the Brethren and began to read more in detail about that denomination by Brethren authors Don Durnbaugh, Dale Brown, and others.

The more he immersed himself in Brethren history, the more Onaldo was amazed at how his group in Brazil had come into being in similar ways and with like faith as the Church of the Brethren. Wishing to establish relationship with the Brethren in the United States, Onaldo wrote to three of the five Brethren bodies. Karen Calderón, Latin America and Caribbean representative for the Church of the Brethren, was the only one who responded.

She eventually sent Latin America worker Stephen Newcomer to Brazil to assess Onaldo's situation. Steve was surprised to find someone who had never had personal contact with the Church of the Brethren to be so thoroughly knowledgeable of its history and living its beliefs. He reported, "One of my most impressive memories of the people I met is the way in which they practice their Christian faith. It is not enough for them to open their arms to the outsider and outcast, but it is essential to go to the outcasts. And in Brazil, this means living among and worshiping in the homes of the very poor; it means putting concern for the poor, the homeless, the hungry ahead of any concern for a church building or bank account. In short, the church of Jesus Christ is one which is on the move, literally!"

Authentic, living faith is one of the recurrent descriptions of Onaldo by those who have known him.

Louise and Phil Rieman, co-pastors of the Ivester Church of the Brethren, in Grundy Center, Iowa, emphasize Onaldo's radical discipleship, a going back to the roots. "He is a model for our church, because he is so authentically *Brethren*. Perhaps people cannot always take what he says, because he is so radical in his faith, but they receive him as a person because they recognize the spirit of Christ in him. What grabbed us most powerfully were his gentleness, his saintly, selfless humility."

This note was echoed by Virginia pastor Clyde Carter, who hosted Onaldo for four

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Walking with Onaldo

by Karen Calderón

This past winter Karen Calderón, Latin America and Caribbean representative on the World Ministries Commission staff, spent two weeks with Onaldo Pereira in Brazil. The following report gives her feelings about Onaldo's deep commitment to Brethren principles and to the work he has undertaken among his people.

In March, upon Karen's recommendation, World Ministries presented a resolution to the General Board acknowledging that Onaldo's fellowship group "bears witness to the ideals and practices of the Church of the Brethren in the United States."

The resolution, which the Board adopted, goes on to state, "These ideals include a commitment to nonviolence; these practices include refusal of military service. We recognize them as brothers and sisters in the faith, participating in these same ideals and practices.

"We commit ourselves to support in mutual sharing of ideas, concerns, and celebrations, as we all seek to be faithful to Jesus Christ as confessed by our forebears and now incarnate among us."

The Board action was a response to a request from Onaldo for recognition with the hope that such recognition would ease Brazilian military harassment, and that this link with a historic peace church would gain Onaldo and his group military exemption as pacifists.

We walked several miles every day. We went from one area of town to another, stopping to visit several homes in each. In between visits we talked—Onaldo Alves Pereira, Claudio Lima (Onaldo's friend), and I—about theology, about Brazil, about Central America, about the Church of the Brethren and its practices. The heat and humidity forced us to dry our faces and necks frequently and to drink the bottled water we carried with us at all times. I can never again so quickly read over those narrative, traditional verses in the Gospels telling us about Jesus and his disciples walking from one place to another.

The people Onaldo regularly visits are all poor, in need, and largely forgotten by the organized, institutional church. Onaldo reads scriptures to them, listens, prays, gives consolation, always assuring them of God's presence and of God's love for them.

Sebastiana is a widow who lives with two grown sons, a young daughter, and a son's infant daughter who was abandoned by her mother. One son has a good job but contributes nothing to the household. The other son has been in jail on drug charges. They live in a squatters' settlement that a private developer wants to take over. He is offering roads, phone, running water, and sewage disposal for 10 percent of a minimum salary. The problem is that most of the people who live in that neighborhood are unemployed. Even if they could pay the initial fee, how could they ever keep up with monthly utility bills? Sebastiana and her daughter come to Onaldo's home Sunday evenings for services.

Aníbal is a university student who has questions about everything including military service. His mother tried to organize women in her neighborhood several years ago for Bible study and to talk about their economic and family problems. The local parish priest discouraged her and finally discredited her in front of the whole parish. Disillusioned with her church, she, her husband, and her daughter are starting to attend Onaldo's services. Aníbal has been a part of Onaldo's ministry for some time, practicing his social concerns by digging wells, installing bathrooms, helping in any and every kind of "hands on" service.

María has built a small but substantial home on "borrowed" land. She has earned her living by begging. She is mostly "retired" now, begging in town only on Saturdays. Her son died two years ago. She lives alone and is concerned about paying all of her bills, including one for her son's tombstone, before she dies so no one will speak badly of her when she is gone. Onaldo has not even invited her to worship services because she lives so faraway and is too old. He faithfully visits her instead.

By visiting Rio Verde, a growing city of 100,000, and by sharing with Onaldo and his friends, visiting the people whom he visits, I found myself walking not only those streets but a path into my own faith heritage as well. I saw the church that I love at its very best as it became incarnated in Brazilian faces and spoken in Portuguese.

My week in Rio Verde was an excellent experience in mission in mutuality. For it was there that I was reminded who we are and from where we come as the Church of the Brethren in the United States. I was blessed by an inspiring challenge—no, assurance—that we can walk out beyond ourselves to the "squatters" of the world in the spirit of God's love and Christ's service, sharing the sore feet, sweaty brows, and refreshing water with the Onaldos of this world. As we risk walking this road, we risk returning to the very depths of who we are—disciples of the New Testament Christ. ☐

Karen Calderón is Latin America and Caribbean representative on the World Ministries staff.

days and to whose Mount Bethel congregation (at Eagle Rock, Va.) Onaldo spoke. "Onaldo feels secure enough in his faith that he can share it with conviction without needing to argue about it. He has nothing to hide, nothing to protect. His warmth and openness are disarming."

For three weeks, Onaldo stayed with Brethren writer Art Gish and his family. Art sums up his impressions: "He is really Brethren, in terms of theology and scripture understanding and outlook on life. He is quiet, not aggressive. I really wish that the Church of the Brethren would take that kind of people seriously."

One who took Onaldo seriously was Bethany Seminary professor Dale Brown, who spent much time with him in and out of Bethany class sessions, in his home, and on weekend trips working with Education For a Shared Ministry (EFSM). "Onaldo is so non-political," Dale, observes, "that is, he is not trying to say what you want to hear, but he says what he believes from his heart, in a loving way. He's the most genuine person I have ever known. He can hold his own with the most brilliant of scholars – not in terms of technical knowledge but in insight, in wisdom."

Fellow Bethany student Allen Weldy felt constantly confronted by Onaldo's deep convictions. His "warm and compassionate love challenged me to a deeper level of devotion to Christ. I have been deeply touched by this gentle Brazilian."

"Onaldo is thoughtful instead of action oriented," reflects Merle Crouse, Parish Ministries staff for new church development, who met Onaldo at Bethany. "I look at him and I think of the burdens of Latin America. I see in him a kindred spirit to Dom Helder Camara (Brazil's outspoken archbishop of Recife). I can't help but wonder whether the Brethren are good enough for him. I am afraid we will disappoint him. We have too many preconceptions and structures to accommodate someone as fresh and unencumbered in the faith as he is. Yet, I have hope that a solid relationship between his group and the Brethren here in the US can develop – for our own good as well as his."

What does Onaldo want from us?

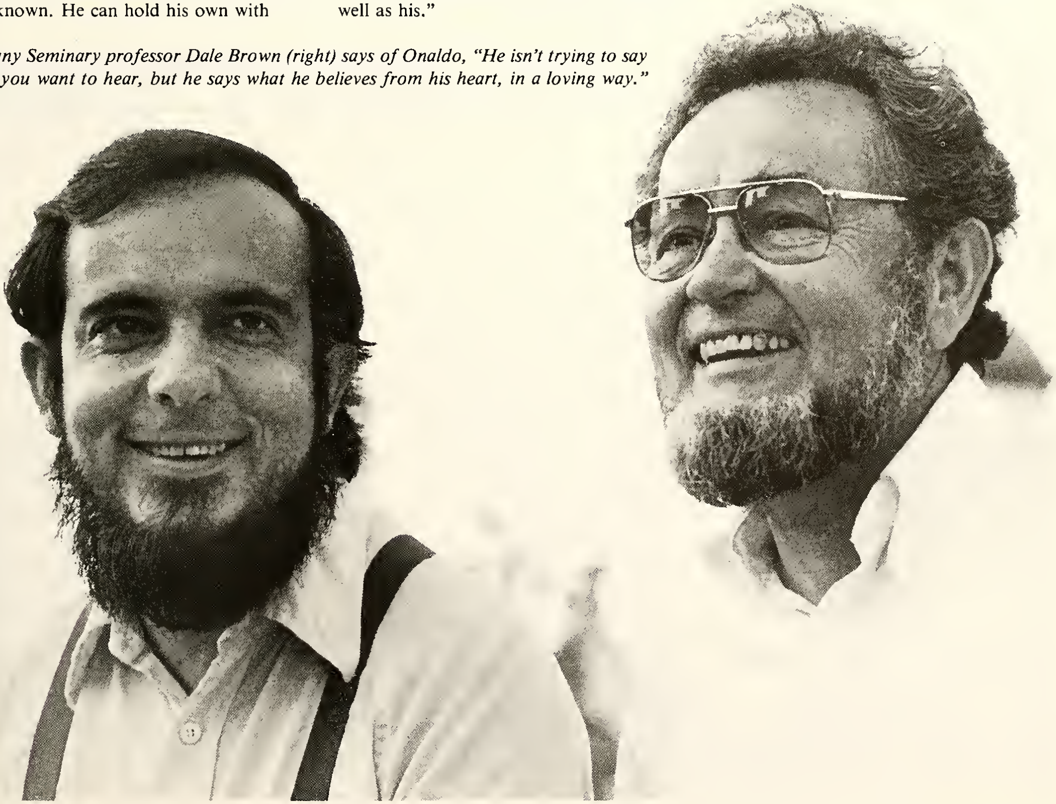
A recognition that he and his group, though not spawned by our missionary efforts, are also "Brethren," having come into being in ways similar to those of our Brethren forebears.

"We want to be one with you, not structurally, but spiritually," he says. "When the Church of the Brethren came to the US it took a shape different from what it would have taken in Germany. The Church of the Brethren in Brazil needs to be shaped by us Brazilians. You could say, we seek the soul of the church of the Brethren – your affirmation that we, too, are Brethren."

Onaldo came to us with full hands, offering to us relationship with a group of believers who call themselves *irmandade* (Brethren, in Portuguese). He came unto his own. ☐

Karen S. Carter, a 1985 graduate of Bethany Theological Seminary, is an ordained minister and former General Board member, from Daleville, Va.

Bethany Seminary professor Dale Brown (right) says of Onaldo, "He isn't trying to say what you want to hear, but he says what he believes from his heart, in a loving way."



A taste of joy

by Leland Wilson

In the midst of a situation that often offers little sign of hope there is a project going for which we can rejoice.

Terror stalks the Middle East. Violence breeds on its desert and rocky soils. Carnage that ends in death and mutilation is reported from Lebanon, from Israel, and from the Occupied Territory—but attacks of Middle East origin also occur at Larnaca, at Tunis, at Rome, at Vienna, elsewhere. The killings, the maimings, the destruction of property are then justified to the world as retribution. The end is not in sight.

There are other realities in the Middle East. Commanding no headlines, drawing no attention to itself, one reality is a new development in the education of Palestinian refugee children in the Israeli-occupied West Bank. That reality portends more power and more endurance than terrorism.

The Church of the Brethren has had a role in that education, specifically with kindergartens and a Mothers-in-Home program. When the church, at the beginning of 1986, withdrew its leadership in order that Palestinians themselves might take responsibility, it represented a significant achievement in a 12-year effort. More than 4,000 children had experienced the kindergartens; some 400 mothers and their children had been involved in the Mothers-in-Home program.

When words of commendation for this effort have come to the church from diverse quarters, Lamar Gibble, Middle East representative, says that it "brings us joy, but the greatest joy must be in the benefits of the program that we have already seen and that will continue as we withdraw."

Joy indeed! Here has been a development that began with unusual partners—a conservative-evangelical Christian group, the United Nations Relief and Works Agency, and a church that had little Middle East experience.

In 1974 a young couple, Bill Keim and Nancy Stallings, went as Brethren Volunteer Service workers to Ramallah, a few miles outside Jerusalem. It is in a Palestinian area, occupied by Israel since the 1967 war. They were under assignment to establish and supervise up to eight kindergartens in the occupied territories.

At that time, staff of the United Nations Relief and Works Agency expressed interest to several agencies in having kindergartens provided for the refugees resulting from the creation of the state of Israel in 1948 and the conflicts that followed. A partnership was formed. UNRWA would provide a building in each camp; the Holy Land Christian Mission would provide funding for kindergartens in refugee camps; the Brethren would provide the supervisory personnel.

For Nancy and Bill, the immense task was to interview, hire, and supervise the teaching staff. They were also to secure the supplies. And they found that the buildings provided were not exactly classroom-ready—they worked to make them usable.

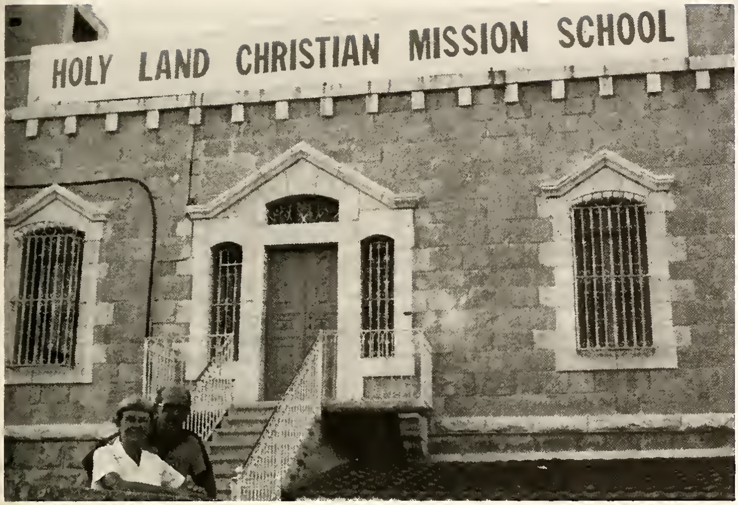
In those early days, the program was more like daycare, providing supervised play and some preschool activity. Teachers were trained to emphasize the development of each child, self-awareness, making responsible choices. To a culture accustomed to rote and patterned thinking, the dynamic of individual, personal expression was introduced.

Two years later, in June 1976, Tom and Ruth Nelson came to the project. They continued to train teachers and to improve the educational facilities, and they added to the number of refugee camps that were being served.

Tom and Ruth also launched the kindergarten curriculum project. The need was for a curriculum that would provide a detailed daily plan of instruction and resource materials in the language and cultural idiom of Palestinians. It was to move from providing daycare to providing an educational program, enlarging the world of the child.

On behalf of the Holy Land Christian Mission, Tom prepared a proposal for funding to the United States Agency for International Development. Eventually the funding was approved, and the Nelsons began the task of curriculum development.

Tom and Ruth continued the effort after returning to the United States, where



For 12 years the Church of the Brethren worked in partnership with the Holy Land Christian Mission School to help provide early education for Palestinian refugee children. Kenneth and Marguerite Shamberger (below with children) were the latest volunteers there.

they enlisted the help of a team to produce the curriculum: two writers, two translators, and two typists. A year later the almost-complete curriculum was received by Clarence and Helen Fairbanks, who succeeded the Nelsons.

Helen finished writing the curriculum and then began testing it, seeking reactions from Arabs to the stories, the illustrations, the songs, the games. She adapted, checked again, and adapted some more. In the laborious process, she had the help of a Palestinian in Ramallah who did translations and worked at adapting the material to Palestinian culture.

This January, after two years on project, Kenneth and Marguerite Shamberger completed direct Church of the Brethren involvement in the kindergarten program

Fatina Shuqaerat (with Kenneth Shamberger), a Palestinian, has been trained to take over the education program from Church of the Brethren personnel. The kindergarten program and curriculum project is being used in some 70 West Bank centers. **Below:** *Some of the Palestinian children whose future this Brethren mission program has helped enhance.*

and curriculum project. As they did so, it was being shared with approximately 70 other camp and village kindergartens on the West Bank. The program sponsored by the Holy Land Christian Mission involves, at this point, seven kindergartens in six camps. Double sessions are used with the more than 400 children involved.

The Shambergers continued developing the curriculum, which includes instructions for teachers, a weekly and daily schedule, skills exercises, a testing program, music, games, and stories. Particularly significant was their creation of a bibliography tailored to the resources available locally. Even more than materials, the Shambergers have given attention to teacher training. With teachers who have very limited or no professional training, they have found it helpful to provide structure and schedule and regular monthly training sessions.

Besides the kindergarten program, there is a Mothers-in-Home program. In the program, a mother agrees to teach her four-year-old child a series of 25 weekly lessons. A resource teacher instructs the mother, week by week. The children who are enrolled are then automatically eligible, at five years of age, for the kindergarten program. Currently there are about 375 mothers and children involved. The Shambergers found intense enthusiasm among the women, and consider it highly effective in the total preschool education efforts.

Is there a danger that these gains in education for young Palestinian children will be lost with the Shambergers gone, with no Brethren Volunteer Service personnel on the scene?

No. Not that one can foresee. For the past four years, Fatina Shuqaerat has been employed with the program. A delightful Palestinian woman, Fatina is an experienced and qualified teacher who has been in training for this time. One person, observing her work in the past two years, believes that she should really receive college credit in school administration for the instruction she has had from Ken.

No, the work is not now declining. It is growing. The head of the education department of Bethlehem University, for example, is introducing the curriculum to non-refugee schools in several remote villages. And teachers are being trained in its use.

The Israeli occupation forces have not only endorsed the program, they have said the curriculum should be used in all of the West Bank refugee camps.

In a quiet, determined way, this kindergarten work has brought together Christian, Muslim, and Jew. It has struck accord with both Palestinian and Israeli. It has had enthusiastic international support through the United Nations Relief and Works Agency.

And the Holy Land Christian Mission has affirmed the partnership. In a letter to Lamar Gibble, its president, R. Joseph Gripkey, recognized the completion of the curriculum project and thanked "the Church of the Brethren for providing excellent volunteers." Together, he said, we have developed "a program through which a sound beginning educational foundation can be established for young children of Palestinian refugees."

For the future, the Brethren will certainly miss this particular presence in the Middle East, even as the church seeks to identify and embody its mission in that area.

And the church may be missed. Dale Ott, director of the Europe and Middle East Office in Geneva, says that as Fatina carries forward the program she may miss the Brethren as "buffers" between Israelis and Palestinians. She obviously has felt, and will continue to feel, pressures from the occupation not felt by the Americans. Certainly she faces a challenge, as she teaches among a people who are the most educated of all Arabs, holding the second highest percentage of college degrees of any nationality in the world, and among a people who know occupation, who live in the midst of violence.

But a season has ended. The planting has been done, and the seedlings proved sturdy. Behind the headlines of the world grows the fruit of a partnership among the Palestinians.

What has happened is a taste, not of terror, but of joy. ☐

Leland Wilson, the General Board's Washington representative, visited the West Bank last October.

On Brethren shortcomings and problems

Melinda Brogan

The Brethren diet leaves us hungry

I found James Alexander's marvelously insightful criticism (Opinions, February) of the Church of the Brethren in 1986 to hit close to home with me.

When I joined the church in 1969, I was searching for a place to hang my ideals and put a direction in my unsettled life. I spent several months searching, through books and publications, for meaning to questions life was posing around me. I wanted to know what it meant to be Brethren and what unique place "Brethrenism" held in the world. I visited congregations in Pennsylvania and saw simply garbed conservative people, which fueled my enthusiasm and commitment to this unworldly orientation.

I was a deeply committed pacifist and believed the peace position in Brethren roots to be a tremendous bonus, as it was such an important aspect of Christ's ministry. I wanted to believe as a teenager that somewhere the value and extreme sacredness of human life was upheld and protected, since the world around me seemed to take human life as another disposable commodity. This was even before the common tolerance for abortion as we now see it.

Today, although I cannot say I regret joining the church, I am a very disenchanted member. I come from a depressed congregation. We are a loving congregation, but something in our spirit has gone. I've watched a lethargy set in that I'm sure is not atypical of other Brethren churches as well.

I blame this necessity—compulsion, really—to conform to the world to be behind most of our problems. No matter where I go, so many sermons open up by mentioning the latest show on television, or some trendy book, or the next jogging marathon we're all going to run in. I even recall scheduling a love feast around a television special one Easter week.

We have focused in on the superficial, the popular, the line of least resistance. I'm sorry to say that as I exit our sanctuary on Sunday morning I see a long table lined with *People* magazine, *Hot Rod*, and *Motor Racer*. Anyone visiting our church can read up on "Madonna's" latest flings, as they also peruse our nearby table of Brethren publications. The good old moral sermon appears to be as outdated as morals themselves.

So many people are divorced these days that it is too risky to give a "divorce is wrong" sermon. With both parents working to acquire more of the world's goodies, we rarely hear much said about the simple life. The Bible must not have been clear enough in the New Testament concerning homosexuality and other sexual deviations, since much about sinful lifestyles or secular issues is generally absent.

So much of the world's opinions is acceptable to us as gospel that the gospel has lost its impact. If we question the credibility of these "new morality" directions, we are told to "judge not," or be more loving and tolerant to those who are choosing alternative lifestyles.

As a church dedicated to the sacredness of human life, we should all be working against abortion and other careless, newly contrived experiments on the innocent. But we aren't. How can we be? We are tolerant of sin, we are wishy-washy, we lack courage to stand up strongly for Christian principles—if we even know what they are anymore, and we are dying.

People look to their church for nourishment and help in troubled times, and we offer them a social club where the latest in diets or soap operas are discussed.

It's a shame, but it's a reality. I hope more people, like James Alexander, are "shocked" by what they see. We are not going in healthy spiritual directions, and we are not feeding our people what they need. I would hate to have to leave a church with such a tremendous heritage. The big question in 1986 is: Where would I go? The illness is pervasive. ☐

Melinda Brogan is a member of a Church of the Brethren congregation in California.

John William Bowser

Brethren ignore some minorities

The March news article on Project Equality, evaluating the hiring practices of the General Board, mentions "minorities" and women. Who decides what groups are included in the very broad category of "minorities"? *(Jim Garber, executive of the Office of Human Resourses—OHR—says the General Board decides. OHR considers two groups to be included under "minorities"—ethnic minorities and the disabled.—Ed.)*

On page six of the March MESSENGER is a news article "Hispanic Ministries Gain Prominence." Are Hispanics, then, considered a minority? *(According to Jim Garber's statement, yes.—Ed.)* What about the "other-abled" (the disabled)? *(Again, yes.—Ed.)* I see no mention of employment levels of either group in the Project Equality article, nor mention of such things as wheelchair accessibility.

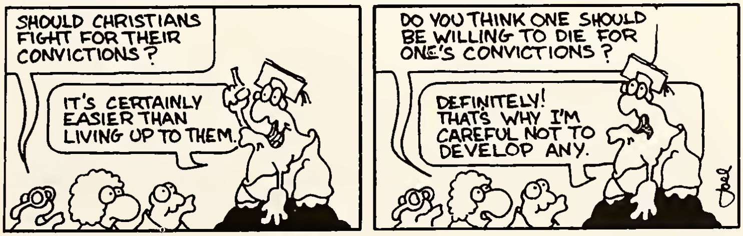
Furthermore, I see no mention of gay

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Opinions" are invited from readers.

We do not acknowledge our receipt of obvious "Opinions" pieces, and can only print a sampling of what we receive. All "Opinions" are edited for publication.

Pontius' Puddle

NOTICE: Church and district newsletters that reprint "Pontius' Puddle" from MESSENGER *must pay $5 for each use to Joel Kauffmann, 1014 South Seventh, Goshen, IN 46526.*


SHOULD CHRISTIANS FIGHT FOR THEIR CONVICTIONS?
IT'S CERTAINLY EASIER THAN LIVING UP TO THEM.
DO YOU THINK ONE SHOULD BE WILLING TO DIE FOR ONE'S CONVICTIONS?
DEFINITELY! THAT'S WHY I'M CAREFUL NOT TO DEVELOP ANY.
Joel

men or lesbians in this article. The 1983 Annual Conference position paper "Human Sexuality From a Christian Perspective" calls for "advocating the right of homosexuals to jobs, housing, and legal justice" *(Minutes of the Annual Conference of the Church of the Brethren, 1980-1984,* page 580). The General Board is required to follow the directives of Conference. Can the General Board realistically counsel the rest of the world to do something it is unwilling to do itself?

The Quakers, by contrast to the Church of the Brethren, have a long history of Equal Opportunity work. American Friends Service Committee (AFSC), the Quaker equivalent of both our General Board and Brethren Volunteer Service, has practiced Equal Opportunity—and Affirmative Action as well—in hiring women, Third World people, and openly gay and lesbian people since January 1979. Hiring goals for the "other-abled" were added in January 1982.

In January 1979 AFSC set employment goals of five openly gay or openly lesbian staffpersons in its national office, one openly gay or openly lesbian staffperson in each regional office, and at least one openly gay or openly lesbian member on each major policy-making committee (comparable to our Parish Ministries, World Ministries, and General Services Commissions and the Office of Human Resources) within five years (by October 1983). Equal Opportunity for this minority began even earlier, in June 1976.

I don't know how close the Quakers have come to reaching their goals. However, Brethren need to be aware that the Quakers have been setting such goals for at least seven years. When will Brethren begin to do the same? ☐

John William Bowser is a member of the Church of the Brethren living in Washington, D.C.

Windows in the Word

by Timothy K. Jones

Home

All through childhood, my wife, Jill, lived in a wood-framed, two-story house her grandfather built decades earlier. But things have changed. Years ago Jill moved away to school. Her parents sold the house to relocate in Illinois. And despite two decades at one address, Jill's only tangible link to the homeplace is the oil painting of the house that graces our living room wall.

My life has included even more migrating. Born in Phoenix, raised in southern California, schooled in New Jersey, I have served churches spanning another three states.

Small wonder that we occasionally have this discussion: Should one of us unexpectedly pass away, where should the grave site be? When many communities have been home, how would we settle on one final place?

One of the members of my church, I find, is a transplanted Northerner with a similar dilemma. Though a confirmed Houstonian, she still finds her face sometimes turned toward the streets and hills of the Pennsylvania that nurtured her.

Such experiences are common to others. With our mobile patterns, fewer and fewer Americans sink taproots deep in one place. The doctor who removes our tonsils when we are 10 rarely is the physician who treats our stiff back when we hit 40. And who buys milk and bread at the corner that provisioned Mom and Dad for years? Instead, in communities such as mine across the country, couples buy "starter homes" that they know will last them only until salaries rise and babies come. We are a people of one-year leases and short-term stopping places.

All this is more than a symptom of a lifestyle. It is also a clue. It is a reminder about where life is finally found. For when the securities and safeties of a hometown go, we grope for new roots, and often in more profound ways.

I think that the Apostle Paul discovered this. In the New Testament, we see him crisscrossing the ancient world. Occasionally he was shipwrecked, sometimes imprisoned, and often between destinations. He would stay long enough to make converts, gather a fellowship, and then move on.

I see this even more in Jesus. As one writer put it, "Jesus did not carry any money. . . . He had no property, no stocks or shares, no current account, no savings account. . . . He had nowhere to lay his head." Even his followers, we read in Matthew, were to "take no bag for (the) journey, nor two tunics, nor sandals, nor a staff." If a town offered no welcoming refuge, he told them, then they were to shake off the dust from their feet, and move on.

And yet who will deny the unmistakable calm, the radiant trust, the certain identity we see in Paul and Jesus? It all had to come from something more than the ancient equivalents of floorplans and driveways.

Neither will it come from those things for us. We are more than our addresses and geography. We find our hope for a home in the One who inhabits eternity, no matter where we lay our heads. ☐

Timothy K. Jones is pastor of Christ Our Peace Church of the Brethren, The Woodlands, Texas.

Herbert Thomas

Our demonstration gave me problems

A friend who had visited Nicaragua called to tell me that my congressional representative would be speaking in a nearby church on Palm Sunday. I had already contacted this representative by letter and asked that he vote against aid to the contras in Nicaragua.

I am a member of a little peace group, and felt that this Palm Sunday church service would provide me a chance to meet my representative and express my views. Our peace group wanted to tell him of our desire to promote peace rather than to confront our Central American neighbors militarily. The little nation of Nicaragua had been ruled for years by leaders backed by the United States. This policy had pushed the Nicaraguans into poverty, while creating enormously wealthy investors who exploit the labor market.

As a peace group we wanted to be friends, not enemies. We wanted to help them, not fight them. Communist countries were helping the Nicaraguan government, but we were actually pushing the Nicaraguans into our opponents' arms. Our intention on that Palm Sunday was to challenge our representative to consider another side of the issue.

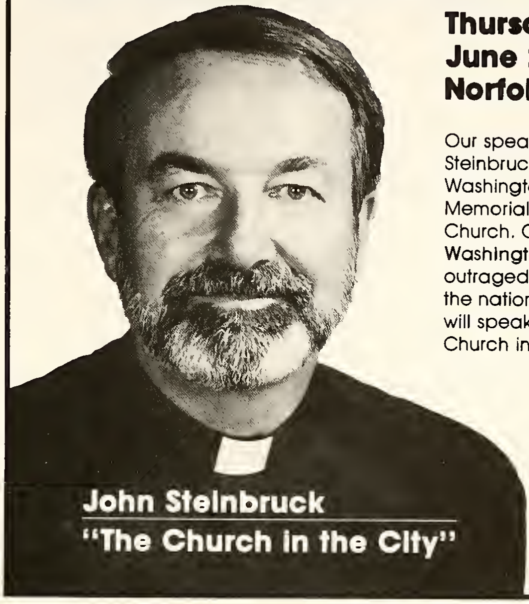
The group began to gather outside the church on Palm Sunday, and for the first time we were aware of some misinformation. We were to stand outside the church after the service, from about 11:30 a.m. until noon.

While we waited, our little group was augmented by some seasoned demonstrators who brought banners and signs that carried terse messages of confrontation. We began to back off a bit. These messages were flaunting peace in the face of opposition. We hesitated. We believed that it was more productive to use reason than to indulge in emotional outbursts.

Word of our presence filtered into the church. When the service was over, and the worshipers came out, some of them were furious. There were blazing eyes, and nasty remarks. We had been cautioned by our leader not to talk. There was an opportunity, however, for us to answer the question why we were there. We said we had come to see our representative.

One churchgoer said that he had fought in World War II, and one of our peace

MESSENGER DINNER



John Steinbruck
"The Church in the City"

Thursday,
June 26, 5 p.m.
Norfolk, Va.

Our speaker will be John Steinbruck, pastor of Washington's Luther Place Memorial Lutheran Church. Called by **The Washington Post** "the outraged conscience of the nation's capital," he will speak to us on "The Church in the City."

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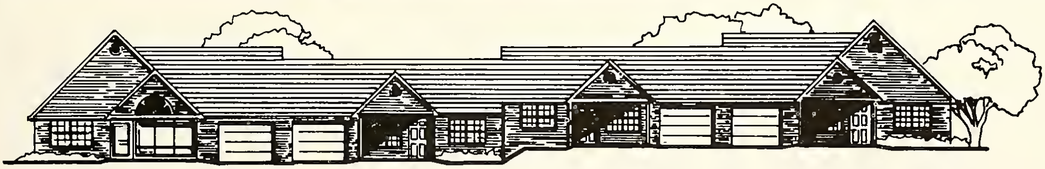

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people countered that he had too. We asked a verbally violent churchgoer if he believed in war, but we got no answer.

As a retired minister, I have never heard or seen such words and actions from a congregation. Yet, I saw the irony of it—church people worshiping Christ's way of love on Palm Sunday, and a group of protesters witnessing to the same Christ and his peace from the steps outside the church.

Meanwhile, the whole reason for our being at that church had slipped out the back door. Our representative chose not to confront us.

Since that time we have evaluated this experience, and come out disappointed. We came to talk with our representative, and did not get it done. We were there in the cause of peace, and we stirred up hatred. We condemned the churchgoers for their nasty mouths, but our flaunting of our version of righteousness left a lot to be desired also.

We have wondered many times since how we should have acted. Perhaps our group should have attended the church service. Perhaps the signs and banners should have said, "God loves you," or "God loves all Nicaraguans," or "Let's live together in peace."

I certainly will not participate in such a demonstration again unless I know what is really going on. If I want to talk to my representative I will go see him personally. I will look for methods of witnessing that are consistent with the love of Jesus Christ and the way of his peace. ☐

Herbert Thomas is a retired minister, and a member of the Warrensburg (Mo.) Church of the Brethren.

From the

Office of Human Resources

DIRECTOR OF FINANCIAL OPERATIONS SOUGHT

The General Board Treasurer's Office in Elgin is seeking to fill the post of Director of Operations. Persons with the following qualifications are encouraged to apply:
- —at least 3 year's significant accounting experience
- —formal accounting training equivalent to a Bachelor's degree
- —good working knowledge of personal computers, particularly spreadsheet applications
- —CPA certification desirable
- —ability to work well within a group

Letters of interest, a resume and at least 3 references should be sent by July 1 to:

James K. Garber
Executive for Human Resources
Church of the Brethren
1451 Dundee Avenue
Elgin, IL 60120

Dale Aukerman

Civil religion is not biblical

Listening to President Reagan's televised plea on March 16 for $100,000,000 for the contras fighting against Nicaragua, one would have needed to be a specialist in Central American affairs to separate fiction from fact, and half-truths from lies. Those without the expertise or time to examine one by one the President's many accusations against Nicaragua can respond at a more fundamental level by assessing his speech in the light of biblical revelation. We don't have to be Central American specialists; we need simply to be Christians.

At the end of his talk, the President stated the imperative that America remain "a light unto the nations." The phrase has a biblical ring to it and is taken from Isaiah 49:6. God says to the Servant, "I will give you as a light to the nations." The New Testament church took this as a prophecy pointing to the Messian and fulfilled in Jesus Christ (Luke 2:32; Acts 13:47; 26:23). To take that characterization of the Christ and apply it to this country is anti-Christian. The superpower displaces Jesus the Servant.

Running through the President's speech was the assumption that the US is the central bearer of meaning in history. That view also is anti-Christian. For biblical faith the central strand of meaning in history is constituted by God's coming to his people—the Hebrews, the Jews, the new community drawn together by Jesus.

In the President's outlook, we Americans are the totally innocent, virtuous, righteous ones, and the communists, most of all the Sandanistas in power in Nicaragua, are evil incarnate. Whatever the extent of the misdeeds of the Nicaraguan government, the President's picture of "us" and "them" is anti-Christian. It is a rejection of the Christian gospel, because Americans in that collective innocence would not (at least on the public side of things) have any need for God's mercy through the death of Jesus. *As Americans* they would have no reason to plead, "Forgive us our trespasses as we forgive those who trespass against us."

The President would have us believe with him that security is ours through military might. This belief is in complete opposition to the life and teachings of Jesus—and to all the Old Testament as well. "Some boast of chariots, and some of horses; but we boast of the name of the Lord our God" (Psa. 20:7). Not weapons, but the God and Father of Jesus Christ brings us through.

A choice that has more and more of an apocalyptic feel to it presses upon us: Do we go with the very popular leader of this country, or do we go with Jesus as Lord? ☐

Dale Aukerman is a writer and peacemaker, living near Union Bridge, Md.

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Ron Martin-Adkins

Brethren ignorant of CO's dilemma

Along with many other members of the Church of the Brethren, I was saddened by the death of M. R. (Bob) Zigler. His persistent and creative witness for peace inspired me. In addition, the organization for which I work (NISBCO—the National Interreligious Service Board for Conscientious Objectors) is to a great degree a direct product of his efforts.

The December issue featuring M. R.'s picture on the cover, a memorial article by our moderator, and a brief note about Civilian Public Service Workers honored in a Blue Ridge Parkway anniversary proved to be disconcerting. For in the same issue there is an article that outlines Brethren differences with US administration policies *without* mention of draft registration or administration plans for handling conscientious objectors and alternative service in the event the Selective

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Service System would begin inductions.

I fear the omission is a reflection of the church's ignorance regarding an area seen as central to our tradition.

How many of us know, for instance, the simple fact that at the time of registration a young man has no official way to indicate that he claims to be a conscientious objector? Do we even remember that the current registration system was announced as a signal of military resolve and threat in response to the Soviet Union's invasion of Afghanistan? Or that President Reagan kept registration in place, despite his campaign promise and even after the other retaliatory measures were lifted, lest its dissolution be seen as a lack of military resolve?

How many of us have been impatient or irritated with younger Brethren who have not registered? Have we felt with them the inconsistency involved if they sign their names to what amounts to a petition threatening violence and then expect to receive exemption from military service by claiming conscientious objection at some later time?

Beyond the registration process, draft regulations now in place would seriously jeopardize a major element in the original alternative service idea—that CO service be as separate from any war effort as possible. In 1940 the churches were so clear on the necessity of this element to protect and respect conscience that they offered to fund and administer the alternative service projects themselves rather than have government administer alternative service. Churches then knew that many COs would choose to suffer rather than to be associated in any way with the government's wartime endeavors.

Under current provisions, a CO who receives an induction notice will have great difficulty. First he is assumed to be available for military service and has that classification. Then he will need to learn what he must do to postpone his induction and file his CO claim (along with claims for any other potential exemptions or deferments) with Selective Service. Then he will have to submit to physical examination by the military. Every CO who qualifies physically for military service must then have a personal hearing before a draft board (all of whom have now been trained, incidentally, but not necessarily to understand COs) to determine the validity of his claim for a change in classification.

Upon classification as a conscientious objector, our young man might not be able to work in a church-run program such as Brethren Volunteer Service. As things now stand, he could not work in Mennonite Volunteer Service because that program expects some of its volunteers to sign an affirmation of Christian faith. Selective Service officials are being challenged on their interpretation of the law, but for now even BVS expectations could

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be judged "too religious" in character!

To qualify as a CO under the law, a draftee must demonstrate that his objection is based on deeply held beliefs essentially religious in character. Selective Service, under the current administration, says his alternative service assignment cannot expect him to affirm religious beliefs.

Confusing, is it not? Perhaps we *should* simply leave all this out and talk about how Brethren and the White House differ over the issue of prayer in public schools. . . . ☐

Ron Martin-Adkins is an ordained minister in the Church of the Brethren and is associate director for constituency services for NISBCO.

CLASSIFIED ADS

INVITATION—Attend 9:00 Sunday School, 10:15 worship in Arizona at East Valley, a community church. Come to 111 N. 72nd St., Mesa. Mail inquiries to East Valley Church of the Brethren, 6350 E. Main St., #133, Mesa, AZ 85205. Tel. Pastor Calvin Hill (602) 983-1003 or Board Chair Paul Becker (602) 985-8819.

TRAVEL—Juniata College Tours. SCANDINAVIA: August. AFRICA SAFARI: September. CHINA SOJOURN: Sept. 20-Oct. 12. Best weather for China travel. BERMUDA: Nov. 13-16 or 16-20. For brochure/info contact Weimer-Oller Travel, 405 Penn St., Huntingdon, PA 16652.

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TRAVEL—To sunny Hawaii next winter. Escorted tour to see Rose Bowl Parade (reserved seats) and then to Hawaii. December 31, 1986 to January 10, 1987. For information write to J. Kenneth Kreider, 1300 Sheaffer Road, Elizabethtown, PA 17022.

ANNUAL CONFERENCE BULLETINS

INVITATION—Driving to Annual Conference via Interstate 70? West Charleston Church of the Brethren, Tipp City, Ohio, invites Annual Conference travelers passing Dayton on I-70 to sleep over at our homes. Campsites or bed and bath are available. Please call David or Patty Dinsmore (513) 667-2889 in advance to make arrangements.

turning points

174th BVS Orientation Unit

(Orientation completed March 29, 1986)

Brightbill, Kathryn, Montgomery, Ill., to Jubilee House Community, Statesville, N. C.

Bruska, Julie, Chicago, Ill., to Shalom Ministries, Chicago, Ill.

Conner, Lola, Roanoke, Va., to Roanoke Church of the Brethren, Roanoke, La.

Hanrahan, Coleen, Cedar Rapids, Iowa, assignment pending

Heinrich, Detlev, Filderstadt, W. Germany, to Fellowship of Reconciliation, N. Manchester, Ind.

Hicks, Sue, Beaver Dam, Wis., to Jubilee House Community, Statesville, N.C.

Hodge, Terry, Bellevue, Wash., to University Baptist Church Sanctuary for Salvadoran and Guatemalan Refugees, Seattle, Wash.

Holliday, David, Fort Worth, Tex., to Washington Office on Latin America, Washington, D.C.

Martin, Paul, Hampshire, England to Poland

Scheffler, Franz, Eschede, W. Germany to Camp Courageous, Monticello, Iowa

Schmidt Jr., George, Polo, Ill, to Camp Stevens, Julian, Calif.

Silverman, Maureen, New York, N.Y., assignment pending

Slabaugh, Beverly, Wooster, Ohio to Lend-a-Hand, Walker, Ky.

Solnick, Mark, Chicago, Ill., assignment pending

Licensing/ Ordination

Cosner, Randall W., licensed Feb. 9, 1986, Knobley, W. Marva

Eichelberger, Nancy J., ordained March 8, 1986, York Center, Ill./Wis.

Leatherman, Roger, licensed Feb. 9, 1986, Knobley, W. Marva

Mellott, Dorothy Anne, licensed March 2, 1986, Free Union, Shen.

Miller, David, licensed March 16, 1986, Fort Myers, Fla./P.R.

Snell, Timothy, ordained June 30, 1985, McFarland, Pac. S.W.

Swartz, Lisa Jane, licensed Jan. 15, 1985, Pleasant Hill, S. Ohio

Williams, Dorman, ordained June 2, 1985, Pleasant Hill, W. Marva

Wilson, Steve R., licensed Feb. 16, 1986, Keyser, W. Marva

Zirk, Gary, licensed Feb. 16, 1986, Harness Run, W. Marva

Pastoral Placements

Barner, Michael, to Henry Fork, Virlina

Bayless, Kevin P., to Paint Creek, W. Plains, student pastor

Eberly, James W., to Mount Zion, Luray, Shen., interim full time

Fiske, Randall C., to Buffalo, S. Pa

Gillen, Richard D., to Conemaugh, W. Pa., interim

Griffith, Edith D., to Good Shepherd, Virlina, interim part-time

Hammer, Earl W., from Charlottesville, Shen., to Blue Ridge Chapel, Shen.

Harsh, Norman L., from Good Shepherd, Virlina, to Lorida, Fla./P.R.

Kimmel, Myers P., from Bethel/Petersburg, Virlina, to Boones Chapel, Virlina

Kline, Joel David, from Hanoverdale, Atl. N.E. to Fort Wayne, Beacon Hts. N. Ind., senior pastor

Neuman-Lee, Jeff, from Denver, Prince of Peace, W. Plains to Fremont, Pac. S.W.

Pittman, Marianne Rhoades, from Springfield, Ill./Wis. to Good Shepherd, Virlina, interim part-time

Ringgold, Daniel S., to Koontz/Waterside, Mid. Pa., interim, yoked

Smith, Arthur E., to Colorado Springs, W. Plains, part-time student pastor

Snyder, George H., from Union Center, N. Ind., to Painter Creek, S. Ohio

Springston, Jerry D., to Cedar Rapids, N. Plains

Turpin, Roy, from Duncans Chapel, Virlina, to Pleasant Valley, Virlina, yoked

West Jr, C. Edward, to Shelton, Virlina

Westmoreland, Donald A., from Bethlehem, Virlina, to Oak Grove, Virlina, part-time

Wilson, Robin Dawn, to Martinsburg, Memorial, M. Pa., intern, assoc. pastor

Wedding Anniversaries

Benson, Harold and Janette, Lawrenceville, Ill., 40

Brandt, Amos and Ellen, Annville, Pa., 57

Bridenbaugh, Herbert and Gertrude, Martinsburg, Pa., 63

Clapper, Ralph and Mary, Martinsburg, Pa., 54

Good, Robert and Emma, Leola, Pa., 50

Greenleaf, H. Lester and Kathryn, Martinsburg, Pa., 56

Hoffman, Leo and Nora, Windber, Pa., 50

Keller, Paul and Bernice, Modesto, Calif., 62

Kessler, Roy and Clara, Falls Church, Va., 56

Lichty, Clark and Hope, Waterloo, Iowa, 63

McCary, Joseph and Mildred, Hanover, Pa., 55

Messer, Vernon and Ruth, Waterloo, Iowa, 55

Reinecker, Chester and Lizzie, Hanover, Pa., 54

Ruby, Paul and Marie, Ottumwa, Iowa, 65

Snyder, Elam and Verna, Lititz, Pa., 50

Stern, Luke and Frances, Martinsburg, Pa., 56

Walker, Horace and Sarah, Hanover, Pa., 64

Deaths

Angell, James Albert, 71, Westminster, Md., Jan. 20, 1986

Armstrong, Guy, 77, Roanoke, Ill., Jan. 7, 1986

Armstrong, Hazel, 85, Roanoke, Ill., April 27, 1985

Arnold, Helen, 65, Westminster, Md., Jan. 7, 1986

Bard, Nellie, 95, Chambersburg, Pa., Jan. 29, 1986

Bauerline, Marian, 66, Hanover, Pa., Jan. 7, 1986

Baugher, Raymond R., 79, Huntingdon, Pa., Dec. 14, 1984

Beckman, May Evelyn, 72, Eglon, W.Va., Feb. 24, 1986

Beedle, Mary Rosa, 87, Basye, Va., Aug. 29, 1985

Black, Rhoda, 85, Chambersburg, Pa., Jan. 1, 1986

Brubaker, Alma Fern, 83, South English, Iowa, Jan. 28, 1986

Brubaker, Hugh E., 87, New Carlisle, Ohio, March 2, 1986

Buckingham, Irvin W., 93, Prairie City, Iowa, Oct. 7, 1985

Burkholder, Emma, 93, Chambersburg, Pa., Feb. 2, 1986

Coffman, Ruth G., 86, South English, Iowa, Feb. 7, 1986

Corle, Alexander B., 69, Martinsburg, Pa., Dec. 27, 1985

Correll, Harold G., 89, Abilene, Kan., Feb. 25, 1986

Dupler, Doris E., 87, Newark, Ohio, Jan. 12, 1986

England, Cynthia Ann, 28, Modesto, Ca., March 17, 1986

Fitz, Lottie, 86, Waynesboro, Pa., March 14, 1986

Fitzwater, Daisy V., 98, West Manchester, Ohio, Feb. 16, 1986

Fogelsanger, Vertie, 86, Chambersburg, Pa., Dec. 24, 1985

Ford, Tamara Laci, 16 days, Waynesboro, Pa., March 14, 1986

Hamilton, Effie Crena, 87, Mount Jackson, Va., Sept. 25, 1985

Hopkins, Phyllis J., 58, Fort Wayne, Ind., Jan. 16, 1986

Johnson, Rolland, 67, Nappanee, Ind., Feb. 24, 1986

King, Ada Nolen, 73, Bassett, Va., March 29, 1986

King, Laura S., 93, Mechanicsburg, Pa., March 10, 1986

Kline, Thressa, 74, Chambersburg, Pa., Dec. 14, 1985

Laughlin, Ryan, 1, Chambersburg, Pa., Dec. 4, 1985

Lindsay, Pauline Anna, 81, Broadway, Va., May 25, 1985

McSpadden, Fern E., 55, McPherson, Kan., Feb. 27, 1986

Mason, Luther Lee, 88, Gordonsville, Va., Jan. 30, 1986

Meyers, Walter, 91, Chambersburg, Pa., Nov. 9, 1985

Miller, Cora, 91, Nappanee, Ind., Jan. 8, 1986

Petry, Edgar G., 68, Trotwood, Ohio, Dec. 2, 1985

Scott, Leone, 70, Chambersburg, Pa., Jan. 2, 1986

Shellabarger, Byron Mack, 67, Dayton, Ohio, March 11, 1986

Shickel, Lillian Arlene, 87, Harrisonburg, Va., Feb. 19, 1986

Shuler, Chester E., 91, Martinsburg, Pa., Dec. 13, 1985

Sollenberger, Clarence C., 95, North Manchester, Ind., Feb. 19, 1986

Spitzer. D. Miller, 88, Broadway, Va., June 12, 1985

Stayer, W. Vernon, 80, Curryville, Pa., March 6, 1986 editorial

A view from across the tracks

We Americans are the rich folks in town. We own or control half the town, and have powerful influence in the rest of it.

We live out in an exclusive neighborhood that's fenced in and has security guards at the gate. We drive around in chauffeured cars, and spend a lot of time in corporate board rooms. Much of our property—our factories and companies—are located in other parts of town, in the poorer section across the tracks.

A lot of the other folks in town are controlled by us, although they aren't always aware of it. They may work for us in our factories, or be in debt to us at the company store, or we may own the land they live on or get the produce from it. We own a lot of the slum tenements these folks call home. No matter which way they turn, they find their lives pretty well controlled by us—the moneyed family in town, although it's hard for us to keep that in mind; we don't see that much of them, you know.

That's why it's such a nuisance when there's a disturbance over in the bad sections of town, particularly in that awful part called "Little Libya," and in that terrible Spanish-speaking neighborhood. It gets on our nerves not to be able to shut out the racket we hear coming from across the tracks. I mean, you work and slave to have something nice, and then you have to put up with *this* stuff. And when a fight breaks out and spills over onto the streets on which we travel to our office, club, or the golf course, boy oh boy, does that make us mad!

The truth is, even if they behaved themselves, we wouldn't like these people. They talk funny (half of them don't know any English); they dress funny; they have the weirdest churches—you wouldn't believe some of the stuff. Oh, if only we didn't have to put up with all the rag, tag, and bob-tail of creation; it'd be so-o-o nice.

About the only satisfaction we can find is from getting the police (who're on *our* side) to go in sometimes and make a few arrests, or occasionally have a shoot-out (which is really too bad, you know), and kill a few of the worst troublemakers. That usually calms things down a week or so, but it never seems to settle anything. After all, that kind of trash is just like that—they've *always* fought among themselves; they have no respect for law and order, or property, or anything. You could set them up in housekeeping in a big house like ours, and they would either burn it down or have it so it wasn't fit to live in within a month after they moved in.

Sometimes we get things pretty well under control, if we can find one of them who understands and appreciates what we are doing, and help him get things organized for his people. But do you think this riff-raff appreciates this order we bring into their lives? Hah!

Most of the time we just have to accept the unrest and the disturbances, but once in a while these awful people go too far. Some punk lobs a rock at one of our limousines and breaks a windshield (which takes money to replace, you know, but what do they care about property?), or a bunch of their shiftless teenagers breaks beer bottles all over our church parking lot or spray-paints graffiti on the church sign. Sometimes it really gets bad, like when some obviously insane person plants a bomb in one of our cars or in the dining room at the club—for no reason—or damages property at one of our factories—which is crazy, because that's where they earn their living, don't you see? Then we obviously have no choice but to give them a dose of their own medicine. Brute force is the only thing they understand. And it lets these scuzzies know that we are standing tall.

I mean, that kind of people doesn't care if respectable people are afraid anymore even to get out on the streets. And it doesn't make any difference to them how nice we are and what good people we are. They haven't got the foggiest notion how much we give to charity, how much we do for them, how if it weren't for us some of them probably wouldn't even have a job.

They're just low-life scum, and sometimes, honestly, I think the Christian thing to do would be to go in and burn their shantytown down and run the whole kit, kat, and kaboodle of them clean out of the county. Don't you?—K.T.

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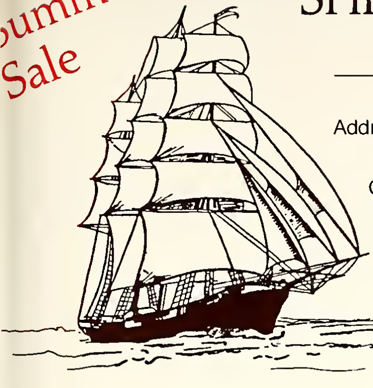

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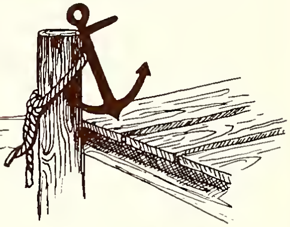

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CHURCH OF THE BRETHREN
JULY 1986

HOUSING NEEDS

IT'S TIME WE ALL PITCH IN

contents

12 **The Bob Neff Years: A Style of Grace and Savvy.** The Brethren have much to celebrate over "the Old Testament teacher turned denominational executive," writes Howard E. Royer, assessing the eight and a half years of Robert W. Neff as general secretary.

14 **God's People Need Houses.** Clay Bowman reports on the many ways that Brethren are responding to the housing needs in America. Sidebar stories on Kentucky Mountain Housing and Habitat for Humanity.

20 **Faith on the Line.** Wendy McFadden interviews two people who through volunteer service overseas found themselves in violent situations that made them reassess who they are as Christians.

23 **Believers Church Bible Commentary: More Is Needed Than Quotes From Mack.** Bob Bowman takes a look at the first book of a new series, and finds it has shortcomings.

COVER: Jimmy Carter in bib overalls and Rosalynn Carter in a babushka? And who's that hardhat standing with them? Is this a gag photo? No, it's in earnest, as Brethren Bob Gemmer (see page 2) and the Carters (page 18) team up to do something about America's housing needs. (Main story begins on page 14.)

NOTE TO READERS: When the year ends, MESSENGER will average out to the same number of pages as usual. But, as a one-time measure, we are combining our August and September MESSENGERS into a larger-than-usual single issue that will come to you in mid-August and feature Annual Conference in Norfolk.

In Touch profiles Tawny Tubbs, Carlton, Neb.; Bob Gemmer, St. Petersburg, Fla.; and Hayes and Cleo Clark, Claysburg, Pa. (2) . . . **Outlook** reports on North Korea. Disaster teams. Bradley A. Byer death. Sanctuary convictions. Festival of Worship. Older adults conference. Baptism, Eucharist, and Ministry (BEM). University for Peace. Mission in Sudan. M. R. Zigler recognition. BVS orientation. Heifer Project (begin on 4) . . . **Worldwide** (7) . . . **Update** (9) . . . **Special Report,** "The Farm Crisis: The Church Must Get Involved," by Clay Bowman (10) . . . **Who Are the Brethren of 1986?** "No Force in Religion," by Carl Bowman (19) . . . **Windows in the Word** (24) . . . **Small Talk** (25) . . . **Opinions** of Robert D. Kettering, Nettie Thomas, and David Braune (start on 26) . . . **Pontius' Puddle** (26) . . . **Turning Points** (31) . . . **Editorial,** "Let's Remember Who We Are"(32).

messenger

EDITOR
Kermon Thomasson
MANAGING EDITOR
Wendy Chamberlain McFadden
EDITORIAL ASSISTANT
Clay Bowman
SUBSCRIPTION SERVICES
Norma Nieto, Sandy Kleist
PROMOTION
Kenneth L. Gibble
PUBLISHER
Connie S. Andes

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CREDITS: 2 James Eads. 4 top H. Lamar Gibble. 5, 8 top, 15 top right, 17 Clay Bowman. 6 D. Michael Hostetler. 8 bottom BVS office. 8 left Larry Hollon. 10-11 Tim Frye. 12-13 Nguyen Van Gia. 15 bottom Kentucky Mountain Housing. 18 top Bill Moore. 18 bottom Religious News Service. 20 Laura Boll, Mennonite Central Committee. 21 Kermon Thomasson. 23 art by Joseph Binder.

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letters

PEACE POEM ALWAYS UP-TO-DATE

Recently, I ran across a poem, "All War Sin," by Ora Huston, in the February 17, 19 MESSENGER . The poem is still relevant toda when our church is moving farther and fart away from the pacifist beliefs upon which it w founded.

I wish you would reprint this poem so th other Brethren could read it again, and a n generation could read it for the first time. O Huston's poem is only out of date in the sen that a few wars have been fought since MESSE GER first printed it.

KAREN GLICK METZLER
Covington, Va.

(The "poem" is too long to reprint here, but anyone wants a copy we will be happy to supp one free. —Ed.)

POETRY OPPOSING RAMBOISM

I was inspired by the April editorial, "'Ramb ism': Wrong Remedy for Nicaragua," to wri this poem:

A Little Baby

A little baby was blown up today.
Was the baby awake, or sleeping peacefully
as dawn approached?
Was the baby a little boy, or a little girl?
Was the baby on a plane going to visit Grand-
ma, or eating breakfast in the kitchen?
Was the baby black, or white, or brown?
Was the baby Protestant, Catholic, or Jew-
ish?
Was the baby born in the United States, or
Russia, or France, or Libya?

A little baby was blown up today.
How many will die tomorrow?

I am in Brethren Volunteer Service, and a loya MESSENGER reader.

CAROLYN HAAG
Warrensburg, Mo.

MR. SMITH GOES TO MANAGUA

In a BVS in-service retreat I engaged in stud with other BVSers about the Nicaragua situa tion. By the time we were through we were tired overloaded with information, and frustrated b the injustice the Nicaraguans are suffering Someone commented, "Now each of us know more about Nicaragua than most members o Congress!"

We laughed. And then we didn't. There wa more truth there than we cared to own. It is ap parent that the American public and its electe representatives do know very little about th Nicaraguan situation. We've heard so muc propaganda from both sides that we no longe know whom to believe.

We discussed ways to increase awareness, bot in ourselves and in our congressional representatives. One idea I like is that of Brethren—members, congregations, and districts—sending congressional representatives to Nicaragua for first-hand exposure. Don't just suggest that they go. (Thats too easy to ignore.) Actually raise th ioney to send them through a program such as itness for Peace.

What public official could afford to ignore ich an offer from constituents—something they el strongly enough about to raise the funding? Not all that much; maybe $800 to $1,000 for a vo-week study tour.) There could be no excuse, ich as "no money in my budget." And I doubt iat even a hardened skeptic could spend two eeks living and working with a people and remain unchanged by the experience.

If we don't care enough to act, can we really pect any better from Washington?

David W. Minnich

arrensburg, Mo.

HO'S THAT UP AHEAD?

Carl Bowman's April installment of "Who Are ie Brethren of 1986?" ("Brethren and Politics") alls all Brethren to serious reflection and to raising some questions in terms of our faith.

In theory, Brethren are committed to the will f God as revealed in Jesus Christ. In the 1984 lection, Bowman's study reveals, 69 percent of rethren voters supported President Reagan. If nyone listed the 10 major concerns of Jesus s revealed in the New Testament, and the 10 iajor concerns of President Reagan as revealed i his speeches and actions, would there be ven one concern held in common? The whole enor and spirit of the two focus in opposite irections.

How could any Brethren vote for a man whose rimary concern is building up the war machine, nd supporting the rich with billions of dollars hile decreasing or cutting out help for the needy f our land? It is easy to observe any church's, or ny person's, real priorities by observing what hey do.

The Apostle Paul called the professed Christians at Corinth to "examine themselves" to see if hey were actually walking with Christ. The Church of the Brethren needs to examine itself to ee just whom it is following in 1986.

Olden D. Mitchell

lkhart, Ind.

OWMAN GOOD WITH A HAMMER

The series, "Who Are the Brethren of 1986?" y Carl Bowman, is very interesting and an ionest evaluation of current Church of the Brethren thought and practice. His work should e put into booklet form or published as a small ook. *(Carl Bowman's findings are discussed nore fully in a brand-new Brethren Press book,* Church of the Brethren: Yesterday and Today. *Order for $9.95 from Brethren Press, 1451 Dundee Ave., Elgin, IL 60120.—Ed.)*

In his March installment, Bowman hit the nail n the head when he commented, "Curiously, we naintain a 'hard line' against war on the one iand, while on the other we respect those who lecide to engage in warfare."

This confusing statement of faith becomes even more confusing when our church leaders upport organizations that publicly state they annot denounce all types of violence when the poor and underprivileged are being mistreated by government officials. If you add this to our denouncing of the US government's involvement in violence you have a real "peace puzzle." (See also the April installment, "Brethren and Politics.")

When the Church of the Brethren traded in biblical nonresistance for political pacifism (as a whole) we, in reality, lost our peace position, as Carl Bowman points out.

James M. Hite

Palmyra, Pa.

WORKING WITH FAULTY TOOLS

Can any Christian produce proof that Mary, the accepted mother of Jesus, ever became one? If not, is it not reasonable to believe that she lied about the method of her first conception? If that be the case, are not all Christians violating their God's first commandment? *(Where can we find any more "proof" for God ever giving us "commandments than we can for Mary being the mother of Jesus by divine conception? Don't we turn to the Bible in both instances? Why is one part of the Bible acceptable to you as "proof," but not some other part? Can you "prove" that God gave commandments?—Ed.)*

Why would the supreme, infallible God require a Son to save humanity from the Father's wrath? Is Christian mythology actually better than any other that sacrifices sons to gods? Isn't it time for Christians to swallow their egos and admit that they know nothing more about God or his method than the study of natural law revels?

It's time to unite with others in that which we actually *know*, and get on with the job of using it for the benefit of all life. Religions are but tools —faulty tools.

Walter J. Rittle

Palmyra, Pa.

FORWARD TO THE FUTURE

The May Messenger, with its emphasis on Brethren Health and Welfare, was excellent. Admittedly, I had a bias, since my 60th birthday was just a month away.

But the conclusion of the editorial, "Elders We Can Envy," disappointed me. I thought the editor would be looking forward to being a 90-year-old visitor to a *space station!* Europe is okay for the time *until* you're 90, but I expected the editor to be thinking beyond the planet.

Norman Harsh

Lorida, Fla.

SATAN IS ALIVE AND WELL

Relative to Chalmer Faw's Opinion, "Satan Must Be Taken Seriously" (May), there is plenty of evidence that the devil is alive and well. Sermons and editorials are written by paycheck, rather than by the Holy Spirit, and church policy is dictated by consensus, rather than by the Bible. Pay-for-Miracle preachers abound on television, and salvation is by works.

Myron C. Horst

York, Pa.

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page one

India, China, Nigeria—those were the big mission fields of the Church of the Brethren. Hundreds of missionary recruits were sent out in the early 1900s, compelled by Christ's great "Go ye." On each field there were the pioneers, those very first workers who spied out the land, chose the first stations, began the great work, reduced local languages to writing, and put the Scriptures onto the printed page.

The Stovers of India are gone. The Crumpackers of China are gone, and so are the Kulps of Nigeria. But one pioneer lived on long after the others had become only names in Brethren histories and biographies. When 87-year-old Lola Bechtel Helser died May 7 in Sebring, Fla., it was finally the end of an era.

Lola B. Helser

Lola and her husband, Albert, along with Ruth and Stover Kulp, were the first Brethren missionaries to Nigeria, in 1923. Together they planted the seeds at Garkida that today yield bountiful harvests of hundreds of new Christians annually.

The Helsers' work in Nigeria and other parts of Africa continued until retirement in 1962. Albert Helser died in 1969.

During her retirement years, Lola Helser's enthusiasm for mission work did not wane, nor her vision dim. Until the last days of her life, she sent out regularly a "Praise and Prayer" letter to a wide circle of mission supporters.

She never forgot the Church of the Brethren work in Nigeria. A 1983 letter to Lola Helser from Stewardship team member Lila McCray thanks her for a gift to the Brotherhood Fund earmarked for Nigeria, and concludes, "How we thank God for the witness of the Helsers and Kulps and other who participated in 'planting the seeds' of the gospel, which certainly have fallen on good, fertile soil. We rejoice with you that the church is growing and that the Nigerian Christians are . . . committed to making disciples and nurturing the new Christians in the faith."

In a 1976 Messenger celebrating missions, Lola Helser stated, "The task is the same for the second century of (Brethren) mission as for the first—winning the world for Christ." Lola Helser was part of a "winning" team, and she has gone to receive her prize.—The Editor

in touch

Tawny Tubbs: 'I've had my miracle'

Tawny Tubbs can't remember feeling better than she does now – despite her recent recovery from major surgery that saved her from paralysis.

Tawny, from Carleton, Neb., received a kidney from her mother in a transplant operation last October 16, at Mayo Clinic in Rochester, Minn. Tawny's own malfunctioning kidneys had deteriorated nerves up to her knees and threatened to move further up her spinal cord until she could have become crippled.

Tawny's recovery from the transplant operation has been quicker than her doctors expected. Now her four-year battle with kidney disease has subsided to only skirmishes, which include taking daily anti-rejection drugs. "To be perfectly honest, I feel so much better. It's been a struggle but nothing like it's been in the past. The last six months it has all been uphill."

But Tawny and her mother, Janet, say they can reflect on the struggles with kidney disease and see more good than bad in them. Janet says you "don't grow unless you go through some bad things." Tawny comments that "the hardest part before the transplant was working my life around the dialysis. I had to go to the hospital three times a week, and you go whenever they have openings. It was kind of hard to go to school and work around their schedules."

The Sunday before Tawny and her mother underwent the kidney operation, they attended the Bethel Church of the Brethren, where Tawny's father, John, has served as pastor for the past four years. The congregation had raised over $16,000 for Tawny's operation. "The emotional support (from the church) has been so incredible that I don't even have words for it. If it weren't for them I probably wouldn't be here today," she says.

That afternoon the two women left for the hospital to begin preparations for the surgery. Many kidney transplant patients must stay on dialysis for weeks after surgery, but Tawny's new kidney was functioning before the operation was complete. And her recovery hasn't slowed since.

Tawny is optimistic about her future. She hopes to earn a nursing degree from Clarkson College of Nursing in Omaha, where she attended school before her health problems began. She completed the spring semester with very good grades and is enrolled in summer classes to make up for the time she missed during her illness.

And her optimism is based on her faith in God. "He didn't let me have such a good transplant for it all to fall apart. I think the transplant had a lot to do with it, but heck, I give all the credit to God. I've had my miracle and now I'm a true believer."

That attitude is what is going to keep Tawny healthy for the rest of her long life. – JAMES EADS

James Eads is a correspondent for the Hastings Tribune, *Hastings, Neb., from which this article is adapted. Used by permission.*

Bob Gemmer: Living

When Bob Gemmer was a student at Indiana University in the early 1940s, he began his life-long struggle of bringing people of different cultural backgrounds together for dialog and for peace.

While at IU, Bob started a Fellowship of Reconciliation chapter and integrated many student activities on campus. He also participated in demonstrations with the Disciples of Christ church in Indianapolis during World War II.

Shortly after earning a degree from Chicago Theological Seminary, he and his wife, Myrna, took a pastorate at the Cleveland Heights Church of the Brethren. "Cleveland Heights was not integrated, but we helped achieve some degree of integration while we were there," Bob says. During that time he was asked by the district to help form an interracial congregation in another part of town. This project was successful, although it faltered later when a change in pastors occurred.

Every neighborhood that the Gemmers have lived in has been integrated. If it wasn't, they helped make it one. For example, when a black lawyer's house was bombed near Bob's home in the Cleveland neighborhood of Shaker Heights, Bob helped the man clean up as an "act of brotherhood." Over the next few years, he invited black friends to move into the neighborhood. He helped form the Ludlow Community Association, which in turn helped found National Neighbors, an organization concerned with integrated housing.

The Gemmers now live in St. Petersburg, Fla., and are as committed as ever to helping the oppressed of the world. Bob's latest project is Habitat for Humanity. (See the housing article on page 14 of this MESSENGER.) He is a founding board member, first vice president, and chairman of the program development and evaluation committees. By giving his house in Cleveland to Habitat, on the condition that the Church of the Brethren and the Disciples of Christ each donate funds equal to the value of the house, a Habitat project in Immokalee, Fla., was started.

Since retiring, Bob characterizes his job as a "full-time volunteer in human services." "Full-time" is an understatement. Along with his Habitat duties he is vice president and education chairman of the

egrated life

Salem County, N.J.
Habitat
for HUMANITY Inc.
HABITAT

Bob Gemmer (left) and friends pose at a New Jersey Habitat project.

St. Petersburg NAACP; president of the St. Petersburg Council on Human Relations; and a member of a biracial advisory board to the Pinellas County school board. If that isn't enough, he is running for a position on the Pinellas County school board.

As a member of the St. Petersburg Church of the Brethren and associate member of the Lakeview Presbyterian church, Bob's reason for all of his hard work remains simple: "All of God's children are one and we need to act it and live it, not just talk about it."—C.B.

Hayes and Cleo Clark: Signs of the Spirit

An elderly woman in California sat all alone, her body crippled, and her eyesight faded. Someone had given her a decorative plaque to cheer her, but she couldn't figure out the strange letters on it. It puzzled her so much that she got down and crawled across the floor to look at it closely. Suddenly the letters stood out dark and clear, and she saw "JESUS" on the plaque.

A retired pastor living at Timbercrest Homes, in North Manchester, Ind., received one of these plaques. Thinking it carried the name of Christ in Hebrew, he put it on his dresser to ponder. Suddenly the name "JESUS" leaped out at him. He tried it out on other Timbercrest folks, getting a thrill each time the discovery was made afresh.

The craftsman behind these plaques is Hayes Clark. He and his wife, Cleo, are members of the Claysburg (Pa.) Church of the Brethren, where he is a deacon and she is coordinator of the church's community foodbank.

The first time the Clarks saw a "Jesus sign" was at a revival meeting in their church. The evangelist showed the congregation the plaque and asked what it said. Hayes was impressed, and wondered if he could produce such plaques himself, since he is a woodworker.

During the revival Hayes and Cleo reconsecrated their lives to the Lord. They were faithful church members, but felt a need for something more. Now they experienced a renewal that gave them added incentive and new power. The "Jesus signs" caught up this experience for them.

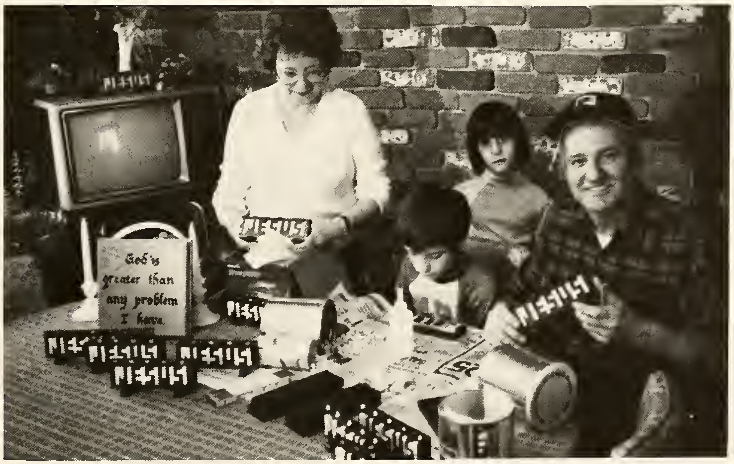
I met the Clarks in a visit and meal at their home, where I was given a "Jesus sign" to keep. Seeing our interest, Hayes gave my husband and me a second sign, and before long he was producing them in numbers for us to give to others who expressed interest in them.

Now some three hundred of them have been distributed across the United States and in eight other countries. Four signs were taken home by Nigerian visitors to the 1985 Annual Conference. In addition to the signs we have handed out, the Clarks have given out many to their own friends—old and new.

Each "Jesus sign" is handcrafted. Hayes has been helped recently by two grandchildren, who are learning to make signs themselves. Cleo packages and mails the signs, all free of charge, and collects stories about the witness the signs are making. "We want to put the name of Jesus into as many lives as we can," the Clarks say.

Many who have received the "Jesus signs" profess to a renewal of the Spirit from the visible reminder of their Savior's name. That's a good sign.—Mary Faw

Mary Faw, a former schoolteacher and Nigeria missionary in the Quinter (Kan.) congregation, is on the faculty of the Brethren Biblical Institute in North Fort Myers, Fla.


God is greater than any problem I have.
JESUS

North Korea: faith is fragile but alive

Lamar Gibble (back left) and two other members of the NCC delegation worshiped one Sunday with Christians in a house church in Pyongyang, the capital city of North Korea.

Ten North American Christians made an unprecedented visit to the "fragile" Christian community in North Korea, April 18-May 3. The group included H. Lamar Gibble, of the General Board's World Ministries staff.

The National Council of Churches delegation was the first official North American ecumenical group ever to have visited Christians in North Korea. In recent years small groups have gone from the World Council of Churches, Lutheran World Ministries, and the American Friends Service Committee.

The NCC group brought back stories of contacts with North Korea's Christian community and pleas for reunification of North and South Korea before the postwar generation dies.

They were told that the Korean Christians Federation has some 10,000 members who worship in 500 house churches. One Sunday the delegation divided into three groups to worship in three house churches in Pyongyang.

Pyongyang was once called the "Jerusalem" of Korean Christianity. But after liberation from the Japanese, the church in the north was decimated by social upheaval and war.

"Among many indelible impressions of our visit in Korea, three stand out," said Gibble. "First of all is the fragile yet deeply devoted character of Christians and the church in North Korea. God has not been left without witness! Secondly is the pervasive interest, both North and South, for peace and reunification even while both sides are quite aware of the massive difficulties which stand in the way of reunification. The third impression is related to the ponderous role of propaganda on both sides to justify their various positions and systems."

Three of the NCC group members were US church leaders who were born in North Korea. A particularly moving part of the trip was the reunion with family members who had not been seen in 40 years.

Besides extensive contacts with North Korean Christians, group members met several high-level government officials, including the former foreign minister who now heads the Committee on the Peaceful Reunification of the Fatherland.

In Seoul, South Korea, the group found that South Korean Christians are hungry for news about Christians in North Korea.

"We played a tape of hymnsinging recorded in a North Korean house church," said Syngman Rhee of the Presbyterian Church (USA). "As we played the first verse, everyone tentatively listened; on the second verse, people hummed along; on the third verse, some people joined in the singing, and on the fourth verse, the whole room joined in. There were tears in many eyes."

After the trip, the NCC delegation drafted a proposed policy statement that calls for a negotiated demilitarization of the region. The council's governing board received the paper for a first reading in May and will take final action in November.

Through such efforts, the NCC is seeking to build bridges so that all Koreans separated since the partitioning of Korea can be reunited, said NCC executive Dwain Epps. "In both North and South, there is a deep longing for the reunification of that country," a longing also present among Korean Americans, he said.

Disaster teams work in southern Missouri

Volunteers from Southern Missouri/Arkansas District supplied clean-up and child-care assistance in southeastern Missouri, after tornadoes and heavy rains in early May damaged parts of Morehouse, Sikeston, Vanduser, and Cape Girardeau. Because most damage occurred in relatively well-insured areas, long-term work was not needed.

Long-term projects continue in West Virginia and western Pennsylvania, where rebuilding follows major flooding last November. Volunteers will be needed throughout the summer and fall.

A disaster project in northern California was scaled down at the beginning of June. Further involvement there is being channeled through a local ecumenical organization.

Bradley A. Byer dies; was Board treasurer

Bradley A. Byer, who began May 5 as treasurer of the General Board, took his life on May 16. He and his wife, Mary Jo, had recently moved to Hoffman Estates, Ill., from La Verne, Calif.

"Brad came to this office feeling the call of God to be here," reflected Robert W. Neff, general secretary. "He was a conscientious, active church person who found himself blinded for a moment, and in that moment took his life.

"We wish to God that blind moment had never occurred. We grieve this loss, and we know the mercy of God is very wide for Brad and for his wife and family."

Byer, 36, was the son of Howard and June Byer, of the Dixon (Ill.) Church of the Brethren. He also leaves two sisters, Anita Dunphy and Carolyn Thomas, both of Dixon.

A graduate of Manchester College in Indiana, Byer was active in the church both in Illinois and in California.

Workers undaunted by sanctuary convictions

Following a six-month trial, a federal jury on May 1 convicted eight religious workers, six of them for conspiracy in connection with smuggling Central Americans into the US and two others on lesser charges of aiding the refugees. The church people were all part of the grassroots "sanctuary movement."

"In finding the sanctuary workers guilty of violating the immigration laws of the United States," said Ralph Watkins, legislative counsel for the Church of the Brethren Washington Office, "the Federal District Court has set itself in opposition to both international law and the most fundamental law of morality. In the Annual Conference Resolution on Sanctuary, our members were advised of the penalties but counseled that protecting refugees was a higher moral calling. The choice to risk punishment in order to save the life of another is a difficult choice, but it is morally a clear one."

The 1983 Annual Conference endorsed sanctuary as an appropriate response to the situation in Central America. Seven Brethren congregations have declared themselves public sanctuaries, and 10 other Brethren churches, scattered across the country, have endorsed the concept of sanctuary.

The court decision does not change "our religious commitment," said a statement from the Lansing (Mich.) Church of the Brethren, which helps shelter a Salvadoran family. "The requirements of faith and conscience have not been altered by the court's decision in Arizona. We in the Lansing Church of the Brethren continue to affirm with the early disciples that 'we must obey God rather than human institutions' (Acts 5:29)."

At the La Verne (Calif.) congregation, which declared sanctuary one and a half years ago, little change is expected as a result of the verdict. "I think people understand where the government is and what they are trying to do," said Mary Blocher Smeltzer, a member of the La Verne church. "The government is trying to say they are doing the right thing. Many of the people in the sanctuary movement don't think they are. I don't think it has changed sanctuary workers' minds a bit."

That sentiment was echoed by Ralph McFadden, executive of the Parish Ministries Commission, who said that "those churches that have already declared sanctuary have spent a considerable amount of time getting to that decision. The verdict in Tuscon will not change their minds." But McFadden was quick to point out that "we don't understand the impact of the decision. We don't know if that means that the government will see it as an opportunity to move ahead and start prosecuting others."

The appeal of the convictions is already underway, even before the July 1 sentencing of the eight defendants. That process could take as long as two years.

"Regardless of the outcome of this case on appeal," maintained Ralph Watkins, "the convicted sanctuary workers deserve the support and admiration of the people of good conscience everywhere. They join the ranks of the conductors on the underground railroad and those who smuggled Jews to safety from Nazi Germany—people who disobeyed human law to obey the higher law of protecting people from persecution."

Festival faces: Bob Bowman, Elgin, Ill., with Ellen Keim, North Manchester, Ind., above. Robert Dell, Bremen, Ind., top right. Nancy Faus, Lombard, Ill., right.

Festival of worship discerns the spirit

Shared food, song, fellowship, communion, and worship highlighted the "Festival of Worship" at Goshen College in Goshen, Ind., May 16-18. Sponsored by the General Conference Mennonite Church, the Mennonite Church, and the Church of the Brethren, the conference "was a chance to hone our skills for worship," said Bob Bowman, General Board staff member and part of the festival planning committee.

Close to 700 people from the three anabaptist bodies honed those skills by choosing four of nearly 50 workshops ranging from evangelism and inclusive language to liturgical dance and clowning.

"The best thing (about the festival) is that we can stimulate and learn from each other," said Myron Augsburger, former president of Eastern Mennonite College and Seminary. "Our work is testing to see what the Holy Spirit would have us do."

To discern the guidance of the spirit, small groups gathered each morning after the worship service to discuss the biblical views of worship and the understandings that guide planning for worship.

Worship services themselves were a major part of the festival. The three major services incorporated many different ways to worship, including participation of children, dance, drama, and song.

The final event of the weekend was a love feast, unique to the Church of the Brethren. In general, Brethren appeared to feel quite at home at an event where conversations tended to include finding that Brethren or Mennonite "connection."

"It feels just like Annual Conference," exclaimed one Brethren pastor.

Conferencegoers got a first exposure to the work of the Hymnal Project, a cooperative effort that includes the same three denominations. The hymnal booklet contained Brethren favorites such as "Move in Our Midst," along with the Mennonite favorite "Praise God from Whom All Blessings Flow."

Older adults: focus at May conference

More than 200 people from a diverse roster of religious and public interest groups, including the Church of the Brethren, attended the National Conference on the Empowerment of Older Americans for Neighborhood and Community Revitalization in Arlington, Va., May 9-11.

Part of the three-day conference was devoted to studying "models of empowerment" that help in "recognizing and using the fantastic resources that the community and church have in people over 65," said Ralph McFadden, Parish Ministries Commission executive. "Our goal was to try and get six congregations to pick up models at the conference that could be used for the empowerment of older Americans."

One model shared was from the Shepherd's Center where Paul and Evelyn Bowman, volunteer coordinators of older adult programing in the Church of the Brethren, are program trainers. Shepherd's Center has developed programs in 60 communities across the US.

While the weekend was designed to help older people become involved in changing community attitudes toward the elderly, and to improve services, McFadden maintained that "there is a need for us as a denomination to understand how we can use older people as resources in the congregation. We must recognize that."

A resolution adopted in the conference's closing minutes is to be introduced in Congress by Representative Claude Pepper, who chairs the House Select Committee on Aging. The statement calls on the House and Senate to assure that "all legislation affecting the lives of older adults be planned and implemented with the full involvement of older adults themselves."

Brethren taking part in response to BEM

The Church of the Brethren presence was strong at an April conference on "Baptism, Eucharist, and Ministry" (BEM), the landmark theological document completed by the World Council of Churches in 1982. (See January 1984, page 6, and June 1984, page 14.)

While the Brethren were not part of the 50-year process that produced that document, the church has become increasingly involved in follow-up activities. Brethren were six of about a hundred participants at this conference, which focused on US church response to BEM.

The conference, held in Chicago, "is not a culmination, but a midpoint," says Melanie May, executive of the denomination's Committee on Interchurch Relations. As one of three panelists for the meeting's closing session, she discussed the meaning of the churches' responses for the future. She emphasized the difference between a denomination's official response and the much-longer "reception process," which is just now beginning.

In an earlier session, Lauree Hersch Meyer presented a paper, written with Melanie May and Robert W. Neff, on BEM and church renewal. That paper reflected on the ways various denominations have incorporated the BEM document into their worship and witness.

The "unprecedented response, both official and unofficial" gives evidence of "a deep spiritual hunger, a longing for a deeper life together," said Meyer. "It's not just because people want to 'do theology' together, but because people are looking for renewal."

The six Brethren representatives—Melanie May, Dena Pence Frantz, Bob Bowman, Dale Brown, Estella Horning, and Lauree Hersch Meyer—form a theological task force that is developing the official Church of the Brethren response to the BEM document. A preliminary draft of the response is being distributed to delegates at Annual Conference. The draft, along with a four-session study curriculum, will be available to the denomination for a year of study before the paper returns to the 1987 Annual Conference for adoption.

Some 12 to 15 congregations have begun their own study of the document, using a study packet that was distributed last spring. About a hundred packets were sold altogether, says Melanie May, and she sees the Brethren participation becoming "more and more significant."

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truth
Justice
freedom
+ love
PEACE
FEDERAL AND STATE
INCOME TAX
RETURNS

Deanna Brown and Terry Ciszek (to left of banner), of the Kalamazoo Church of the Brethren, joined others who were opposing the use of tax dollars for military purposes.

Kalamazoo Christians make tax-day peace witness

Ten Christians in Kalamazoo, Mich., gathered in front of the courthouse to voice their opposition to military funding. Representing the Catholic Church, the Mennonite Church, and the Church of the Brethren, they withheld a total of $6,400, the portion of their income taxes that they claimed would help fund the military budget.

Deanna Brown, pastor of the Skyridge Church of the Brethren, thought twice before joining the peace demonstration, since she didn't want to be misunderstood by other Christians. "But because of my vocation as a disciple of Christ," she said, "I feel called to make this witness and to say there is another way—the way of reconciliation, humility, service—and that's the way of Jesus Christ."

Added Steve Senesi: "We are not opposed to taxes. The point today is to speak to where those funds go and how they are spent." The withheld tax money was given to five local social service agencies: Center City Housing, Loaves and Fishes (a clearinghouse for emergency food pantries), Habitat for Humanity, Kalamazoo Diaconal Conference, and Kalamazoo Youth Ministry.—D. MICHAEL HOSTETLER

D. Michael Hostetler is a freelance photojournalist from Scottdale, Pa.

UN official directs peace university

"This university has been established to foster peace rather than conflict," says Robert Muller, who retired this spring as assistant general secretary of the United Nations to become chancellor of the University for Peace in Costa Rica.

Established by the United Nations, the University for Peace plays a quiet but determined role in promoting the philosophy of thinkers such as Pierre Teilhard de Chardin, Robert Schumann, and Mohandas K. Gandhi.

The institution aims "to promote the spirit of understanding, tolerance, and peaceful coexistence; to stimulate cooperation among people and help lessen obstacles and threats to world peace." Courses commenced in 1985.

The university offers a master's program in "Communications for Peace," in which 28 journalists from 18 countries are studying, says Muller. Within a decade the school expects to have 2,000 students.

Muller, who serves without pay, sees the institution as a long-range bridge of reconciliation among diverse peoples and systems. He views the Communications for Peace coursework and an upcoming Human Rights curriculum sponsored by the University of Ottawa as necessary philosophical training for future generations of civil servants and diplomats.

Financial aid for the program comes from individual countries, mostly Latin American and African.

One of the founders of the institution is Rodrigo Carazo, former president of Costa Rica, who now heads the United Nations Council on the University for Peace. He sent the institute's rector to take part in a June consultation called by the peace and conflict studies program at Juniata College (Huntingdon, Pa.). At that meeting, some 12 to 20 participants—including Ken Brown of Manchester College's program—discussed the future of peace and conflict studies.

The meeting was co-sponsored by Juniata College, the University for Peace, the peace education program at Columbia Teachers College, and the peacemaking in education program of United Ministries in Education.

worldwide

United Methodist bishops approved a pastoral letter and a document that condemns nuclear war and use of nuclear weapons; says nuclear deterrence is a position that "cannot receive the church's blessing"; expresses a lack of confidence in proposed "defenses" against nuclear attack; and declares that the cost of developing defenses such as "Star Wars" is a "social justice issue, not only a war and peace issue." Central to the study document is that peacemaking is a spiritual issue, a "sacred calling of Jesus." The church is identified as a "worldwide company of disciples which transcends all nations, governments, races and ideologies." The pastoral has been compared to the 1983 letter on the same issues by Catholic bishops. The documents are similar, but the Methodist paper rejects nuclear deterrence, which the Catholics accept as an interim measure. The Catholic bishops are in the process of reexamining that issue in light of developments since 1983.

Projects that alleviate hunger and further development of people around the world will receive support through a new fund established by Church World Service. CWS is the relief, rehabilitation, and refugee assistance division of the National Council of Churches. The new Global Hunger and Development Fund will build upon the momentum generated by CWS's Global Food Crisis special appeal, which raised more than $18 million for relief and rehabilitation projects around the world. "Establishment of this fund signals CWS's move out of an emergency phase toward a longer-term development focus," said J. Richard Butler, head of Church World Service.

A grant of $20,000 from the Emergency Disaster Fund will help victims of the civil strife in Central America. The aid has been channeled through Church World Service, which appealed for a total of $400,000 to continue providing emergency food, shelter, medicine, psychological care, and legal assistance. CWS is also sending 10 volunteers to provide technical skills, coordinate the service efforts of the churches, and maintain communication between Central and North American Christians.

Seventeen Soviet church leaders visited churches across the country, as part of the 30-year-old relationship between the National Council of Churches in the US and Orthodox and Baptist churches in the Soviet Union. At a worship service in Evanston, Ill., Church of the Brethren general secretary Robert W. Neff spoke on the importance of common prayer. "I can think of no better testimony in this week of international tension than what we are doing tonight," he said, referring to the bombing of Libya. "Prayer binds us together, pulls us together in a way we could never dream."

"Covenanting" is the relationship proposed for the nine denominations of the Consultation on Church Union (COCU), and 1988 is the target date for finalizing this version of "church union." The draft proposal currently being studied by the member denominations suggests that the churches continue their separate existences, but in a new relationship with each other called "covenanting." The Church of the Brethren is not a member of COCU, but has maintained observer status.

Holderreads: ministry in a struggling church

"Our most important ministry is the waiting we're doing," said Ken Holderread, reflecting on the work he and his wife, Elsie, are carrying out in the tense Sudan. The two are on furlough, and will return to their work with the Presbyterian Church in Sudan (PCIS) this summer.

By "waiting" he does not mean they are not busy. Through Theological Education by Extension (TEE), "we hope we are preparing the church leaders who can go back to the south after the war and rebuild the church." The Holderreads work with three other missionaries in TEE and with a Bible school, expected to expand soon into "a full-fledged seminary."

Other aspects of their ministry, said Holderread, are hospitality, communication with the outside world, consultation and assistance to the Presbyterian Church, and a small-scale printing operation. With a recently acquired mimeograph machine, they have been involved in printing a Nuer hymnal, a Dinka hymnal, and language materials.

Ken Holderread

Within the situation of conflict, the church in Sudan is particularly involved in "the mopping up, picking up the pieces, as the struggle goes on," observed Holderread. "I think the Church of the Brethren, with its emphasis on service, has a great deal to offer in that role."

Brethren also have something to learn from Christians in Sudan, said Holderread, citing the commitment of church leaders "who are willing to put their life and death on the line for what they believe in."

A primary reason for going to Sudan, said Holderread, who previously was pastor of the Martinsburg (Pa.) Church of the Brethren, was to expand the sense of mission at the local church level.

"I think we need an involvement with the Christians in Third World countries," said Holderread. "If we are to be Christian at all, we need to be in relationship with them. They have as much to offer us as we do them."

Jan Thompson receives a check given by Church World Service in honor of M. R. Zigler. Presenting the gift are J. Richard Butler, executive director (center), and Robert Marshall, chairman (right).

M. R. Zigler honored at CWS meeting

The life and work of Brethren pioneer M. R. Zigler, who died last October, was recognized by the Church World Service Committee when it met this spring in New York City.

Two Brethren, J. Benton Rhoades and R. Jan Thompson, participated in the worship service at which he was recognized. After the service, the CWS committee presented a check for $1,000 to the On Earth Peace Assembly, which Zigler founded.

Post-30 BVS unit completes orientation

The annual Post-30 Brethren Volunteer Service unit, designed especially for older volunteers, met in May near St. Charles, Ill. The group focused on issues such as economics and the Christian faith, communication skills, global awareness, faith-sharing, aging, and cross-cultural awareness. The volunteers visited Operation PUSH in Chicago and the denomination's General Offices in Elgin, where they engaged in a discussion of mission philosophy.

Members of Unit #175 are pictured below. **Front:** Jane Benyo, Patrick Welch, John Boggs, Denise Lawless, Dan Lawless, Joe Detrick (leadership). **Back:** Heidi Loomis (leadership), Rosemary Unger, Bob Gridley, Elaine Gridley, Doris Tyler, Miles Tyler, Cole Arendt (leadership).

Heifer Project begins five-year growth plan

Heifer Project International has mounted an aggressive five-year expansion program that aims to triple the size of the organization by 1990. The plan calls for a growth rate of 27 percent each year, which would increase HPI's $6 million budget to $20 million by 1990.

Heifer Project provides livestock, management skills, and vocational training to low-income, rural people. Headquartered in Little Rock, Ark., the development agency has six regional offices across the US and operates projects in 33 countries and 13 US states.

"We found that even though we were increasing at a modest 15-percent rate on a steady basis, we were still having to turn away 20-25 requests for assistance every year because we didn't have the personnel or funds to administer more projects," said executive director Alden R. Hickman.

The agency will expand its regional office network, marketing efforts, volunteer network, program staff, and computer facilities.

Heifer Project is also considering a name change. A consulting firm has found that non-donors respond poorly to the name, since "heifer" is an unfamiliar term to many of the 90 percent of Americans who live in urban or suburban areas. HPI donors, however, demonstrate "amazing loyalty" to the organization, said the firm.

update

Meeting with Mennonites. The annual Deaf Ministries Leadership Retreat, sponsored by the Mennonite Board of Missions, attracted 21 people from several anabaptist denominations, including the Church of the Brethren. The April event, in Halifax, Pa., focused on the unique needs deaf leaders face in their local churches. The six Brethren participants are members of the Calvary (Winchester, Va.) church and the Frederick (Md.) church, both of which have deaf ministries. . . . As part of the Protestant Health and Welfare Assembly, which met in March in Denver, the Brethren Homes and Hospitals Association (BHHA) met with the Mennonite Health Association and the Canadian Mennonite Health Assembly to discuss future survival of the organizations, repairing health care workers under stress, and examining health care scenes in the US and Canada.

Names in the news. Paul and Teresa Irving, of Hagerstown, Md., began two-year Mennonite Central Committee volunteer assignments as childcare workers in Fort McMurray, Alberta. They are members of the Longmeadow (Hagerstown, Md.) congregation. . . . Phyllis Carter, pastor of the Goshen City (Goshen, Ind.) church, was one of several church representatives who spoke at a recent service to honor outgoing Mennonite Mutual Aid president Dwight Stoltzfus and to inaugurate new president James Kratz. . . . T. Quentin Evans, Manchester College professor emeritus, has been appointed to serve a second term as president of the Indiana Coalition for Human Services. . . . Wayne Nicarry, of the Greencastle (Pa.) church, received an honorary doctor of science degree from Elizabethtown (Pa.) College. . . . McPherson (Kan.) College awarded citations of merit to Dale Brown, Lombard, Ill.; Vernon and Rowena (Neher) Nicholson, Wichita, Kan.; and John H. Lehman, Abilene, Kan. McPherson alumnus Bryce B. Miller, of the Topeka (Kan.) church, received the Service to Community and Service to Handicapped awards from the Kansas chapter of the International Association of Personnel and Employment Security. . . . In April, Morris and Florence Firebaugh marked 50 years as deacons at the Freeport (Ill.) church.

B-ball news. The men's basketball team at the Ladera (Los Angeles) church won the 1A championship of the Church Athletic Association of Los Angeles. The team ended the season with a record of 12-1, capturing its first title since joining the league over 30 years ago.

Coming up. The 13th Brethren Bible Institute, sponsored by the Brethren Revival Fellowship, will be held at Elizabethtown (Pa.) College, July 28-August 1. Leaders include Galen Hackman, Harold Martin, James Myer, and David Myer. . . . A denominational Evangelism Leaders Academy is scheduled for August 4-7 at Manchester College in Indiana. The training event is geared for congregations participating in the Passing on the Promise program and for anyone seeking a balanced, anabaptist approach to evangelism.

Milestones. The County Line (Harrod, Ohio) congregation celebrates its centennial on July 27. In a brief background statement, the church reports that "84 new souls were added to the membership in 1985." . . . The Cedar Bluff (Boones Mill, Va.) congregation held ground-breaking services on March 16 for a new church building. Doris Quarles, associate district executive, and Allen Clague, district moderator, were the guest speakers.

Peace talk. The third annual Leona Z. Row Eller Peace Lecture, held in April at the Washington, D. C., City church, featured William Thompson, associate secretary general of the World Conference on Religion and Peace.

Single-parent camp. A weekend camp for single parents and their children was held at Southern Ohio District's Camp Woodland Altars June 20-22. A variety of activities were offered including nature walks, crafts, Bible study, and other camp activities.

special report

The farm crisis: The church mus

by Clay Bowman

The current farm crisis is covered less and less in national media, but it is becoming more and more of a problem to thousands of farmers across the country each day. Increasing debt, rising costs, and falling crop prices are leaving many farmers without any land.

For the Church of the Brethren the farm issue is not new. Over a decade ago an Annual Conference resolution expressed concern about who should control farming—individual family farms or large corporate farms. Thirteen years later the problem is still with us on an even larger scale. What has been the Brethren response to the newly publicized crisis?

Last summer Annual Conference delegates adopted the "Resolution on Rural Community in Crisis." It states that "our response to the present situation calls for sensitivity to the moral significance of the crisis—a crisis that not only involves the food necessary for life and the land and water needed to produce that food, but the way of life of the people who make the land productive, in this generation and for future generations."

Among the recommendations to the General Board, state governments, and the federal government, the paper urges congregations and districts to do the following:

—heighten commitment to be caring communities,

—lead in organizing emergency responses to material needs in rural communities, and

—provide support for crisis counseling, ecumenical programs, organizations committed to saving the family farm, and projects seeking to stop the loss of minority-owned land.

These recommendations were sent to all district executives and board chairs. What has happened? Surprisingly, or not surprisingly, depending on your perspective, the majority of districts (all but seven) report that the farm crisis is really not an issue in their area. In Idaho "most Brethren have moved from agriculture to professional" vocations, says district executive Ervin Huston. South/Central Indiana District conducted a survey and found that there were not as many farm families as was thought and the only thing needed from the church was prayer support. And for many other districts the farm issue was simply "not an issue."

But for several districts the farm crisis is a concern of large proportions that has the church thinking, planning, and acting to help alleviate pain and stress.

Atlantic Northeast's problem is "not as acute as in some areas," according to executive Earl K. Ziegler, but there has been planning and information-sharing to help Brethren and non-Brethren farmers who are feeling the crunch. Ziegler wrote to all pastors, urging them to think about ways they can become sensitive to the issue. By

Allen Nolt Jr., left, owns a farm that has been in the family over 50 years. He and his father-in-law, Wilmer Ziegler (right), members of the Annville (Pa.) Church of the Brethren, raise corn and alfalfa and milk nearly 60 cows. "We've felt the most pressure from the farm crisis in the milking operation," says Nolt. "Milk prices are dropping." His son, Scott, center, is interested in the farm and wants to continue working it in the future.

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get involved

keeping the needs of farmers publicized in newsletters, newspaper articles, and informal meetings, Atlantic Northeast is trying to provide help before it is too late.

Illinois/Wisconsin District has effectively kept the farm issue on the front burner throughout the past several months. It has continually been an agenda item for the witness commission, says executive Carl Myers. He also reports that individual congregations are being encouraged to "take this concern under their focus and attention. Some churches have modeled workshops for raising consciousness that have pulled in bankers, pastors, school teachers, and farmers." These models are then shared with other communities in the state.

The district also provides information about resources that farmers and clergy can use to help out.

Southern Missouri/Arkansas District has two churches that have been very hard hit by the farm crisis. As a result, says executive Jim Tomlonson, several pastors have attended stress workshops on farm issues to try and "keep abreast" of the situation. Most of the effort in this district has been to provide referral services and to push pastors to be sensitive to the issues surrounding farmers.

Northern Indiana recently held a conference to discuss stress, farm commodity prices, and bank interest rates. General Board staff member Shantilal Bhagat was the featured speaker at the event, which drew more than 85 people from across the district.

A result of this conference is monthly meetings for farm families who are feeling stress. These meetings, led by Ted Eash, pastor of the Pleasant Valley church, are held in different locations each month so that as many farmers as possible can attend and receive guidance and information. Individual congregagations are also involved on their own in addressing the issue.

Northern Plains District has appointed Jeff Bach, pastor of the Prairie City church, to coordinate all district activities related to the farm problem. This involves linking pastors with local community resources to help farmers in need. Most of the activity, according to executive Jim Miller, is taking place in local ecumenical programs. "It is happening quietly but with a big impact in food and medical assistance," says Miller. "The Brethren effort has been through grassroots community efforts."

Robert Bucher, a member of the Palmyra (Pa.) Church of the Brethren, has owned his 100-acre farm since 1954. Besides raising crops, Bucher has 30 head of Charolais cattle plus his own bull for breeding. Prior to purchasing the bull, he was buying calves at 70 cents a pound, then selling them after a year for 50 cents a pound.

Western Plains has named a district task team to deal with the rural farm crisis. One program, according to executive John Tomlonson, helps relocate families. "We are trying to get churches where there are jobs to host families who are looking for work. The Wichita church has started doing this." Most of the district's efforts, however, are ecumenically based and deal with situations on a one-to-one basis.

Shantilal Bhagat, education and economic justice consultant for the General Board, has spent much time working on the farm crisis. Besides the meeting in Northern Indiana, he has spoken to groups in Ohio, New York, and Illinois. In March, Bhagat participated in farm hearings held by the United Methodist Church. His Brethren Press book *The Family Farm: Can It Be Saved?* is in its third printing and has sold over 9,000 copies.

The situation is so bad in some areas, says Bhagat, that one church has even "requested disaster relief funds to provide food and shelter for needy farmers and to explore new ways of processing and marketing agricultural products."

To further discussion by the church on the appropriate response to the farm crisis, Southern Missouri/Arkansas District has submitted a query to Annual Conference asking whether the concerns of the farm family are fully reflected in denominational programing and investments.

What needs to be done to improve the situation? Probably a lot of things. "The church has to be involved in the emotional, immediate issues and also in social policy issues," says Bhagat. "The family farm, as we know it, will not survive unless we change the current farm policies." □

The Bob Neff years: A styl

by Howard E. Royer

In the midst of a fact-finding mission to five Middle East countries in 1980, a National Council of Churches delegation came upon the archaeological mounds of Old Jericho. Awed by the scene before them, one of the delegation, one known to the others only as a relatively new and young denominational executive spontaneously began recounting highlights of the city's biblical past.

"His illustrations, his competency, his access to the Semitic languages were stunning," recalled United Church of Christ president Avery Post. "We gathered around him and he became not our tour guide but our teacher."

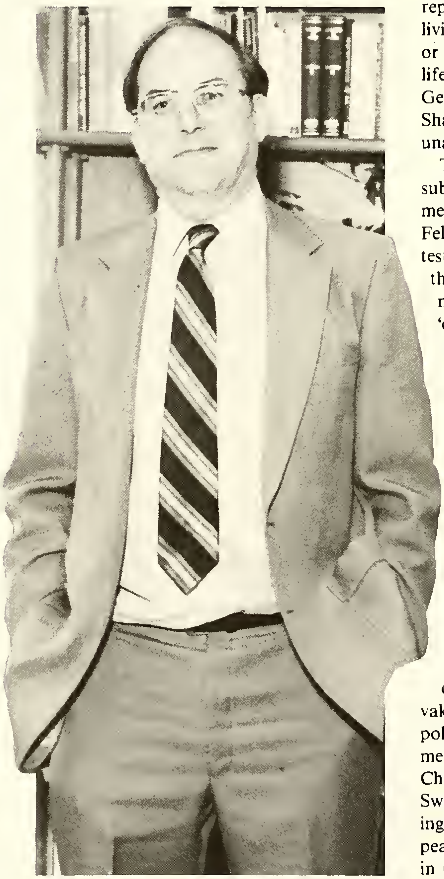
The denominational executive turned Old Testament teacher was Robert W. Neff. Older acquaintances would reverse that: Old Testament teacher turned denominational executive. In either role, Robert Neff is one who looks for and seizes the teachable moment.

It is not surprising, then, that in his eight and a half years as general secretary of the Church of the Brethren General Board, Bob has loved preaching at Annual Conference, district conferences, and congregational events, and turning those settings into a classroom. His biblical scholarship and intellectual depth have won acclamation. His concerns and challenges have been compelling. But most of all, what has earned him laurels is his exuberance and his shirt-sleeved, down-home relational style.

"He is equally comfortable with 'Dr. Neff' or 'Bob,' depending on the place he is," observes Elaine Sollenberger, retiring chairwoman of the General Board. "He is secure in his leadership. He is noticeable, yet he blends. You can feel his leadership, but he can lead from a distance; he isn't always dominant."

But there are instances, Bob believes, when he tends to be overly assertive, all too eager to charge into the fray. Early on as general secretary, he was told privately by one colleague, "Bob, you shoot from the hip. Put your gun back in the holster." The counsel apparently was heard, for subsequently Bob arranged with one General Board chairman, Curtis Dubble, that if he tended to speak too quickly or too often in heated debate, that he be restrained with a gentle hand on the knee. "I tested it," Dubble said, "and it worked."

In dialog over biblical and social concerns, it is not uncommon for Bob Neff to be confrontive and, as James Myer reflects of meetings with the leaders of the Brethren Revival Fellowship, "at times somewhat combative." But Jim adds, "However strongly our views differed, a deep friendship remained." Elaine Sollenberger puts it: "Bob has the gift of being able to disagree in a way you don't mind, in a spirit of love."



Bob Neff served as general secretary for over eight years—January 1, 1978 to July 1, 1986.

That spirit brings with it a sensitivity to the needs of individuals. The stories are legion in denominational and ecumenical circles of Bob's reaching out particularly to persons who have felt somewhat on the edge of a group.

The point is not unrelated to Bob's most earnest longing, which is to build the unity of the church. His message repeatedly has been that the church is a living organism, the body of Christ today, or it is nothing. Beyond mere words, his life and actions embody what former General Board chairman Clyde Shallenberger sums up simply as "Bob's unabashed love for the church."

This love is inclusive of minorities and subgroups. Women, blacks, Hispanics, members of the Brethren Revival Fellowship and Holy Spirit Conference attest to the encouragement and support they have felt. Former General Board member Bill Hayes says, "Bob has helped 'domesticate' interest groups and bring them into the system. He sees diversity as a wave of the future. If we are not growing from the old base, the real opportunity may be with minority groups. Some members see this as a threat; Bob sees it as an opportunity."

Through interaction with sisters and brothers in Christ, Bob finds nurture for his own soul. Nowhere has this been truer than in the global realm—in fact-finding in the Middle East, in teaching theology in Nigeria, in visiting church leaders in India, in encouraging young seminarians in China, in dialoguing with eastern European church leaders in Czechoslovakia, in demonstrating for a moral US policy toward Central America, in meeting with the World Council of Churches Central Committee in Canada, Switzerland, and Argentina, and in joining the Russian Orthodox in praying for peace at the Reagan-Gorbachev summit in Geneva.

Of all his ecumenical assignments, by far the most rigorous was one fairly close to home. It was chairing the blue-ribbon Presidential Panel of the National Council of Churches. The initial task was to get 36 independent, self-starting denominational executives to carve out a vision for the council that looked beyond their own denominational self-interest. The obstacles

f grace and savvy

to restructuring were immense, chief among them being that there was no organizational model to which to turn.

"Bob brought the panel back to the main goal again and again and wouldn't let us quit," says Presbyterian Patricia McClurg. "At the same time we had fun together. Bob's overuse of the word 'absolutely' prompted gales of laughter. We began to feel like a family. But we worried that we were with Bob more than his wife or the Church of the Brethren were."

The demands of the Presidential Panel over two years took their toll, for in this period the morale of Brethren workers back home plummeted. The situation was compounded by terminations, illness, and death. To Bob's credit, once his schedule normalized and the internal issues were addressed, the spirit of the workforce took an about-face.

The achievements of the Neff years include solid advances in the setting of priorities and joint planning by districts and the General Board. Micah 6:8 has been ingrained in the Brethren psyche. Assistance was given to Annual Conference in producing statements on complex issues—biblical authority, human sexuality, abortion, mission, public sanctuary among them. New church development caught fire across the denomination. People of the Covenant enlisted 2,000 persons in a new approach to discipleship education. Work was opened in Sudan. The placement of volunteers in Central America greatly expanded. A long-drawn blueprint for the Office of Human Resources took form. A study of Brethren Press led to plans to close the in-house printing operation. Flourishing activity in health and welfare and On Earth Peace became aligned more closely with the General Board. Efforts in interpretation intensified; a district visitor's program at General Board meetings emerged. Computerization began in earnest. Two women were appointed as associate general secretaries to head commission staffs. The era comes to a close with a firm eye on the future—a challenge to the denomination for new and expanded ministries at home, in the district, and through the General Board by means of Adventure in Mission.

With all these gains, Bob Neff is not without a wish list of other things the church ought to have been about. He would wish for membership growth to register a plus sign rather than a minus sign on annual reports. He would wish for financial support to move off a plateau. He would like to see minorities more prominent in leadership. He would relish more cross-fertilization in mission between Parish and World Ministries. He would like to involve congregations more directly in coordinated planning. He would wish that a human resource plan would be in place for the whole church.

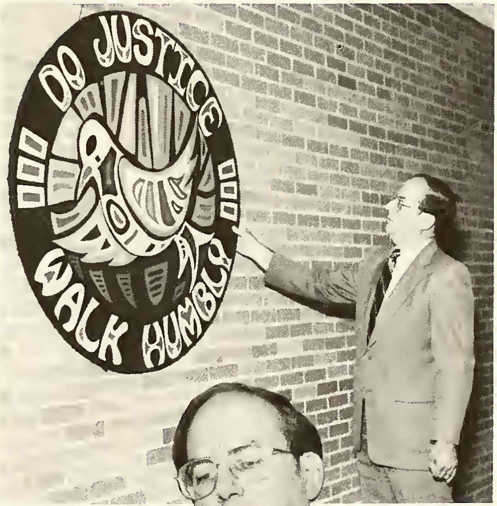
The gifts of a new general secretary sought by the search committee in 1977 are indeed strengths Bob has brought. These include a biblical vision, a pastoral outlook, a global perception, exemplary family life, high energy, and high visibility. Phyllis Carter, pastor, former Board member, and former district executive, who chaired the search committee, sums up Bob's attributes as "a style of grace."

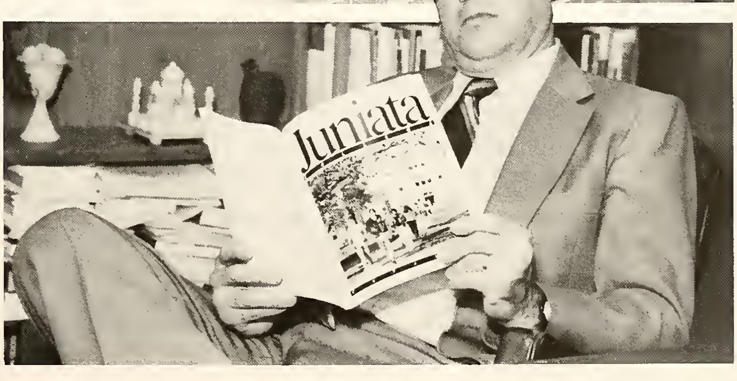
UCC colleague Avery Post offers his own reflections about what Bob Neff has brought to the Church of the Brethren and the larger church. "Keen intelligence with a biblical faith, concern for pain and suffering in the world, openness and approachability in relationships, and institutional savvy" comprise the list. "And that," Post declared, "adds up to outstanding leadership."

Time and perspective will give a final reading on that, but in the meantime the church has much to celebrate over the Old Testament teacher turned denominational executive.

Not the least of which is a style marked by grace and savvy. ☐

Howard E. Royer is director of interpretation on the General Board's General Services Commission.





Right: *Thanks to Bob Neff, "Micah 6:8 has been ingrained in the Brethren psyche," says Howard Royer.* **Below:** *Always looking toward the future, the general secretary contemplates a catalog for Juniata College, whose president he becomes this July.*

God's people need houses

When the cries of the homeless are unheard by society, the Church of the Brethren, in many instances, is there to provide help.

by Clay Bowman

For 60 years Della has lived in a hollow about 20 miles from Manchester, Ky. Right now her yard is cluttered, as construction crews clean up the mess from the renovation job.

The chickens Della houses in the backyard nervously eye me as I peek at the new solar water heater next to the remodeled kitchen. The kitchen has just begun to be put back into order. It sports new windows, new insulation, new linoleum floors, and new light fixtures. Compared to Della's old kitchen, this must be a dream come true.

As I walk into the living room, I see the pot-bellied stove squatting alongside scattered piles of stuff (which Della insists will be put away just as soon as the renovation is completed). New carpeting lies in the corner waiting to be unrolled in its new home. Unlike the old one, this carpet will not be getting wet when it rains: The new roof on Della's house will take care of that.

Della sits eternally in the corner of the living room, looking out her front door with the phone on her lap, as if she waits for someone to call or visit and ask about her "like-new" home. The only people Della talks to, though, are her neighbors in the hollow. And she has probably told them all a hundred times about the work being done.

She sees her son often. He lives about 200 feet from her front door. The first thing I see, as I look out her front window, is the white vinyl siding on his new house. He, too, is enjoying the feel of a new home.

Like Della and her son, many people across the country are concerned about substandard housing—because they are living in it. Over 24 million homes in 1983 were deficient in some way. But most people are not as lucky as Della. The Kentucky Mountain Housing Development Corporation came to her rescue.

The over-simplistic solution to the housing crisis would be just to get the houses repaired. But for many families there is no easy way out. They can't afford the repairs.

Dozens of organizations provide the money, materials, and labor needed to solve immediate housing problems. Other groups try to get at root causes by focusing on legislative and political aspects of housing issues. The Church of the Brethren, through its Washington, D. C., office and through Brethren Volunteer Service, works in both ways.

The 1983 Annual Conference housing resolution provides background information, a review of federal housing policy, and eight recommendations, which:

- affirm the placement of BVSers in housing projects,
- affirm the use of emergency disaster funds to be used in selected housing development projects,
- affirm the ministry of local congregations in providing temporary housing for the unemployed, transient "refugees," or others deprived of safe and adequate housing, and
- call upon the federal government to respond to the nation's urgent housing needs through the reinstitution of funding for low-income housing projects.

Another statement was made at the 1985

It took just six weeks to complete the repairs to Della Martin's kitchen, living room, and roof, and Della was sorry to see the workers leave. "It sure has been a blessing to have the work done," said the mother of eight.

The workers came from the Kentucky Mountain Housing Development Corporation (KMHDC), based in Manchester, Ky. Begun in 1972 as an effort to explore what might be done about the housing problem in Appalachia, KMHDC then involved the Church of the Brethren, the Daniel Boone Development Council (DBDC), and Red Bird Mission, a United Methodist mission in eastern Kentucky.

Perhaps the most important contribution the Church of the Brethren made in those early years was the service of Dwayne Yost and his wife, Elaine. They had moved to Flat Creek, Ky., in 1960 to direct the Flat Creek mission. In 1972, Dwayne became director of KMHDC, with the Church of the Brethren paying half his salary the first year.

In 1973 KMHDC became an independent nonprofit organization providing low-income housing to persons in Jackson and Clay Counties. It started building homes that could be financed by federal Farmers Home Administration loans.

Over the years, however, income requirements for FmHA loans have become higher than the income of most families in Jackson and Clay Counties. This meant that Della was not eligible for any financial aid to pay for the necessary repairs to her house, which she could not afford. Private contractors refused to do the work because it would not have been profitable.

Because of the difficulty in getting loans through the local FHA office, KMHDC created the Home Loan Fund (HLF), which lends money to low-income families at extremely low-interest rates. Loan payments help to perpetuate the fund. The FHA calls this bad business, but Dwayne thinks just the opposite. "Only one person out of 45 home loans is behind in payments and no family has defaulted on an FmHA loan"

Kentucky Mountain Housing:

The personal touch

that KMHDC helped process. This compares to a 50-percent default rate in other areas of the country.

There are families that don't make enough money to get an HLF loan, but KMHDC does not turn its back on them. The staff often counsels families with financial problems, and helps them find suitable employment that will allow them to obtain a loan for home repairs.

KMHDC is making progress. Since 1972, it has built 152 FmHA homes, renovated 162 homes, and financed and built 45 HLF homes. But there is still a tremendous amount of work to be done. The organization receives about 200 applications a year for some kind of house repair and can accept only 15 to 20 percent.

But Kentucky Mountain Housing's goals remain very clear, says Dwayne. "We find out what the possibilities are and what the needs are. Then we try to do what we can to meet those needs."

KMHDC succeeds in providing low-income housing because of its commitment to the personal touch. It works individually with people, like Della, who need assistance. Dwayne and his staff regularly meet with families applying for loans. "These people and many others who could not have a chance otherwise, deserve our help and a chance to have pride in owning a home," says Dwayne.

Every day, KMHDC proves that housing can be provided to low-income families if the right attention and care is given. For Della, and hundreds of other families in the mountains of southeastern Kentucky, that has proved to be exactly the right thing. —C.B.

Kentucky Mountain Housing director Dwayne Yost, right, says that the majority of people in Appalachia are not eligible for federal money. The family of this house, bottom left, was lucky though. Volunteers from Pennsylvania built a new house just yards away, right.

Annual Conference, when Michigan District asked the General Board to make housing a program priority. The measure was not adopted because program priorities had already been established, and funds were not available. But the concern was given to the World Ministries Commission.

In response, WMC gave $7,500 to Jubilee Housing in Washington, D. C. Not only will this grant help build homes, but it will "help put an alternative structure into place," says World Ministries executive Roger Schrock. That's because Jubilee Housing tries to educate people and change the structures that cause homelessness.

However, because of the lower priority given to housing by WMC, nothing else is planned. According to Roger, there aren't enough resources to provide the much needed program. "Because the housing problem is so large, it's impossible for us as

Manchester College students, including the writer, Clay Bowman (left, with sledge hammer), spent a spring break clearing away condemned buildings for Voice of Calvary Ministries.

a denomination to take care of the whole situation," he says. "It therefore becomes crucial that individuals tie in with their own communities to try to marshal resources that are much beyond the scope of the church alone."

Through BVS and other channels, the Church of the Brethren works with at least eight organizations that offer unique, workable solutions to the housing problem. In addition, many congregations send volunteers and money to other projects, and many individual Brethren work in housing ministries.

Habitat for Humanity gets a large amount of support from Brethren folk, and Kentucky Mountain Housing Development Corporation in southeast Kentucky was cofounded by Brethren (see sidebar articles). Five other projects across the country contribute time and energy to housing problems.

Lewiston Housing Authority.

Through Brethren Volunteer Service, the church places many volunteers in projects that provide low-income housing. Although the project supports the volunteers, BVS pays for orientation, travel to the project, and insurance – which averages about $1,800 per volunteer.

The Lewiston Housing Authority (LHA) in Lewiston, Maine, with four BVSers, develops, rehabilitates, and manages subsidized housing. LHA owns 450 apartments, 255 of which serve the needs of Lewiston's elderly, and also administers a housing assistance program that gives rent money to 430 families.

A fully staffed department provides social services, such as crisis intervention and information and referral service to coordinate educational and recreational activities.

Morningside Emergency Shelter

The Morningside Emergency Shelter in Brattleboro, Vt., has provided services to more than 1,600 individuals since it opened in 1979. Its services include temporary and emergency shelter, a food shelf, and housing and employment assistance. Morningside tries to meet basic human needs for homeless persons, enable them to acquire permanent housing and employment, and link low-income people with resources in the community.

The shelter is "heavily supported" by the Church of the Brethren, says program director Betty Platt. She and several other staff members are members of the Genesis Fellowship, a new church church development project of Southern Pennsylvania District. Director Dennis Coffman is also a pastor of the Genesis Fellowship. And the Children's Aid Society of Southern Pennsylvania District helps the shelter by funding several children's programs.

Morningside succeeds at what it is doing and, because of this, social service agencies across New England visit Brattleboro to learn new ways of providing service for those who need housing.

Driving along the dusty, pecan tree-lined road into Americus, Ga., I marveled at the difference in landscape from my northern Indiana homeland. I certainly didn't feel at home. The dirt is red, not black. There were no maple trees or lakes. To top it off, I didn't know anybody in Georgia, except two Brethren Volunteer Service workers who were at Habitat the same time I was.

But soon I forgot all my apprehensions. From the moment I walked into the international headquarters of Habitat for Humanity and the receptionist asked, "How may I help you?" until administrative director Tom Hall bid me farewell, I was welcomed, wholeheartedly. I spent just two days at Habitat, but will remember them, like the red dirt, for a long time.

Habitat for Humanity traces its roots to Koinonia Partners, co-founded by Clarence Jordan and Millard Fuller in the late 1960s, to provide low-cost housing in southwest Georgia.

Millard wanted to spread the vision of affordable housing farther than Georgia, but Koinonia did not have that capability. So in 1976 he formed Habitat, a Christian ministry to the world's homeless.

My first interview in Americus was with the executive director himself, Millard Fuller. As I followed this tall, thin, energetic man around the neighborhood where Habitat's offices are scattered, I was impressed by his determination to show me the reality of Habitat's work and how it is addressing a great need.

As we walked and talked, I began to know a man whose beliefs were not far from my own Brethren beliefs. "Peacemaking is more than wearing buttons. You have to do the things that make peace. We are doing that." As he said this, he picked up litter along Habitat Street, where they have built over a dozen new homes. "Everyone should look after their environment," he added.

That is exactly what Habitat does. Through the use of donated money, Habitat improves the living environment of thousands of people around the globe. Its vision is clear. "The vision we have at Habitat

Habitat:

Decent housing for all of humanity

for Humanity is the vision of a decent house in a decent community for God's people in need," says operations director Bob Stevens. Included is a strong emphasis on local decisionmaking.

But it is more than just giving money to low-income families. "Habitat is a two-pronged ministry," Bob continues. "The ministry to the poor is the most obvious. We seek to provide capital, not charity, and co-workers, not caseworkers. For it has been our experience that if the poor are given the opportunity to obtain a decent house, they will work hard to overcome their substandard living situation."

"The second prong of Habitat's ministry is not as obvious to the affluent," says Bob. "The Fund for Humanity (the name given on every project site to the fund used to build houses) is designed to be a wise, just, and honorable way by which the affluent may divest themselves of some of their affluence. Both the affluent and the poor are joined in partnership."

One thing Habitat does not do is go out and recruit communities to join its cause. The first step in the process is for the community to initiate the contact.

After a group of people has expressed an interest in becoming a Habitat project, it is given information on how to form the organization, using Habitat's organizational structure as a model. In overseas projects, members of the community form a local organizing committee. This group, which usually has a Habitat volunteer as a member, makes all decisions concerning the project. Families get to decide which house they want built and where to build it. Volunteers guide and assist rather than dictate and dominate.

This works to a different degree in each project, says Tom Hall. The project in Guatemala, for example, is a very successful project and thus has been able to move on its own with very little assistance from Habitat. Other projects do not necessarily work as well, and more supervision is needed so that Habitat funds are used for their intended purpose.

Habitat's relationship with Brethren Volunteer Service is the most obvious link with the Church of the Brethren. Two BVSers currently work in Puno, Peru.

"Volunteers are the lifeline of Habitat," says Diane Nunnelee, director of the volunteer service office. "They are our best stewards." Up till now Habitat hasn't recruited volunteers, but with the expected increase in the number of projects, recruitment will have to be emphasized more, she says.

This month BVS is continuing the relationship with Habitat by holding its summer workcamp at the Chicago Habitat affiliate. Volunteers will work the same time that former US President Jimmy Carter has his Habitat workcamp in Chicago. Although the two groups will work at different sites, a large rally for both will take place the last day to give thanks to God for what was accomplished and to issue the challenge to keep moving to eliminate poverty housing from Chicago.

Habitat's contact with the Church of the Brethren can only increase. Already dozens of Brethren congregations and members support Habitat through the giving of time, labor, and money. It is Habitat's wish, expressed to me by many in Americus, that this continue so that they can provide even more of God's children with decent, affordable housing. —C.B.

Millard Fuller, left, a millionaire at 30, rededicated his life to Christ and now heads Habitat for Humanity, which builds homes, right, for the world's poor and needy.

NCALL

The National Council on Agricultural Life and Labor Research Fund Inc. (NCALL), based in Dover, Del., strives for better living conditions for farmworkers and rural families. A nonprofit group organized in 1955, NCALL influences by "pushing the church to be more aware and to look at low-income housing," says executive director Joe Myer. He is a member of the Wilmington (Del.) congregation and co-authored the 1983 Annual Conference housing resolution.

In a major contribution to NCALL, BVSer Marvin Perez, from Costa Rica, used his architectural skills to design floor plans for nine houses that are now being used by the organization.

New Hope Housing

New Hope Housing received $7,500 from the General Board to help provide low-income housing in Johnstown, Pa. New Hope Housing is now part of New Day

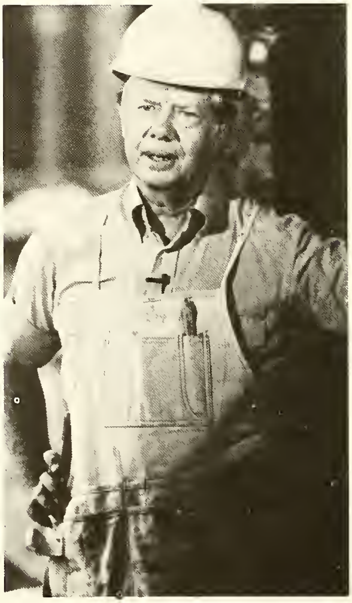
HABITAT FOR HUMANITY
N.Y. DISTRICT Council of Carpenters Labor Technical College

Rosalynn Carter (above, with power saw) joins her husband, Jimmy (right) on Habitat projects, where the famous carpenter couple share work and fellowship with other volunteers.

Jimmy Carter's involvement with Habitat began in 1982 when he addressed a Habitat meeting. He is now a member of Habitat's board, and he and his wife, Rosalynn, regularly give time as volunteer carpenters on Habitat projects. This month the Carters are working with Habitat in Chicago, on projects in which the current Brethren Volunteer Service orientation unit is participating.

President Carter encourages Brethren to continue sending BVSers to Habitat projects, to help fund overseas volunteers, and to promote Habitat funding among Brethren congregations for overseas housing, ranging from $1,000 to $3,000 a house.

Says the former US chief executive, "I don't know of another project anywhere that has such a combination of inspiration, enjoyment, excitement, potential growth, and direct tangible benefits to the poor. It's compatible with what I tried to do as President in support of human rights. . . . "



Inc., a Christian organization that helps troubled youth and their families in the Johnstown area.

New Hope Housing was originally an ecumenical organization in the Windber, Pa., area, but interest waned when the pastor who was spearheading the effort left the Windber congregation. The money was transferred to New Day to complete work on Covenant House, which provides shelter for five men who receive social, emotional, and spiritual support through the ministries of New Day. Once the men become self-sufficient, they are encouraged to live on their own. Last summer, the BVS workcamp assisted in renovation of Covenant House.

New Day receives a large percentage of its support from Brethren members and has "a good working relationship with several congregations," says executive director Noah Martin, who is also interim pastor of the Arbutus (Pa.) church.

New Day's housing goals are short-range at this time, and Covenant House is only a pilot project. "The goals we have are preliminary ones seeking to understand the needs of housing for low-income people," Martin says.

Voice of Calvary

Voice of Calvary (VOC), begun by civil rights activist John Perkins, reaches out to the poor in Mississippi. Its relationship to the Church of the Brethren is mainly through BVS, which sends one volunteer unit each year to VOC in Jackson, Miss., to help with secretarial and construction work.

VOC has created a number of community development projects, including Peoples Development Inc. This nonprofit housing cooperative buys and renovates deteriorating neighborhood homes and then rents or re-sells to low-income families. Other VOC ministries include medical centers, a chain of consumer-owned thrift stores, and a leadership training program.

What Brethren can do

What can individual churches do to help solve the housing crisis? NCALL Research has come up with a list of suggestions:

1) Sponsor a housing workshop to educate the congregation about the extent of the housing problem.

2) Tell federal and state legislators of your ongoing interest in the provision of decent, safe, and sanitary housing.

3) Make church facilities available for housing meetings and offer emergency shelter to victims of disaster, fire, abuse, and violence.

4) Offer volunteer construction and home repair assistance to local families.

5) Sponsor a volunteer to work full-time for a year in the community to start a housing effort.

6) A member of the congregation could volunteer a year toward the development of adequate housing.

7) Churches can donate funds, land, and equipment to help with local housing efforts.

8) Help initiate and organize a nonprofit housing develpment corporation to begin shaping the housing future of the community.

This is not an exhaustive list. The basic premise is that the church has a very real responsibility to help meet local housing and community development needs. Through the use of these suggestions, any church can become a moving force in alleviating the housing crisis. ☐

Who are the Brethren of 1986?

No force in religion

by Carl Bowman

"No force in religion" is one of only a handful of old Dunker doctrines to capture the fancy of today's Brethren. Why the popular appeal? Because it guarantees freedom of conscience to every church member—each of us may resolve our own moral dilemmas without the bothersome meddling of the church. If we decide "in good conscience" to drink, to enlist, to invest in IBM, or to spend $20,000 on a fine car, no moralistic elders or holier-than-thou deacons will come knocking at our door to complain. This is the practical meaning of "no force in religion" for today's Brethren: Our private lives are unencumbered by public inspection and regulation.

Many believe "no force" has been with us since our Brethren beginnings. This is both right and wrong. Alexander Mack and the other early Brethren were strong advocates of "no force in religion," but in those days, this phase had an entirely different twist. To them, it meant that children should not be forced to *join* the church before they reach the "age of accountability." Upon reaching early adulthood, individuals should decide for themselves whether or not they want to apply for membership. The elders of the church would then sit down with the applicants to make sure they had "counted the cost." If the church was convinced of their sincerity and commitment, they were received as new members. The Brethren were careful not to apply "force" at any stage in this process.

The farthest thing from the minds of 18th- and 19th-century Brethren was that, after baptism, individuals should be free to decide for themselves what was Christian or unchristian behavior. On the contrary, the church adopted specific rules for living that all Brethren were expected to obey. Self-denial and submission to church authority were expected; the penalty for unrepentant disobedience was excommunication. Many things that today would be considered the private affairs of individuals were viewed by our Brethren forebears as subject to church regulation: drunkenness, divorce, adultery, the wearing of ties or earrings, becoming a lawyer or banker, voting in elections, celebrating birthdays, and attending county fairs—for any of these, Dunkers might be "disowned."

In the 1980s, "obedience" and "church discipline" are fading from Brethren memory. Beneath the civilized banner of "no force in religion" many trumpet the cause of individual freedom of conscience, even though others continue to feel that individuals should yield to community authority. The accompanying table captures the diversity of Brethren views.

What types of Brethren adopt the "submission" and "freedom of conscience" viewpoints?

Believers in submission to church authority tend to be middle-aged or elderly, averaging about 58 years of age. Most have graduated from high school, but only one-third (33 percent) have attended college. They live in the more conservative regions of the denomination and tend to feel nostalgic about lost elements of the Brethren heritage. Few (22 percent) believe that it is all right for Brethren to live the same lifestyle as other Americans and, predictably, this is reflected in their personal habits: For instance, only 21 percent use alcoholic beverages. Almost all (87 percent) of these Brethren feel personally called to a life of Christian "humility, simplicity, and nonviolence."

Believers in individual freedom of conscience, on the other hand, tend to be younger, averaging about 47 years of age. About half (48 percent) have attended college. They typically live in the more liberal and western regions of the denomination, and few have nostalgia for the old Brethren ways. Most (63 percent) believe it is all right for Brethren to live like everyone else and, again, this is reflected in their personal habits: For instance, 66 percent occasionally use alcoholic beverages. Interestingly, less than half (47 percent) of these Brethren feel personally called to a life of Christian "humility, simplicity, and nonviolence."

Clearly, those who reject submission—invoking the doctrine of "no force in religion"—identify less with traditional Brethren values, are younger, and more liberal than those who cling to the idea of individual submission. They are also the ones who would be most threatened by any resurrection of specific membership requirements, for their beliefs and lifestyles depart the most from traditional Brethren standards.

In essence, 20th-century Brethren have refashioned their legacy of "no force in religion" to justify a modern, individualistic outlook on life. Historically, Brethren would have cautioned potential members, "We are not *forcing* you to join, but after baptism, you must submit to the distinctive order of the church." Today we say, "Yes, we have some uniquely Brethren positions, but don't worry, we won't *force* them upon our members." Contrary to popular perceptions, support for this kind of flexibility lies not in Brethren tradition, but in American society at large, with its individualistic ideals of freedom and autonomy. ☐

Brethren diversity on accountability

	Agree	*Neutral*	*Disagree*
Members should be held accountable if they fail to follow Brethren guidelines for Christian living.	30%	32%	38%
The Brethren community has no right to challenge the way I live.	35%	28%	37%

This year-long series, which began in January, is based on a denominationwide survey the author has taken. Interested readers will want to study the subject more fully in Carl Bowman's contribution to the New Brethren Press book Church of the Brethren: Yesterday and Today, *an exciting newly told, authoritative story of the denomination.*

Carl Bowman, a member of the Bridgewater (Va.) Church of the Brethren, is assistant professor of sociology at Bridgewater College. His study of the Brethren is part of his ongoing doctoral research at the University of Virginia.

Faith on

How do Christians live out pacifism a
For Jim Kurtz and Peter Olson, chur
faith has grown through struggle, sorro

interviews by Wen

Jim Kurtz: Troubled pacifist

Jim Kurtz, who grew up in the Middle Creek (Ephrata, Pa.) Church of the Brethren, works as a nurse in the Philippines. He recently began a second two-year term there with the Mennonite Central Committee.

Jim was interviewed before last winter's elections in the Philippines, in which Corazon Aquino defeated Ferdinand Marcos.

Pacifism was never talked about a whole lot in my church. I knew that Brethren do not fight. But it didn't mean a whole lot.

My journey started after high school when I went to Koinonia farms in Georgia. I spent a week there and that is where I really woke up to the justice issues.

At Eastern Mennonite College I studied as much theology as I could, took a nursing degree, and then moved to Lancaster and lived in the inner city. Justice was the issue again.

Then in the Philippines, justice was again very much in the forefront. But there was another element. There was an armed group doing something about the injustice. How one fits into that was a difficult thing.

At first I simply said: I understand why you are doing this; it's very clear why people would take up arms. But I can't do this. I am a Christian. I am pacifist and my faith says no, I cannot do that. I separate myself from that, but I accept your choices.

But I lived in a group where a woman did give up her life. She left us, and a year later she was picked up. She has been missing now for about 15 months, so I assume she is dead. We all assume that. So there were people giving up their lives.

I started to wonder. It was very easy for me to say: I am a pacifist and I am an American. You do what you want to do; I can help you. I can be a health worker in this situation, but I don't want to make the hard choice.

After a while I felt like that was irresponsible. I did have to make the hard choice. What if I were a Filipino, what if I were the son of a farmer, or if I were a nurse in the Philippines? Would I not be on the medical team for the New People's Army?

It finally came down to this: Without the baggage or the anchor, whichever one you want to call it, of pacifism and my tradition, I probably would have been part of the armed struggle. That was basically the only thing that made sense in that setting. There wasn't an international press to blow up an issue if somebody becomes a martyr in a nonviolent means. They would just get killed. There weren't leaders who were willing to be the first ones to lie down in front of bulldozers when they came in to clean up the land for plantations.

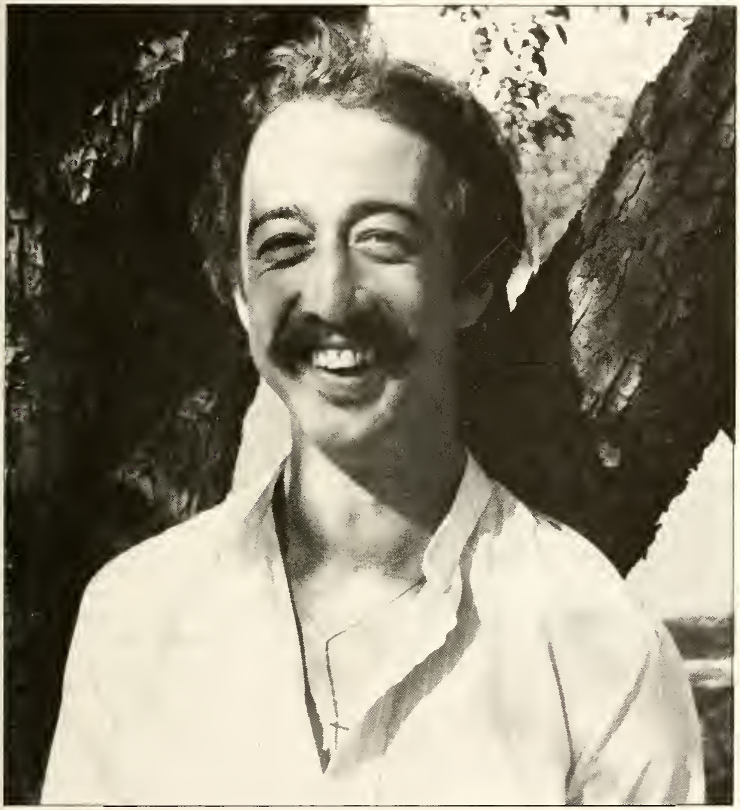
I told myself, Well, I'm not a Filipino; I don't have to make that choice. The tension was getting to me. The struggle was between what I was seeing here and what I had learned about pacifism in school. My

(Continued on page 22)

the line

ork for justice in the midst of violence?
orkers in the Philippines and Nicaragua,
d the conviction that God is present.

amberlain McFadden



Peter Olson: Walking the long road

Through Brethren Volunteer Service, Peter Olson worked 18 months in Nicaragua as a long-term team member of Witness for Peace. The grassroots, biblically based, ecumenical organization is trying to change US policy toward Nicaragua.

After his term in Central America, Peter traveled across the denomination for six months, speaking in camps, colleges, congregations, and to other groups.

There were a lot of instances of being in very close contact with people who had just lost family members or had themselves been brutalized in some way. Being very close to that sort of pain affected me deeply. What especially affected me was the peoples' ability to be generous and compassionate in the midst of that pain.

During two months in San Juan de Limay, there were 36 civilians killed. One was Fredy, the son of a woman who cooked for the Witness for Peace delegations that came to San Juan de Limay, so it was a family that we were familiar with. Fredy was not in the military.

The Witness for Peace delegation arrived the day they discovered Fredy's body. His face had had acid poured on it, he had had his fingers and toes broken, his legs were very swollen like he had been beaten with a rifle butt. The only way his father could identify him was by his belt buckle.

After the funeral, one of his brothers began screaming that he was going to take revenge on Reagan, that he was going to go up to the United States and get Reagan. His mother went over, put her arm around him, and said, "Now don't talk like that. We don't need any more deaths. Don't talk like that."

That was the second son she had lost. I was amazed at that ability to rise above her own grief at seeing her son not only killed, but mutilated in that way—he must have gone through incredible pain—and yet to be able to have that attitude toward the people she knew were responsible, at least in some way, for her children's death, to be able to say, "No, don't talk like that. We don't need to kill anybody."

I had never been to funerals before. I have only been to one or two funerals in the United States, and they were people who had died of natural causes. Helping carry a coffin in a funeral or being there when you are burying someone's child and just hearing the quality of the crying of the mothers or the fathers, just seeing their faces knotted in that pain, strikes at something deep inside you.

It is that point in time when you realize that we have to work to stop that. It's not really a choice. When you're standing next to that person and you see the raw injustice and tragedy of what's happening to their lives, you have a sense that they really are your brother or your sister. And if that's happening to your brother or sister, you can't *decide*—it's not a choice that you can just make or not make. You have to do something about it.

For that reason it was a real privilege to be there, to be able to touch that firsthand. So many of those people now really are my family—not just in a theoretical sense. Many of the Nicaraguans really are my family. So I'll continue to work with Nicaragua and Central America as long as it's necessary.

I think two main factors helped me remain sane and positive while I was in Nicaragua, doing documentation work. One was the long-term team members of the Witness for Peace. We really bonded well as a community. We were very supportive of each other, and we could break down with each other if we needed to. We were in it together.

The other factor was the example of the Nicaraguans themselves. Like this woman who had lost two children. And Don Santos, whom I became very close to in Ocotál, was a man who had also lost some children and yet had such an incredibly hopeful attitude—a deep faith in God that, in spite of the real hell that they are confronted with, God is very good, that God's intentions for creation are good, and that it's our human sin, our human weakness that cause the mess.

I guess you could probably go either of two ways in a situation that's extremely painful. You can either get resentful toward God or you can grow more faithful in God. I saw the Nicaraguans growing more faithful. That's very inspiring. I guess it's contagious.

The struggle is by no means about over. It's going to be a long struggle. There is a song sung in Nicaragua which says the road is long, but we're going to walk it because we know that we're going to arrive sometime. We will arrive.

I'm basically hopeful. Traveling around the country as I have been, I've not only met with camps, but I've met with churches and with colleges, and with other Witness for Peace groups. Everywhere I go I meet people who are concerned, who are trying to figure out how to make a difference, how to do something, who aren't giving in to being overwhelmed, who aren't giving in to just being confused and apathetic. That's the important thing—that people don't give up, that people have the courage and the strength to stand up, whatever that means.

It's easy to be confused. It's easy for issues to be mostly grey in the United States, whereas in Nicaragua and other parts of the Third World the choices are pretty clear. I think that that will increase in this country as well. You'll be presented with a choice—whether you're going to stand on the sidelines or you're going to help this person. It's like the story of the good Samaritan. ☐

JIM KURTZ/from page 20

throat was being choked—between my heart and my head, the emotional versus the rational.

I finally gave up asking the question. I didn't ever lose that question, but after a while I just said I was a troubled pacifist; in this setting I don't know what would be my response as a Filipino, but as an American I can't join the armed resistance anyway. That's where it was left.

The struggle has come back more. It was always with me. A Maryknoll sister told me something recently that stuck to me. As long as you have the struggle, that's God in you. In any part of our life, as long as we are questioning—Am I being the Christian that I'm called to be? Am I the being the human being that God has called me to be?—and not ever becoming comfortable, that tension is God in us.

That is the key, I think, to being Christian. Those questions must be there. There's no black and white in some of those issues. Most of the time I can see, but I think as long as we don't question that, then God isn't with us, or at least the God part in that question isn't there.

And that's where I came out in the whole struggle: I don't know what's right, I'll just do what I have to do and pray to God. That's the faith in me, and it's the faith in us when we don't know what is right and we still go on. We don't pull out; we still go on even though we are not sure. That's the faith that somehow God will still redeem us.

The biggest fear I have now is: How long can I remain there, and remain as a committed pacifist—a troubled pacifist, but yet a pacifist—working beside some of these people without being drawn into it? That's taking a risk in faith. It's scary. If Filipinos are dying right beside me—my friends are dying—and if they ask me, "Will you come and work as a nurse?" I would have to deal with the question.

The Philippines, if not already, are going to become the Central America or the Vietnam of the East. The Filipinos are really interested in what is happening in Nicaragua. They see so much hope in that situation and so much despair because of what the United States is now doing. You see, with the high percentage of Catholics in both countries and their understanding of the power structures, there are a lot of similarities. Nicaragua is a model because it is such a small place. In the Philippines you're talking about 7,000 islands and 55 million people. It's a big place.

I'm non-interventionist. I'll make it very clear that the United States should be out of there. I think that needs to be the starting point for anybody who wants to deal with the Philippines.

Before you can ask questions of violence and nonviolence, of anything like that, you have to ask, "Whose side are you on?" For many Americans it's difficult to determine the fact that the United States should not be there. That's not an easy issue unless you have experienced that kind of thing.

But really, whose side are we on? Are we on the side of the poor, or are we on the rich side? And once you determine that you are on the poor side and are willing to make sacrifices in our own country—maybe not getting those bank loans repaid—*then* you can ask about violence and nonviolence, communism and anti-communism.

Of course, at this point the United States is on the wrong side. It's interested in supporting the powers that be so that it can keep its bases there. The situation will never change without some change in policy or change in attitude for the United States government.

Violence in the Philippines is not communism or non-communism; it's poverty—the haves and have-nots. Those are the issues that must be talked about, but we are scared to talk about those because we are on the "have" side. So we make the issues violence or nonviolence, or communism and anti-communism.

The only way to transcend that is through effective storytelling, through Brethren visiting the Philippines, and then telling what they've seen. ☐

Believers Church Bible Commentary:

More is needed than quotes from Mack

by Bob Bowman

Believers Church Bible Commentary Series: Jeremiah, *By Elmer A. Martens. Herald Press, Scottdale, Pa. 328 pages. Softback. $17.95.*

Somewhere in my formative years, someone convinced me that the Church of the Brethren and related denominations in the anabaptist family offer something to the larger body of Christian churches that is neither Protestant nor Catholic, neither liberal nor evangelical, something that represents a third alternative to the typical dichotomies of church history. That alternative is not so much a list of external distinguishing marks, such as our peace stand, our simple life, our mutual aid, and our form of baptism. These are only external expressions of a difference that begins at a much deeper level. At the bottom we have a way of reading, understanding, and obeying scripture that is distinctive; we have our own hermeneutic. All those other distinguishing marks, peace and so on, are conclusions that grow out of our kind of scripture study.

"Jeremiah" by Joseph Binder

Yet, for several years Brethren and Mennonites have been keenly aware that the major interpretations of scripture available to them through commentaries are often at cross purposes with the theology and emphasis of the cluster of denominations growing out of radical Reformation and anabaptist heritage which has been called the "believers' church." At assemblies of the Mennonite Church and the General Conference Mennonite Church in 1977, support was expressed for the production of a commentary from the perspective of the believers' churches. Later the Brethren in Christ, Church of the Brethren, and Mennonite Brethren joined to sponsor the Believers Church Bible Commentary project, the first volume of which has now appeared with the publication on May 24 of the commentary on Jeremiah, by Elmer A. Martens. (Four volumes in the series are being written by Brethren scholars: Bethany Seminary professor Gene Roop is doing Genesis; Bethany dean Grady Snyder, 1 Corinthians; former Bethany professor and Nigeria missionary Chalmer Faw, Acts; and editor of *A Guide for Biblical Studies* Rick Gardner, Matthew.)

The appearance of a commentary on the Bible from this "third alternative" stirs considerable interest. Will it back up our claim that the reason for the existence of our denominations is our lively and relevant hermeneutic? Or will it reveal that our denominational existence is merely the fading echo of a shout that was made by Alexander Mack, Menno Simons, Conrad Grebel, and others centuries ago?

Martens' commentary on Jeremiah follows a format that is fairly standard among commentaries. Following the preface, a chapter summarizes the book, describing the historical setting and highlighting the major themes of Jeremiah. The author then divides the book of Jeremiah into smaller units for commentary. Each unit is introduced with a preview and outline, and is followed by explanatory notes. At the end of the book are 25 pages of "glossary notes." The notes are occasions for dealing at greater length with definitions or themes that are touched on in the commentary itself.

The explanatory notes contain some helpful word studies, theme studies, and comments. However, many of them remain seriously undeveloped. It would have been helpful if space had allowed the author to probe a little deeper into some of his comments. Martens writes with graphic phrases and vivid descriptions, reflecting his years of teaching ministry and making the commentary easy to read.

A creative and potentially exciting feature of the Believers Church Commentary Series is the addition, following the explanatory notes, of two sections in each unit. These sections are "The Text in Biblical Context" and "The Text in the Life of the Church." The excitement of these sections is the opportunity they provide for including that distinctively anabaptist way of reading scriptures.

It was especially in these two sections, however, that I found the book to be not the commentary I was looking for. Martens used the section "The Text in Biblical Context" to make a search of other places in the Scriptures where the theological themes of that unit of Jeremiah may be found. This approach flattens the Scriptures into a uniform voice. There is little sense of movement, development, or variation between one text and another. I was looking for the way in which Jeremiah related to the Scriptures of his day. What freedoms did he have in interpretation? In what directions did he move the tradition?

Even more disappointing to me was Martens' treatment of the section on the life of the church. An anabaptist reading of the Scriptures certainly ought to include a sharp focus on community under the section "The Text in the Life of the Church." Admittedly, Jeremiah is a difficult book from which to study community. It is more amenable to an independent or individualist reading. And yet it seems that an anabaptist could hardly study Jeremiah without asking, "What was the nature of the community that formed Jeremiah?" I found scant evidence that the question even occurred to Martens, who frequently uses this section to add illustrations and quotations which could be of use to a preacher or teacher.

It is precisely as a Believers Church Commentary that his commentary is most disappointing. I am still persuaded that the believers' church has a valuable and valid contribution to make to the task of scriptural interpretation. I am less persuaded that this commentary makes that contribution. It is a fair commentary. It will explain obscure features of Jeremiah for a non-specialist reader. It has valuable insights and helps for Bible readers and teachers. It may be a step in the direction of a commentary from a believers' church point of view, but it has a ways to go yet. It takes more than quotations from Menno Simons and Alexander Mack to make a commentary a *believers' church* commentary. ☐

Bob Bowman is Parish Ministries Commission staff for biblical studies.

Windows in the Word

by Timothy K. Jones

Devil

In the *New York Times Book Review,* South African novelist J. M. Coetzee writes of the prisons in his country: "They may not be sketched or photographed, under threat of severe penalty." The headquarters of the security police in Johannesburg likewise "is another site that may not be photographed," he writes. For "into this building untold scores of political prisoners have been taken for interrogation. Not all have returned alive."

No country relishes having the shadows of its cells and interrogation chambers brought to light. It is easier to ban the newspaper photographer's camera, order the unpleasant reality out of sight, and go on as though the horror did not exist.

It is true for us, as well. We have a shadow side that we rarely face squarely. "Each of us," writes Methodist pastor Don Shelby, "is a creature with deep wellsprings of both good and evil, no matter how we may advertise the former and disguise the latter."

All of which makes me read the Bible's unsettling words about evil with new eyes. It tells us not only that evil exists, but that it works with persuasive and intensely personal power. New Testament writers saw demons as more than symbol, the devil as more than metaphor. Evil indeed taunts and tempts us with seductive voice and oily reasoning. It arises from within us, and yet we also experience it as a force outside of us, even more tenacious than our good intentions. Evil was and is too real for euphemisms.

Matthew, Mark, and Luke therefore all tell us that Jesus' desert temptation was much more an intense encounter than a polite dialog. He was harassed by a malevolence that wielded ingenious sublety and persistent logic. Small wonder that Jesus would soon send his disciples out as "lambs in the midst of wolves." And that Peter would later caution the early church that its "adversary the devil prowls around like a roaring lion, seeking someone to devour." So why not a real devil?

Whatever its starkness, such vocabulary carries a hopeful ring. To talk of the devil not only explains our experience, it exposes our enemy. The Bible is unafraid to name what assails and tempts us with blunt image—words like Accuser and Tempter (the literal meanings of the Hebrew *satanas*) or Deceiver and Slanderer (the literal meanings of the Greek *diabolos*).

And Paul tells the church at Colossae that Christ disarmed the demonic powers, making a public spectacle of them through the cross (2:15). In Christ, evil is finally seen for what it is—pervasive, but not victorious.

To talk of the devil this side of Easter is therefore to ultimately point to a God revealed as the final power. He could thwart apparent defeat and break open the rock-hewn prison tomb that held Jesus in death. He made it a doorway to life for all people.

We can stand firm against the devil, then, even as we name him and expose his workings to light; ultimate victory belongs to the God we name and know in Christ. ☐

Timothy K. Jones is pastor of Christ Our Peace Church of the Brethren, The Woodlands, Texas.

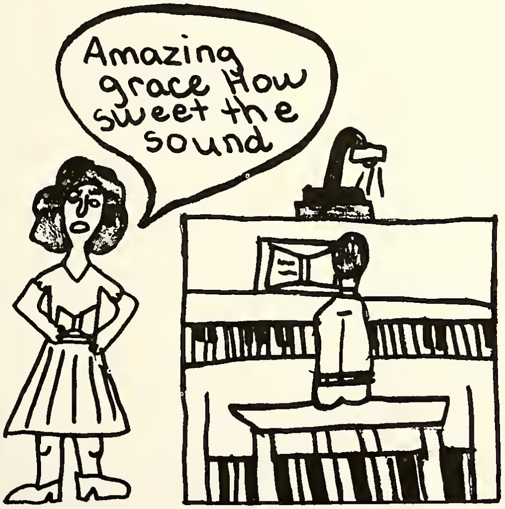
Small talk

Using our gifts

Each one has the special gift God has given.
1 Corinthians 7:7

Many times we think of gifts as presents: something that you get for Christmas or your birthday. But gifts are much more than a new skateboard, tennis shoes, or necklace. The more important gifts are those we give to other people when they're not expecting it. Like paying a surprise visit to your grandparents, or sending a card to someone in the hospital, or even washing the dishes without being asked.

You don't have to be able to sing, or draw, or dance to share the gifts God has given you. Just holding someone's hand who's feeling sad is a special gift. Have you given someone a gift today?


Amazing grace How sweet the sound

God gave us all talents.

Laura Johnson, age 10
Rocky Mount, Va.

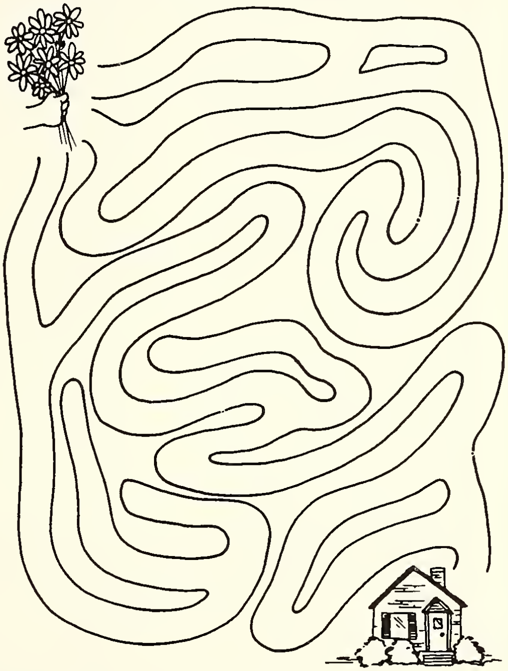
It's nice to give a gift to someone.

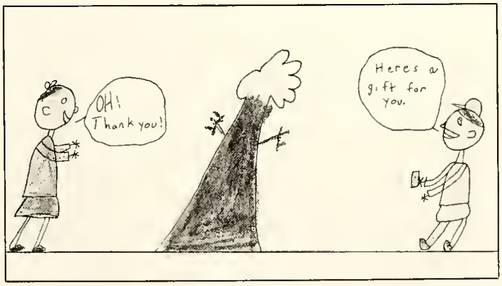
Jonathan Miller, age 8
Batavia, Iowa

You care enough to give the very best

Today you heard your friend was sick so you decided to visit and take some flowers along to cheer her up. But did you remember the directions?

Try to find your way to your friend's house in the puzzle below. But don't get lost!




OH! Thank you!
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Small Talk is a monthly page for displaying children's art and writing, and to suggest ideas for fun. All children are encouraged to take part. Send your items to Kathy Kline, c/o Brethren Press, 1451 Dundee Ave., Elgin, IL 60120. All art work becomes the property of MESSENGER.

"If you want to do a disservice to your family,

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This blunt and rather cold-sounding challenge by an experienced estate counselor is regrettably one which could be addressed to many church members who neglect this vital area of responsibility.

Too many Christian men and women who try to live responsibly neglect to arrange for their resources after death, and their estate is dissipated by circumstances.

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#104 7/86

On Reagan's policies

Robert D. Kettering

President Reagan is more biblical

A December 1985 MESSENGER article, "Whither the White House?" pointed out differences on seven basic issues between the Church of the Brethren and the policies of President Reagan. Clay Bowman begins by saying that the Church of the Brethren's only creed is the New Testament, and that for almost 250 years the "Annual Meeting" has attempted to interpret and speak out on issues in the light of the New Testament. If his statement is true, why is it that those interpretations are diametrically opposed to the New Testament? I contend that President Reagan is more biblical than the Church of the Brethren. Two issues discussed in the article will serve as examples:

Abortion. Abortion is simply the taking of innocent life. There is no question that before an abortion occurs there is life, and after an abortion there is no life. Psalms 106:37-40 tells us that God hates the shedding of innocent blood. The Bible also teaches us that the unborn is a fully human person at the moment of conception (Psa. 139:13-16). Abortion is wrong because it is in violation of God's law. And it was in violation of United States law until 1973, when the Supreme Court declared it acceptable. But God's Word never has, and never will, change. Every man, woman, and judge who says that abortion is permissible will one day stand before God in judgment, and God's Wor will still read the same.

I am thankful we have a President who has the courage to stand for righteousnes in spite of a trend toward unrighteousness. What I don't understand is why a peace-oriented denomination dedicated to saving lives does not take a stand against a war (abortion) that has taken more lives than this country lost in all of its military wars combined. *(The Church of the Brethren has, in fact, taken a stand against abortion. The 1984 Annual Conference adopted a "Statement of Abortion" that states, "The Church of the Brethren opposes abortion because the rejection of unborn children violates the love by which God creates and nurtures human life."—Ed.)* Over 15 million babies have been murdered. To say that one opposes abortion, but would not vote to outlaw abortion is nothing more than political doubletalk. It is like saying, "I am personally opposed to rape, but I believe that it should be the choice of the rapist." If the Bible teaches that abortion is wrong, then we must actively strive to end that wrong.

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Opinions are invited from readers.

We do not acknowledge our receipt of obvious "Opinions" pieces, and can only Print a sampling of what we receive. All "Opinions" are edited for publication.

School prayer. Voluntary school prayer (which is what President Reagan is seeking) was acceptable in our public schools from the founding of our nation until the last decade, when our Supreme Court *interpreted* the Constitution to say that it is illegal for a child to read the Bible or to

Pontius' Puddle

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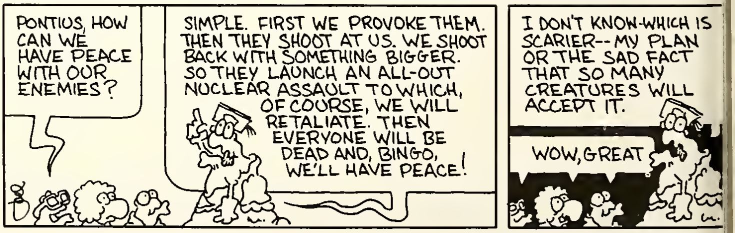
PONTIUS, HOW CAN WE HAVE PEACE WITH OUR ENEMIES?
SIMPLE. FIRST WE PROVOKE THEM. THEN THEY SHOOT AT US. WE SHOOT BACK WITH SOMETHING BIGGER. SO THEY LAUNCH AN ALL-OUT NUCLEAR ASSAULT TO WHICH, OF COURSE, WE WILL RETALIATE. THEN EVERYONE WILL BE DEAD AND, BINGO, WE'LL HAVE PEACE!
I DON'T KNOW-WHICH IS SCARIER--MY PLAN OR THE SAD FACT THAT SO MANY CREATURES WILL ACCEPT IT.
WOW, GREAT

God's voice, Nicaragua's freedom

pray in a public school. We have heard a lot about "separation of church and state," but it is interesting to note that the phrase is not even in our constitution. It isn't in any of the founding documents. Our Constitution (the first amendment) says this: "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." The writers of our Constitution never intended for God to be expelled from our public schools. In fact the same Congress that wrote the Constitution also began each day with prayer. *(Congress did not write the Constitution. Also, the Constitution makes no mention of education, and public schools as we know them today did not exist in the 1780s. Public education, in so far as it did exist, was a matter left to the individual states. —Ed.)* How can intelligent people believe that a Congress that opened its sessions with prayer was against prayer?.

This whole school prayer issue is simply one more step to remove God from our society. Our constitution is a good one. However, we need the President's voluntary prayer amendment to be passed, not to change the original meaning of the Constitution, but to restore that original meaning to the place it was before the erroneous interpretation by the Supreme Court.

Colossians 2:2-3 tells us that in Christ are hidden all the treasures of wisdom and knowledge. When God's influence is taken out of any institution, wisdom and knowledge are taken out. This is why we have seen a decline in the public education system over the past decade.

In addition, Christ has commanded us to go into all the world (including schools) with the gospel. In I Thessalonians 5:17 we are told to pray constantly. How can we sit by and not support a President who is trying to help us (and especially our children) follow these New Testament teachings?

President Reagan's policies are more biblical than those of this denomination. Therefore, I ask, "Whither the Church of the Brethren?" ☐

Robert D. Kettering, of Manheim, Pa., is a former member of the Conewago Church of the Brethren, Hershey, Pa. He is not to be confused with another Robert D. Kettering, pastor of the Florin congregation, in Mount Joy, Pa.

Nettie Thomas

God doesn't suffer from laryngitis

Sadness comes over me when I read some of the letters to the editor in MESSENGER. Some very dear, religious people seem to think that God died on the day the Protestant Bible was canonized, giving us the Bible as we have it today. Or they seem to think that God suffers from laryngitis, and has become mute.

It is a sad day when God no longer speaks. Is God dead? Or is the Holy Spirit mute? Do we worship God, God's Son Jesus, and the Holy Bible? When did scripture take the place of the Holy Spirit? Or is it that we, ourselves, are deaf? Do we only know God through the printed page?

Matthew 12:31-32 says, "Every sin and blasphemy will be forgiven men, but the blasphemy against the Spirit shall not be forgiven. And whoever speaks a word against the Son of man will be forgiven; but whoever speaks against the Holy Spirit will not be forgiven, either in this age or in the age to come."

Jesus said he could not reveal everything, but " . . . when the Counselor comes, . . . the Spirit of truth, who proceeds from the Father, . . . he will bear witness to me . . . " (John 14:26). John 16:12-13 says that many other things will be revealed by the Spirit of truth.

Perhaps some people think this statement of Jesus meant that the whole message would be revealed when the Bible was eventually put together. But why should God quit talking to people? God talked through Moses, the prophets, and the disciples. Why should God stop talking now?

I have heard God's voice, leading me in scripture interpretation, guiding me in life's decisions, and sometimes counseling me about the lives of my loved ones. So I cannot accept the concept of a mute God. Besides recognizing God's messages in the Bible, in sermons, in books, in visits with other people, I receive God's message through the beauties of nature, such as the singing of birds and the whisper of pine trees.

Creation is another issue debated among Christians. But why can't we listen to God's voice through the wonder of

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creation, and say, "I don't know just how you did it, but you certainly did a wonderful job of it. Thank you, God." Does it make any difference how creation took place? Do we have to know whether it took six days or millions of years? Can't we leave God's secrets to God? Whatever is true is *true*, and we cannot change it. God can speak to us through science. It too is one of God's works.

Let us love one another, knowing how important it is that God's children love and respect each other. We must realize that God does not want us to worship a book or a science. ☐

Nettie Thomas is a member of the Warrensburg (Mo.) Church of the Brethren.

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A computerized compilation is being developed of the Brethren who might at some time in the future be willing to consider a call to serve the church. Those interested in professional employment with the General Board or other agencies related to the church or who would be open to serve on a denominational committee should send a personal resume to:

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David Braune

Nicaragua's church is free to witness

One of the joys for the Christian who visits Nicaragua is the opportunity to join the people as they worship together. In the small rural town of Los Angeles, a group of Christians traveling with Witness for Peace planned an ecumenical worship and held it in the local school. We also attended a Catholic mass in Managua where many others representing the large international community giving assistance to Nicaragua had come to worship.

One of the concerns of those who want to overthrow the government of Nicaragua is that the church might be persecuted by the Sandinistas. This is not the Nicaraguan reality. The church of Nicaragua is free to conduct worship, both private and public, and is free to participate in service projects to assist the needy.

In 1970, Carlos Fonseca met with Ernesto Cardenal, a Catholic priest, and shared the following challenge: "Our people are Christians. If Christians don't make the revolution, there will be no revolution." Today Ernesto Cardenal is the minister of education in the newly elected Sandinista government. This is not a government with any desire to persecute the church. One of the political parties has a large billboard in Managua with the message "Revolution Yes, but Christian."

CEPAD, a service organization representing many of the Protestant churches in Nicaragua, was established in 1972. CEPAD's president, Gustavo Parajon, recently stated: "CEPAD is 13 years old and the revolution is 7 years old. We are doing

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the same work that we did 13 years ago. We have no directives from the government as to what our programs should be, but we are often asked to oversee the application of funds on aid projects that are contracted between other countries and the government of Nicaragua."

Parajon also said that CEPAD has been allowed to negotiate for many Christian young men who are opposed to military service. There is no provision for conscientious objection in the current draft law, but the government has been willing to consider individual cases and place persons in noncombatant government service in Managua.

Another example of the church's activity is in the ongoing negotiations with the Miskito Indians. Norman Bent, a Moravian pastor, has had frequent consultations with government officials, and the government has agreed to allow a representative of the church to become a third part in future negotiations to determine the guidelines for Miskito autonomy. Norman Bent is also director of SERPAJ, a newly formed peace group in Nicaragua. Supported by both Catholics and Protestants, the group organizes seminars around the country to deepen the understanding of nonviolent action. SERPAJ operates in a country that is 99½ percent Christian and strongly believes that once the Christian idea of nonviolent action is better understood, the hope for internal struggles will be greatly enhanced.

These examples of the Sandinista attitude toward the church give a realistic perspective of the freedom of the church. Another revealing example is the story of Ivan Garcia.

Ivan Garcia was born in Nicaragua but left the country in 1956 to become a Jesuit

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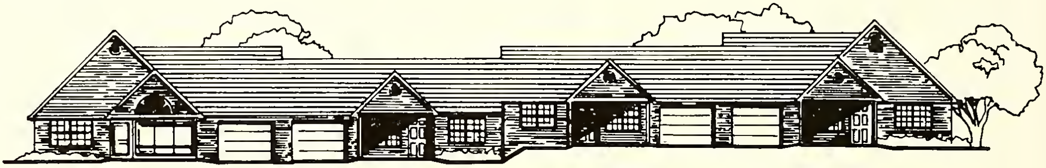
priest. He has a degree from Ohio State and was studying at MIT in 1979 when he heard of the triumph of the Sandinista revolution. He felt that the opportunity had come to act out his faith by working within the government of his native country, so he returned to Nicaragua to join the revolutionary process. Today, Ivan Garcia is working in the Ministry of Planning for the president. He openly states: "I am a Christian pacifist, but I can defend this country. I am not ashamed to state this, but it would be a shame if I had to do it."

This statement should cause all Christians in the United States to pause and consider our complicity in the contra invasion of Nicaragua. The Bible is clear that when someone stumbles, the one who is the cause of the stumbling is held responsible. "'But whoever causes one of these little ones who believe in me to sin, it would be better for him to have a millstone fastened round his neck and to be drowned in the depth of the sea. Woe to the world for temptations to sin! For it is necessary that temptations come, but woe to the man by whom the temptation comes!'" (Matt. 18:6,7).

The Christian citizens of our great nation should not support any additional aid for the contra invasion of Nicaragua. Our brothers and sisters in Christ in Nicaragua are trying to establish a government that can respond to the needs of all its citizens. We should not be the stumbling block that would keep them from reaching their dream of a new society.

To make the assumption that the Nicaraguan government, or any government, is incorrigible when the Christian church is active is to deny the power and lordship of Jesus Christ. The church has the power to transform individuals and thereby to transform societies and to bring them more in line with God's plan for peace and goodwill. ☐

David Braune, who works with On Earth Peace in New Windsor, Md., was in Nicaragua and Costa Rica in January and February.



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RETIREMENT—At Palms Estates Community near Sèbring, Fla. Affiliate of Florida Brethren Homes. Choice of cottages, single-or double-wide mobile homes. Access to large lake, citrus groves, swimming pool, many activities. Short walk to church. For information write Phyllis Haidle, P O Box 364, Lorida, FL 33857 or after Sept. 1, call (813) 655-1909.

TRAVEL—Juniata College Tours. SCANDINAVIA: August. AFRICA SAFARI: September. CHINA SOJOURN: Sept. 20-Oct. 12. Best weather for China travel. BERMUDA: Nov. 13-16 or 16-20. For brochure/info contact Weimer-Oller Travel, 405 Penn St., Huntingdon, PA 16652.

TRAVEL—Vacation on the sunny Caribbean isle of Aruba. Visit the Old Protestant Church in downtown Oranjestad (English language service 10 a.m.) or the Community Church in Seroe Colorado (English services 8:30 a.m.) Both churches pastored by Anthony van den Doel, a Church of the Brethren minister and former missionary to Nigeria and Indonesia. Aruba phone numbers: 21961, 21435, or 41873. Welcome.

TRAVEL—To sunny Hawaii next winter. Escorted tour to see Rose Bowl Parade (reserved seats) and then to Hawaii. December 31, 1986 to January 10, 1987. For information write to J. Kenneth Kreider, 1300 Sheaffer Road, Elizabethtown, PA 17022.

WANTED—Caring individuals needed for community-type psychiatric treatment and rehabilitation facility. Involves leading small groups in various work tasks and activities. Room, board, Master Medical insurance and salary. Contact Gould Farm, Monterey, MA 01245. Tel. (413) 528-1804.

WANTED—Program Director for Church of the Brethren Youth Services. Responsible for much of day to day operations of the foster care, group foster care, and family counseling programs. MSW and social service supervisory experience preferred. Contact Glen M. Faus, R. 1, Box 422, Manheim, PA 17545. Tel. (717) 898-2265.

turning points

Licensing/Ordination

Borgmann, R. Kurt, licensed March 23, 1986, Wilmington, Atl. N.E.

Brown, Mitchell C., licensed April 6, 1986, Hyde Park Fellowship, Ill./Wis.

Doll, Wayne Frederick, licensed April 20, 1986, Turkey Creek, Mo.

Leininger, Kenneth G., ordained Feb. 16, 1986, Cocalico, Atl, N.E.

Norris, Samuel J., ordained Sept. 22, 1985, Jennersville, Atl. N.E.

Plank, Kevin Jay, licensed Feb. 16, 1986, New Paris, N. Ind.

Stutsman, Nelson Ralph, licensed April 20, 1986, West Goshen, N. Ind.

Wilson, Robin, ordained Feb. 9, 1986, Martinsburg Memorial, Mid. Pa.

Pastoral Placements

Benedict, James Lloyd, from Bethany Seminary, to New Enterprise, Mid. Pa.

Cripe, Mervin A., to Ashland, Dickey, N. Ohio, interim

Dearth, Thomas E., to Eagle Creek, N. Ohio, part-time

Edwards, Ova, from retirement, to Peterson Chapel, S.E., part-time

Elmore, Kendal W., from secular, to Arbor Hill, Shen.

Graham, Douglas L., from Bethany Seminary, to Mount Union, Virlina

Hoffman, John Michael, from Bethany Seminary, to Wiley, W. Plains

Hostetter, John, from Broadfording, Mid-Atl., to Coventry, Atl. N.E.

Kintner, Alvin, from Olivet, S. Ohio, to Poplar Grove, S. Ohio, part-time

Lipscomb, Kreston R., Lower Miami, S. Ohio, to Springfield, Ill./Wis.

Martin, Helen, to Fairview, N. Ohio, interim

Martin, Paul M., to Fairview, N. Ohio, interim

McFarland, John Harold, from Syracuse, N. Ind., to Flora, S/C Ind.

Ocheltree, George E., from Shady Grove, W. Marva, to Stony Creek, S. Ohio

Preston, William, from Romney, W. Marva, to Frostburg, W. Marva

Richards, A. Frank, Smith Chapel, Virlina, to Oakdale, Virlina, part-time

Rohrer, Glenn N., from secular, to Brethren Service Center, New Windsor, part-time

Smeltzer, Bonnie Kline, from Highland Avenue, Ill./Wis., to Modesto, Pac. S. W.

Smeltzer, Ken Kline, from Highland Avenue, Ill./Wis., to Modesto, Pac. S. W.

Smith, A. Harrison, from Center Hill, W. Pa., to Cando, N. Plains

Spangler, Keith, from Oak Grove, Virlina, to Topeco, Virlina

Yenser, H. Eugene, to Deshler, N. Ohio, part-time

Wedding Anniversaries

Brumbaugh, Albert and Lillian, Hartville, Ohio, 52

Butterbaugh, Fred and Alta, Paradise, Calif., 50

Byerly, Robert A. and Helen, South Bend, Ind., 50

Furnish, Harvey and Edith, Bradenton, Fla., 59

Grim, Arthur W. and Nora, Overland Park, Kan., 64

Hand, Lester and Leah, Lake Odessa, Mich., 50

Huber, Chester and Fern, Goshen, Ind., 53

Johnson, John W. and Pauline, Sugarcreek, Ohio, 50

Johnson, Vernon and Lois, Waterloo, Iowa, 50

Miller, Willard and Margaret, Hartville, Ohio, 51

Myers, Roy and Alverna, Hartville, Ohio, 64

Shank, Elery and Ruth, Polo, Ill., 52

Wisner, Maynard and Letitia, Polo, Ill., 56

Deaths

Baker, Delilah, 96, New Enterprise, Pa., Feb. 3, 1986

Baldner, Rhoda E., 72, St. Thomas, Pa., April 1, 1986

Beachy, Daisy D., 85, Oakland, Md., March 20, 1986

Black, S. Wayne, 39, Hagerstown, Md., April 12, 1986

Bricker, Ethel, 82, Greencastle, Pa., Feb. 28, 1986

Brumbaugh, Leah, 89, Hanover, Pa., March 17, 1986

Day, William A., 85, Ottumwa, Iowa, April 10, 1986

Diehl, Florence Elizabeth, 88, Harrisonburg, Va., March 24, 1986

Emery, Betty B., 67, Collegeville, Pa., April 12, 1986

Frederick, J. Irvin, 90, Baltimore, Md., Jan. 15, 1986

Frye, Clarence, 86, Bridgewater, Va., March 17, 1986

Gehm, Siefried P., 76, Schwenksville, Pa., April 13, 1986

Godfrey, Benjamin, 74, Stewartstown, Pa., April 13, 1986

Good, Rufus, W. Salem, Ohio, 80, Feb. 11, 1986

Guyer, Harry Ralph, 69, New Enterprise, Pa., Sept. 18, 1985

Hanawalt, Edith Kroll, 87, La Verne, Calif., March 15, 1986

Hege, Grace, 81, Chambersburg, Pa., April 5, 1986

Helser, Lola B., 87, Sebring, Fla. May 7, 1986

Huber, Edith, 93, Goshen, Ind., March 24, 1986

Kieffaber, Thelma E., 76, Akron, Ohio, March 31, 1986

Kreider, Eva, 88, Palmyra, Pa., March 22, 1986

Love, Ralph, 52, Somerset, Ohio, Sept. 7, 1985

Newcomer, Esther M., 89, Polo, Ill., Jan. 28, 1986

Orr, Gladene, 77, Thornville, Ohio, Feb. 24, 1986

Overcash, Helen, 57, Chambersburg, Pa., Jan. 20, 1986

Pubance, Mamie, 86, Sayre, Pa., Feb. 14, 1986

Replogle, Amy Netzley, 96, La Verne, Calif., March 15, 1986

Ringgold, Erma D., 76, Ridgely, Md., April 12, 1986

Sincox, Ervin, 80, Ottumwa, Iowa, March 29, 1986

Staubaugh, Iva Mae, 93, Horse Shoe Run, W. Va., March 9, 1986

Sollenberger, Clarence, 94, North Manchester, Ind., Feb. 19, 1986

Spangler, Sadie, 87, Hagerstown, Md., Jan. 20, 1986

Stremmel, Harvey, 99, Hanover, Pa., Feb. 17, 1986

Taylor, Edna W., 94, Gettysburg, Pa., April 6, 1986

Thomas, Maude Lee, 89, Harrisonburg, Va., Feb. 26, 1986

Turner, Hobert W., 89, Bridgewater, Va., March 14, 1986

Underbakke, Marvel, 62, Preston, Minn., Jan. 23, 1986

Van Dyke, Glenn, 79, Peoria, Ariz., March 8, 1986

Walker, Horace, 87, Hanover, Pa., March 19, 1986

Weeks, Artie Frances, 73, Parker Ford, Pa., March 23, 1986

Weir, David W., 88, Cumberland, Md., Feb. 15, 1986

Westrom, Walter E., 75, Burlington, W. Va., Jan. 26, 1986

White, Mary L., 61, Mogadore, Ohio, Nov. 19, 1985

Wieand, David J., 71, Lombard, Ill., April 14, 1986

Wineland, Gertrude F., 95, Martinsburg, Pa., Dec. 25, 1985

Winters, W. Homer, 83, Needmore, Pa., Oct. 3, 1985

Young, Jennie E., 86, Canton, Ohio, March 8, 1986

Let's remember who we are

"Remember who you are," I call after my teenage son each time he heads for his car and another social engagement. I like to think that he accepts this admonition as a bit of Dad's low-key humor, but also as an effective reminder to behave himself when beyond the direct supervision of his parents. My son doesn't know that when the door closes behind him I give in to despair, wring my hands impotently, and anxiously wonder, "*Will* he remember?" Have we built into him sufficient shields against all the temptations and pitfalls of life beyond our door sill? Does he *know* who he is?

Warren Groff, in a 1983 MESSENGER article, spoke of the same thing, recalling his teenage years: "'Remembering who I was'—member of a particular household, son of particular parents, belonging to a particular neighborhood and to particular church communities—had a great deal to do with my sense of fitting actions, with my vision of future possibilities and life directions." And he applied this analogy to the Church of the Brethren.

Rosalynn Carter, speaking recently at Eastern Mennonite College commencement in Harrisonburg, Va., had all this in mind too. She reminded the graduates that they needed the strength of their roots as they face compelling choices and unprecedented options. "Freedom can be scary because it won't guarantee you the ability to make critical decisions about human needs that confront you," she said.

And she concluded, "Do not hesitate to look back. Values are a precious resource that can nourish and sustain."

I did some "looking back" recently, as, over Pentecost, I attended the Annual Meeting of the Old German Baptist Brethren—the "Old Orders," who split off from the Church of the Brethren in 1881 because we no longer seemed to remember who we were.

I came away from that meeting with no plans to switch from Church of the Brethren to Old German Baptist Brethren, but I witnessed much at the Old Order gathering that discomforted me about who I am, and who I am supposed to be as a member of the Church of the Brethren.

If anything hits you at an Old Order Annual Meeting, it's the members' sense of knowing who they are. They *have* to know who they are, or they wouldn't be going about publicly in their traditional Brethren plain dress. But they don't rely on plain dress to keep themselves being Brethren. Their leaders exhort them over and over to adhere to the "old order." Elders discourse on their heritage, and rehearse Brethren history—why they are who they are, and why their unity is so important.

A five-hour session of feetwashing, love feast, and communion gains much of its length from the retelling of the "old, old story." I marveled that, despite the apparent fact that what I was witnessing was a duplicate of every Old Order meeting of the past, it was all told with a sense of urgency and timeliness that kept the participants' rapt attention and elicited their devotion. I am sure I could have asked any sister or brother among the throng at Wirtz, Va., that evening why they are Old German Baptist Brethren, and they could have told me precisely who they are.

Can we in the Church of the Brethren do that? That's what bothers me. How many times have you been asked by a stranger to our denomination, "What *is* the Church of the Brethren?" and hummed and hawed around and come up with some feeble answer such as, "Well, . . . ah . . . it's a small denomination—not really that big—that . . . uh . . . is, I guess, sort of like the Mennonites and Quakers . . . we talk a lot about peace . . . but, well, we really aren't that well known, you know, . . . just another small church."

Precious few of us can speak of our heritage of radical discipleship in which the Church of the Brethren was born and grew. Not one in a hundred can define the word "anabaptist," or tell what's different about the way Brethren are to look at scripture. We are powerless because we don't know from whence comes our power.

I call after my son as he leaves the house, "Remember who you are." Well might we Brethren have someone calling after us as we leave the meetinghouse, "Remember who you are."—K.T.

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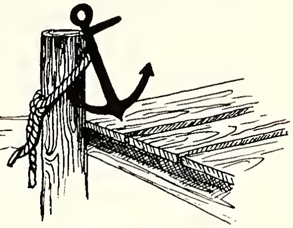

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CHURCH OF THE BRETHREN
AUGUST / SEPTEMBER 1986

ECIAL ISSUE:
CONFERENCE
WRAP-UP

WILLIAM A. HAYES
MODERATOR-ELECT

THE 200TH RECORDED ANNUAL CONFERENCE:

CELEBRATING HISTORY AND MAKING HISTORY

contents

10 **Ministry to People on the Edge.** The Church of the Brethren meetinghouse in Springfield, Ore., was gutted by fire. But out of the ashes grew a new ministry. Story by Jan Eller.

12 **Norfolk '86: The 200th Recorded Annual Conference.** It was supposed to be a historic Annual Conference—the 200th for which records are extant. But by week's end, Norfolk '86 was to be remembered for another historic reason. Complete story of Norfolk '86 by the MESSENGER staff and others. Photography by Richard Keeler.

34 **Crumbs, Dogs, and Great Faith.** The Canaanite woman whom Jesus brushed aside as a dog taught a great lesson about faith to Jesus' followers then and now. Bible study by Lauree Hersch Meyer.

35 **Simple Rumor.** Carl Bowman, continuing his series on "the Brethren of 1986," wonders if our much-talked-about "simple living" principle is fact . . . or "simple rumor."

36 **You Need not Fear Your Dreams.** Ellyn Clark is a member of the Church of the Brethren who not only believes in dreams, but knows how to use them to enrich one's life. Story by Karen S. Carter.

41 **The Ministry of Intercession.** Intercessory prayer doesn't take the place of active social and spiritual efforts for others. Well, then, what good does it do? Chalmer Faw provides the answer.

COVER: The 200th recorded Annual Conference, held at Norfolk, Va., June 24-29, made history when delegates elected William A. Hayes the 1988 moderator. He is the first black to hold that highest elective office of the denomination. That story is part of the complete Conference wrap-up, starting on page 12.

In Touch profiles Bertha Kreider Wenger, Midway, Pa.; Jean Glosser, Hagerstown, Md.; and Martha and Joe Yingst, Dayton, Ohio (2) . . . **Outlook** reports on 1986 Bethany Seminary graduates. Arrest of contra aid protesters. Pension Board fund. Sanctuary workers' sentencing. Hymnal Council work. MESSENGER awards. Brethren scientist in China. Personnel changes. US Institute of Peace. INFACT. Staten Island Ferry stabbing (start on 4) . . . **Worldwide** (7) . . . **Update** (9) . . . **Editorial**, "Conference Queries in Context" (33) . . . **Small Talk** (40) . . . **Opinions** of Harold S. Martin, Dale W. Brown, B. Eugene Shaver, and Mark Wilhelm (start on 42) . . . **Pontius' Puddle** (43) . . . **Windows in the Word** (47) . . . **Turning Points** (48).

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EDITOR
Kermon Thomasson
MANAGING EDITOR
Wendy Chamberlain McFadden
EDITORIAL ASSISTANT
Clay Myers-Bowman
SUBSCRIPTION SERVICES
Norma Nieto, Sandy Kleist
PROMOTION
Kenneth L. Gibble
PUBLISHER
Connie S. Andes

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ACP

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letters

SUBSTITUTE FOR GOLD RINGS

I feel like the one of the nine lepers who ne
to turn back and say "Thank you." I was s
prised to see my old wrinkled face in last Nove
ber's MESSENGER, photographed when I v
attending the women's conference at Brid
water. I enjoyed getting letters from friends in
parts of the country who saw the photo.

My husband and I had been taught in chi
hood that it was wrong to wear gold ornamen
so when we married, we subscribed to MESSI
GER instead of buying each other rings. Eve
time MESSENGER arrived for the next 65 years.
reminded us of our wedding vows.

My husband died July 5, 1983. I am 87 no
still living in my own home (13163 S. Filbert R
Bourbon, IN 46504), and still enjoying readi
MESSENGER. What a good magazine!

Let us all be a peaceful family and alwa
believe that God our Father sent his Son Jesus
die for our sins, and that he arose from the de
and made it possible for all of us to be resu
rected and live with him forever.

ESTELLA SELLERS
Bourbon, Ind.

STILL REJOICING AT AGE 94

During the past year I suffered the loss of r
beloved life's companion, and nearly lost n
own life in a flood that engulfed everythi
material in my house. But my soul is still awa
and functioning. Many friends are helping r
reconstruct my home and life—helping by hanc
by money, and by good cheer.

And then, Whoopee! Hurrah, boys! He
came the May MESSENGER with an "In Touc
story about me, my telescope, and my favori
comet, and with an editorial filled with envio
observations about oldsters such as M. R. Zigle
Chauncey Shamberger, Sister Anna, and m
(Anna and I were with M. R. at his last birthd
party before his death. And I knew Chaunc
Shamberger when he was just a little boy,
Idaho.)

Readers should know I got to see Halley
Comet three times on this 1985-86 orbit.

In spite of my losses of the past year I still lo
forward to life. My health, at age 94, shows so
defects, of course, but my doctor allots n
several more years yet. I am not despondent, b
rejoice in the love of my many, many friend
and in the love and grace of my Lord Jesus.

BAXTER M. MOW
Roanoke, Va.

JESUS WOULD WEEP FOR AMERICA

The June editorial, "A View From Across th
Tracks," states well how America, as a nation,
coming to be viewed in most of the world an
why. In my mind's eye, I often see Jesus weepin
over our nation, and crying out: "O Americ
would that you knew the things that make f
peace!"

Who knows? With an inspired sense of hum
like our editor's, there may still be hope for us
a people. My ministry takes me around th
world. I am often saddened by US economi

foreign, and military policy—the arrogance of it.

But, with a real cowboy as President, what is a country to do—pull up the nuclear wagons around our riches, and hope the whole thing doesn't explode in our faces? There must be a better way.

BENTON RHOADES
New York, N.Y.

ANOTHER VIEW ACROSS THE TRACKS

If by his June editorial, "A View From Across the Tracks," the MESSENGER editor was attempting to pull guilt from my conscience, he was not successful.

I was born on March 26, 1939, in a small shack outside Seminole, Okla. A finer set of parents was never united anywhere. My mother, a hard-working, honest, Pentecostal woman has a blood line so mixed, there is not a trace of ethnic thoughts in her mind. My father, hard-working, honest, and of Baptist background, also has such a mixture, and claimed no country but America.

Now people say that the only real Americans ire Indians, and I am not an Indian. When people refer to their ancestors in a manner that implies status, I have never been too impressed.

The June editorial would have us give up our America, stop protecting what we and others before us have worked for, just because we live better. It implies that we should tolerate our neighbors' exploitation of our human rights. The editor is, in a way, supporting socialism.

My wife has been a devout Brethren all of her ife. I am just a Christian. We will both be very happy when church leaders rediscover their roles on this earth and stay within their boundaries hat God has designed (spiritual).

KEN NICHOLS
Hanford, Calif.

MESSENGER TEACHES KILLING

MESSENGER told the history of John Brown June cover story) in a manner that teaches that he killing of people is Christian.

If we take up our cross as Jesus Christ lemands us, we will willingly die physically ather than kill any other person. We must die vith Christ in order to live with Him eternally.

History has proved that John Brown's way is a ailure. Christ's way is always an everlasting success. Let the people of God *not* be used by the god of this world.

CLARENCE G. PRISER
Brookville, Ohio

OHN BROWN NO BRETHREN HERO

John Brown's stand against slavery was undoubtedly correct. His violence and cold-blooded murder will always be wrong. His being xalted in a MESSENGER cover story is irresponsible and inexcusable.

Life's road is forked enough that we don't need MESSENGER's confusing sympathies for John Brown's bloody radicalism. Brethren harboring a iller makes them equally culpable and gives me o pride.

Those who have gone before us set a mark of much higher calling than the insidious, subliminal cynicism and militarism threaded throughout MESSENGER's June issue. Where does John Brown fall in line with Mack, Kline, Mow, West, Zigler, Pritchett, Beahm and all the rest?

This is not the Brethren way of doing things. Caution is urged to refrain from any identification with individuals and methods, whether historical or present day, that are not clearly in keeping with the spirit of the gospel. Let's pray for MESSENGER to fulfill its role as pathfinder and pacesetter in our journey toward that higher calling of our Brethren heritage.

CLAUDE R. SIMMONS III
Churchville, Va.

MESSENGER APPRECIATED AT KBS

I am a 35-year-old student at Kulp Bible School, in Nigeria. I have been a Christian for many years, but my two years of reading MESSENGER has strengthened my faith and helped me to love and live joyfully with my neighbors.

I am fortunate for I can read MESSENGER in our school library. Is there some way Brethren in America can help to send more copies to Nigeria so my sisters and brothers here can also have the joy I receive from reading it?

DAVID B. WAKAWA
Mubi, Nigeria

LATE REPORT FROM MAIDUGURI

I enjoy MESSENGER, even though my copy sometimes arrives a year late!

The church is growing in Maiduguri. In fact, the church here will become a district ("gunduma") by year's end. We have 1,100 children in Sunday school in the Maiduguri church, and up to 3,100 worshipers at Sunday morning services.

NVWA D. BALAMI
Maiduguri, Nigeria

INFORMED IN NIGERIA

I enjoy reading MESSENGER very much. It keeps me informed about the Church of the Brethren. I look forward to the day when I will be able to contribute an article to it.

MOSES J. K. THLIZA
Jos, Nigeria

DOUBTING REQUIRES FAITH TOO

In response to Walter J. Rittle's July letter, I cannot see all of Christianity resting on whether or not someone can prove the virgin birth. The critical issue is "if you confess that Jesus is Lord and believe that God raised him from death, you will be saved" (Rom. 10:9 TEV).

No, I cannot prove this. But neither can it be disproved. The question is beyond the realm of proof, and either belief or disbelief is determined by faith.

For all of us, our deepest beliefs are based on acts of faith. To say that we can achieve the most good by using only that which we can actually *know*, that which we can actually *prove*, requires as much faith as any formal religion.

SANDER ELLER
Northridge, Calif.

page one

Last February we ran in this column a request for readers to clip Brethren news from their local newspapers and send the items to us.

We have had a good response. But we still need more help. Many of you live in small communities, where the local papers are likely to carry more stories, and longer stories, about church doings. We are looking for those kind of stories just as much as the "bigger" news stories that occasionally make it into city dailies.

So, if your paper has carried news of your church or church members, such as a ground-breaking, a revival, a festival, a new pastor—whatever—send it to us. The items don't have to be long. A photo with a long caption under it counts with us as much as a longer piece.

The papers around Lancaster County, Pa., must be loaded with Brethren news, but we aren't getting many clippings. And what about Harrisonburg, Va., Roanoke, Va., Dayton, Ohio, La Verne, Calif., North Manchester, Ind., McPherson, Kan.? Wherever you are, send us your news!

What do we do with the clippings? We get news leads from them, as well as ideas for feature stories. We also post the clippings here at the General Offices for the interest of employees and visitors. Finally, the clippings go into biographical or other files to become part of the Brethren record deposited in the Historical Library and Archives.

Please clip the articles carefully. Do not "scotch-tape" pieces together. Good photocopies are acceptable. Be sure the name of the paper and the date are shown, printing them in the margin, if necessary. Send the clippings to MESSENGER, 1451 Dundee Ave., Elgin, IL 60120. —THE EDITOR

A combined issue

As we announced on the contents page of the July MESSENGER, and in the preview sent to churches, this issue of the magazine is a combined August-September MESSENGER. Rising production costs upset our budget, and we chose to balance it with this one-time combined issue. We trust our readers will bear with us, since the total number of pages for 1986 remains the same. We hope you enjoy this big 48-page MESSENGER, with its many pages of Conference coverage as well as the usual features.

in touch

Bertha Kreider Wenger: Teaching the three R's

Some teachers teach only the basic three R's: reading, 'riting, and 'rithmetic. Bertha Kreider Wenger goes far beyond those basics. Her life demonstrates the meaning of three additional R's: reliability, resourcefulness, and resilience.

After her 1918 graduation from Millersville (Pa.) State Normal School, Bertha taught eight grades in two one-room schoolhouses. Later, she served as an elementary school substitute for 15 years. For more than 55 years, she has taught Sunday school in the Midway (Pa.) Church of the Brethren.

Born in 1898, on a farm directly across from the Midway church, Bertha was "carried in as an infant," and joined at age 19. "I've attended there all my life: I just wouldn't know any different," she adds.

In 1918, this fledgling schoolteacher was asked to try her wings as a Sunday school teacher for 10- to 12-year-old girls. She taught that class for five years, then joined her own age class.

One Sunday, she recalls, their regular teacher was missing. Bertha was asked to substitute. "I didn't feel ready, but I accepted." Since then, "year after year, I've been reelected to teach my age-class." In-depth study of that weekly Bible lesson has become a way of life.

In November 1922, Bertha married John K. Wenger, her high-school sweetheart. John bought a general store in the village of Rexmont (Pa.). "'This is our future,' he said, so I agreed to give up teaching," Bertha explains. For 24 years, they lived in the second-floor apartment above the store that sold everything from pins to mattresses, from boots to bread.

One day, the driver for the door-to-door route "didn't show up," Bertha remembers. She agreed to mind the store while John drove the horse and wagon. Before long, Bertha had become the storekeeper. "I got on-the-job training—look, listen, and learn."

Widowed eight years ago, she still delights in making old-fashioned dinners for family and friends. "Ach, I'm just a common cook—chicken pot pie, shoofly, and such." Her specially made dining room table has 11 boards! Another delight is babysitting for her nine great-grandchildren. "I teach them when I have them. I love it!"

Bertha's secret? "Well, I live just to be myself: I don't want to put myself higher. I've learned to understand and work with all different kinds of people. I avoid criticizing; I know I'm not perfect. I have a strong belief in anointing and feet-washing. I believe in the power of prayer. I keep asking myself, 'Are you a light?' I hope I am, but just asking that question keeps me close to God."

—Nancy Kettering Frye

Nancy Kettering Frye, a freelance writer from Lebanon, Pa., was raised in the Annville (Pa.) Church of the Brethren.

Jean Glosser: Immode

Jean Glosser holds a unique record in the Church of the Brethren. In her 37 years as secretary and administrative assistant for the Hagerstown (Md.) church, she has served under four full-time pastors. All four have been Annual Conference moderators.

Soon after she started attending the church and began singing in the choir, pastor Paul Robinson recruited her as his part-time secretary. Within a year she was working full-time. Paul Robinson served as Conference moderator in 1956, and Jean began her first taste of dealing with the frequent absence of the pastor.

"I learned what it was like to be on call for emergencies, to handle calls related to sudden illness and death," she remembers. With the county hospital located only a few blocks from the church, Jean sometimes found herself making visits to hospitalized members. "If the deacons couldn't go, I went," she says. "Then when Paul returned from travels related to his work as moderator, I'd report to him."

Martha and Joe Ying

Martha and Joe Yingst did not need a doctor to tell them that their third baby, John, was deaf. Nine years earlier, their second child, Cheryl, had also been born deaf.

Martha and Joe had been stunned. Children were not born deaf! The recommended but unthinkable solution in 1948 was to place Cheryl in the residential state school for the deaf 70 miles away. Martha says God led her into conversation with a woman at a McCrory's lunch counter who put her in touch with Lucy Caldwell, principal of the Nan C. Kennedy School for the Oral Deaf.

Three-year-old Cheryl's education began that very week. So did the Yingsts' lifelong commitment to improving the quality of education for deaf children. They moved from their beloved farm into Dayton where a new life began for the family.

"Miss Caldwell believed that deaf children are normal children who just happen to have a hearing problem. This made all the difference in the world to us," Martha says.

While waiting for Cheryl during her first brief days at school, Martha helped

moderators

Hagerstown's next pastor was DeWitt L. Miller. During his 20-year tenure, he was called by the denomination to be Conference moderator in 1964. Ten years later, one Miller replaced another as pastor. Dean M. Miller had just completed a term as Conference moderator when he came to Hagerstown. By contrast, the current pastor, Guy E. Wampler became moderator-elect in 1985, the same year in which he was called to Hagerstown. As a result, Jean is once again learning to deal with the added responsibilities that fall on the church office when the pastor is also the elected head of the denomination.

According to Jean, there are some real pluses for a congregation having its pastor called to the post of moderator. "It's a great way for our people to learn about the wider church," she says.

For the people at the Hagerstown church, Jean has been the one providing continuity for nearly four decades. Her contribution to her church is represented well in the words of the pastor with whom she worked for 20 years, DeWitt L. Miller. According to him: "Being Conference moderator and a pastor at the same time can be a 'conflict of interests' unless there is a person who will keep track of those in the hospital or ill at home, maintain the church calendar, and be aware of crisis situations. Jean was of invaluable assistance in helping me 'carry water on both shoulders.'" — KENNETH L. GIBBLE

Jean Glosser's fourth moderator/pastor is Guy E. Wampler

Kenneth L. Gibble, co-pastor at the Arlington (Va.) Church of the Brethren, is a freelance writer and promotion consultant for MESSENGER.

at the deaf may 'hear'

in the office and classroom. Soon she fell into the pattern of going to school every day, all the while learning about the special needs and problems of these particular children.

At one time Martha had to help staff the kindergarten because of the shortage of qualified teachers. She and Joe, with other concerned parents, not only raised the money to send certified teachers back to school for further training but also found those teachers.

Other concerns emerged as Cheryl grew older. Because deaf children are cut off from social activities, the Mothers' Club organized a social club for the teenagers. The Yingsts coached a drama club, making the costumes and scenery. They discovered ways to provide social interaction between hearing children and non-hearing.

The greatest concern, however, was the lack of academic challenge. As Cheryl approached high school and "mainstreaming," the Yingsts became aware that very little emphasis was placed upon going to college. They prodded the administration to set higher goals and encourage students to prepare for college.

The day Cheryl sat for her college-entrance exams, says Martha, was another day she felt that God had been leading them. When Cheryl went to Gallaudet University in Washington, D. C., she was only the third student from Kennedy to go to college. Her brother John is a graduate of Gallaudet.

During these years the Yingsts were active members of the Mack Memorial Church of the Brethren, Dayton, Ohio. As each of his three sons became old enough, Joe coached the church's baseball teams. He has a special way with young people, whether it is coaching baseball or teaching them to usher. Martha found support in the women's organization. She is presently the unofficial grandmother to the children of the congregation.

Joe and Martha are justly proud of their four children's achievements, knowing that Cheryl and John had faced formidable barriers. But by insisting upon quality education, they lowered those barriers for their children and for uncounted other deaf children. — HARRIET C. ZIEGLER

Harriet C. Ziegler, of Vandalia, Ohio, is a member of Mack Memorial Church of the Brethren, Dayton, Ohio.

June ceremony honors 31 Bethany graduates

Bethany Theological Seminary held its 81st commencement exercises on June 8, with 31 students receiving degrees.

Three people received Doctor of Ministry degrees:

Delmar G. Birkey, pastor, Community Church (Wheaton, Ill.). B.A. Columbia Bible College, M.Div. Trinity Evangelical Divinity School.

Donald E. Fancher, pastor, First (Long Beach, Calif.) Church of the Brethren. B.A. Bridgewater College, B.D. Bethany Theological Seminary.

Harvey Kenneth Prochnau, pastor, East Side Moravian Church (Green Bay, Wis.). B.A. University of Alberta, M.Div. Moravian Theological Seminary.

Twenty-one students received Master of Divinity (M.Div.) degrees:

James Benedict, Royersford (Pa.) Church of the Brethren. B.A. Trinity College. Will be pastor at the New Enterprise (Pa.) church.

Bryan Boyer, Michigan City/La Porte (Ind.) Church of the Brethren. B.A. University of La Verne, M.S. California State University (Fullerton). Will continue serving in a team ministry with his wife, Susan, at the La Porte/Michigan City yoked parish.

Erla Faye Boyle, First Congregational United Church of Christ (Elmhurst, Ill.) B.A. Elmhurst College. Will be minister of education at First Congregational Church (Elmhurst, Ill.).

James O. Eikenberry, Faith (Batavia, Ill.) Church of the Brethren. B.A. Evangel College, M.A. Assemblies of God Theological Seminary. Will continue as pastor of Faith church.

Ronald E. H. Faus, Chiques (Manheim, Pa.) Church of the Brethren. B.A. Elizabethtown College. Will be pastor of the Charlottesville (Va.) church.

June Adams Gibble, Highland Avenue (Elgin, Ill.) Church of the Brethren. B.A. Bridgewater College. Will begin a nine-month residency program in chaplaincy ministries at Alexian Brothers Medical Center, Elk Grove Village, Ill.

Douglas Lyle Graham, Skippack (Collegeville, Pa.) Church of the Brethren. B.S. Delaware Valley College of Science and Agriculture. Will be pastor of the Mount Union (Va.) church.

Ronald Griffin, Washington (D. C.) City Church of the Brethren. B.A.

Doctor of Ministry graduates: Donald Fancher, Delmar Birkey, and Harvey Prochnau.

Graduates receiving Master of Divinity degrees: **Front:** *Ronald Faus, Karen Peterson, Dorothy Ritchey, Erla Boyle, Joyce McManus, James Benedict.* **Middle:** *Kathy Hauger, June Gibble, Zsolt Takacs, Ronald Ludwick, Montgomery Keeling, Kathleen Miller, Pamela Pendexter.* **Back:** *Irvin Heishman, Dan Rusmisel, John Jackson, Douglas Graham, Jess Schload, Bryan Boyer, Ronald Griffin, and James Eikenberry.*

Graduates receiving Master of Arts in Theology degrees: David Jamir, Lorette Takacs, Otto Kladensky, Linda Fry, William Abshire, Celia McQuown, Blaine Miner, Joyce Petry, John Hoffman (Certificate in Theological Studies).

Bridgewater College. Will join Brethren Volunteer Service.

Kathy S. Hauger, La Verne (Calif.) Church of the Brethren. B.S. University of La Verne.

Irvin Russell Heishman, Manassas (Va.) Church of the Brethren. B.A. Eastern Mennonite College. Will be associate pastor of the Hagerstown (Md.) church.

John Jullian Jackson, Florence (Mich.) Church of the Brethren. B.S. Western Michigan University. Will be pastor of the Sabetha/Morrill (Kan.) yoked parish.

Calvin Montgomery Keeling, Bakersfield (Calif.) Church of the Brethren. B.A. California State University. Will be pastor of the Rocky Ford (Colo.) church.

Ronald E. Ludwick, Shippensburg (Pa.) Church of the Brethren. B.A. Messiah College. Will be pastor of the Hanoverdale (Hummelstown, Pa.) church.

Joyce Edna McManus, First United Methodist Church (Downers Grove, Ill.). B.S.W. University of Illinois. Will be associate pastor of Our Savior United Methodist Church (Hoffman Estates, Ill.).

Kathleen Lundquist Miller, Naperville (Ill.) Church of the Brethren. B.S. Illinois State University.

Pamela French Pendexter, Little Home Church by the Wayside (Wayne, Ill.). B.A. State University of Iowa. Will be assistant pastor of the Congregational Church of Batavia (Ill.).

Karen Peterson, Christ (Carol Stream, Ill.) Church of the Brethren. B.S. University of Wisconsin, M.Ed. Loyola University. Will do freelance teaching and writing.

Dorothy L. Ritchey, Mexico (Ind.) Church of the Brethren. B.A. Manchester College. Will be registrar at Bethany Seminary.

Dan D. Rusmisel, York Center (Lombard, Ill.) Church of the Brethren. B.S. Ohio State University. Will be pastor of the Blue Ridge (Va.) church.

Jess L. Schload, Lititz (Pa.) Church of the Brethren. B.A. Anderson College. Will be pastor of the Pleasant Chapel (Ashley, Ind.) church.

Zsolt S. Takacs, Grace (Gary, Ind.) Reformed Church. Will be pastor of the Grace church.

Nine students received Master of Arts in Theology (M.A.Th.) degrees:

William E. Abshire, Boones Mill (Va.) Church of the Brethren. B.A. Bridgewater College. Will enter graduate program in religion at the University of Virginia.

Linda Lucille Fry, First (Mansfield, Ohio) Church of the Brethren. B.A. Bluffton College, A.M.L.S. University of Michigan.

David M. Jamir, Davis Junction United Methodist Church. B.Th. Calcutta Bible College (Calcutta, India). Will enter M.Div. program at Northern Baptist Theological Seminary.

Celia P. Meyer McQuown, Douglas Park (Chicago, Ill.) Church of the Brethren. M.A. Sangamon State University. Will continue as social services counselor with the Lake View Emergency Relief Project (Chicago).

Blaine A. Miner, Highland Ave. (Elgin, Ill.) Church of the Brethren. A.A. Elgin Community College, B.S. Elizabethtown College. Will continue as a program director at the Renz Addiction Counseling Center.

Joyce Ellen Petry, Castine (West Manchester, Ohio) Church of the Brethren. B.S. Manchester College. Will continue graduate work in performance studies at Northwestern University.

Debbie K. Roberts. University Baptist Church (Seattle, Wash.). B.A. Berea College. Will be interim minister at University Baptist.

Two people who took part in graduation exercises are candidates for M.A.Th. degrees in the 1986-87 academic year:

Otto Kladensky Jr., Comunidad Cristiana (Quito, Ecuador). Will serve in Costa Rica.

Lorette S. Takacs, Peace Church of the Brethren (Portland, Ore.). B.S. McPherson College. Will be homemaker and will work on elementary teaching degree.

One person received a certificate in theological studies:

John Michael Hoffman, Quinter (Kan.) Church of the Brethren. B.A. McPherson College. Will have a pastoral position at the Wiley (Colo.) church.

Brethren arrested for opposing contra aid

Recent congressional approval of $100 million in aid for counterrevolutionaries in Nicaragua has prompted a new round of demonstrations, including many arrests.

Elizabeth Collins, a member of Mack Memorial (Dayton, Ohio) church, was arrested June 27 while participating in a vigil inside the federal building in Dayton. The protest was originally an all-night candlelight vigil with no one intending to be arrested. But when federal authorities asked the group to leave at 6 p.m., they refused and were immediately arrested and charged with disorderly conduct.

Collins is a state coordinator of the "Pledge of Resistance" (a loosely organized body of 80,000 people who have vowed to protest when the US escalates its military intervention in Central America) and convener of Southern Ohio District's Brethren Peacemakers group.

Her action stems, she said, from the feeling that "there comes a time when you must put your personal freedom on the line. That time has come." Collins' 13-year-old son, Isaac, also chose to be arrested saying that "killing and war is wrong."

While all 13 protesters were scheduled for a trial, the federal prosecutor suddenly dropped all charges one week later.

Karen Bowman, of the Sunnyslope (Wenatchee, Wash.) congregation, was arrested June 26 and charged with criminal trespassing while demonstrating inside the Wenatchee federal building and refusing to leave after it had closed.

Two other protesters, 16-year-old Lisa Thill, also from the Sunnyslope church, and Vera Deaton, a member of the Wenatchee Brethren-Baptist church, avoided arrest by cooperating with authorities who asked them to leave the building.

"We are saying 'no' in a way that causes us to disobey the law," Bowman said, "but we're following a greater law. We're following the example of Jesus."

Bowman was fined $150 and sentenced to 30 days in jail. She will perform 50 hours of community service in lieu of the fine. The 30-day sentence was waived.

Phil Rieman, co-pastor of the Ivester church in Grundy Center, Iowa, was part of an April 14 effort to link the payment of tax dollars and US funding of the contras. He and 10 others were arrested after refusing to leave the IRS building in Waterloo.

In the subsequent 2-day jury trial all 11 defendents were found "not guilty" by all six jurors on the grounds that the demonstration was justifiable. "Unlike the recent sanctuary trial (in Tuscon, Ariz.), we were allowed to say why we did what we did. And the jury agreed that we were right," Rieman said. "It was unusual."

A coalition of more than 300 religious groups is countering the $100-million military aid package with efforts to raise that amount in medicine, food, and clothing.

Pension Board offers radical witness fund

The Pension Board will offer a "radical witness" fund option to plan members with accounts in the Active Lives Reserve. The decision was made at the board's June meeting in Norfolk, Va., after a survey of plan members indicated interest in a fund having more stringent social responsibility guidelines than the three existing funds.

The board is considering using one of the publicly held social responsibility investment funds rather than developing a separate fund managed by the current plan managers. Pension staff has been asked to research available funds and make recommendations at the October board meeting.

The Pension Board also announced that there will be no increase in premium for Church of the Brethren insurance coverage for the plan year beginning July 1. This marks the second year in a row without an increase.

Social responsibility pays off, says report

Mutual funds that enable investors to make money while maintaining social consciousness are performing as well or better than many others, according to a report by the Council on Economic Priorities (CEP).

The council was founded in 1969 to analyze corporate social responsibility. A report in its June newsletter says that "many individual brokers and money managers have added social investment services to meet client demand."

The CEP report listed the performance of four social funds at the end of 1985. Calvert Social Investment Fund was up 26.8 percent, the Dreyfus Third Century Fund was up 30.16 percent, the New Alternatives Fund was up 23.4 percent, and the Pax World Fund rose 24.1 percent.

These performances compared favorably with the Lipper General Equity Fund average of 490 firms, which was up 27.17 percent. An analyst with the Lipper Analytical Securities Corporation told Religious News Service that the social funds "did outperform the mutual fund industry average" of 905 funds, which was up 24.95 percent at the end of 1985. But, she said, they did not outperform the Dow Jones Industrial Average, which was up 33.62 percent, or the Standard and Poors 500, which was up 31.79 percent.

Sanctuary workers get suspended sentences

Federal Judge Earl H. Carroll put eight sanctuary workers on probation July 1-2, rather than sentencing them to prison. The church workers had been convicted May 1 in Tucson, Ariz., of various counts related to their efforts to help Guatemalan and Salvadoran refugees enter and remain in the US.

Those given five years' probation were John M. Fife III, Presbyterian pastor and one of the founders of the sanctuary movement; Sister Darlene Nicgorski, a Roman Catholic nun; Peggy Hutchison and Phillip Willis-Conger, Methodist layworkers; Maria Socorro Pardo de Aguilar, Catholic layworker from Nogales, Mexico; and Ramon Dagoberto Quinones, Roman Catholic priest from Nogales. Tony Clark, a Roman Catholic priest, and Wendy LeWin, Unitarian layworker, were given three years' probation.

The three other sanctuary workers who stood trial were acquitted.

Hymnal Council wades through 500 hymns

The people putting together a new hymnal for the Mennonites, Brethren, and Churches of God spent much of their June meeting wading through 500 post-1950 hymns that had been submitted to them. They rejected about half, accepted 33, and agreed to take another look at the rest.

Meeting in LaGrange Park, the Hymnal Council and its four committees had decided to tackle the newer hymns first, before launching into the delicate task of sorting through the more traditional selections from their current hymnals.

"I'm overwhelmed by the number of choruses and gospel songs submitted," said Mary Oyer of the music committee. Others on her committee predicted that tunes by Bill Gaither and other popular musicians "won't last," and members of the text committee criticized the words of these songs as shallow, theologically questionable, and overly "me-centered."

Among the newer hymns, the committee members seemed to favor the work of respected contemporary British hymnwriter Brian Wren. But they agreed to go back and consult with the people who submitted the Gaither-type songs to find out what they like about them.

In addition to selecting hymns, the council needs to define the role of this particular hymnal, meet the needs of as many people as possible in the four denominations, and update the words and tunes so they will be relevant to the 1990s and beyond.

The text committee is busy proposing revisions such as modernizing archaic language ("thy" to "your"), changing "me-centered" expressions to the more congregational "we," and considering more inclusive language (from "man" and "brother" to "people" and "brothers and sisters"). All revisions proposed by the text committee must be approved by the Hymnal Council before adoption.

The worship committee is responding to a call for more worship aids by developing a total of about 50 pages of litanies, prayers, responsive readings, calls to worship, and other material. On the strength of favorable reaction to a worship book tested at the Festival of Worship in May, the committee is also considering a format for the hymnal that would be based on an order of worship—with worship aids mixed in with the hymns—instead of by subject.

Among other decisions made at the June meeting, the council agreed that the hymnal should reflect the diversity within the denominations, by including materials that will be used by blacks, Hispanics, charismatics, and young people, as well as by the mainstream congregations. —STEVE SHENK

Steve Shenk is managing editor of the Mennonite Church's Gospel Herald *magazine.*

MESSENGER editor wins two awards

Kermon Thomasson, editor of MESSENGER, received two honors at the annual convention of the Religious Public Relations Council.

He received awards of merit for a drawing of Annual Conference moderator Donald F. Durnbaugh and for an October 1985 article, "Mark Twain and His Dunker Friend."

Brethren scientist lectures in China

John K. Ward, an expert in foraging and animal nutrition from the University of Nebraska, spent three weeks in June conducting agricultural seminars in the People's Republic of China. He was the fourth agricultural scientist from the US, and the first Brethren, lecturing under auspices of the Brethren Service/China Agricultural Exchange program.

Ward, who divides his time at the university equally between teaching and research, is developing and promoting use of low-quality roughage as feed for dairy and beef cattle. The roughages include such crop residue materials as cornstalks, wheat straw, grain sorghum stubble, and selected grasses. With an eye to global food needs, he sees immense potential in the half of the world's land mass that is covered with grasses.

According to Ward, the Chinese government would like to increase beef and dairy production. "It is a noble objective," says Ward, "but it will be hard to attain with the current lack of grain and land to produce grain." All available land in China is being used for rice production, he says.

Ward's 12 seminars focused on the use of roughage, such as rice straw, as a means of improving beef and dairy production. The seminars were held in four different universities and colleges, with faculty and graduate students attending.

Before teaching in Nebraska, Ward taught 12 years at McPherson College. He is an active lay leader in the Antelope Park Church of the Brethren in Lincoln, and in Western Plains District. His wife, the former Bonnie Martin, accompanied him on the China assignment.

worldwide

Presbyterians elected one of their heroes, Benjamin M. Weir, to the highest elected office in the Presbyterian Church (USA). Weir, veteran missionary who was held captive for 16 months in Lebanon, will lead the 3 million-member church during the coming year.

Merging Lutherans will put their new church headquarters in Chicago rather than Milwaukee, negotiators decided in June. The decision is the merger commission's second reversal in four months.

South African police raided the headquarters of the South African Council of Churches (SACC) on June 12. The same day, 21 US church leaders, including Robert W. Neff, then general secretary of the Church of the Brethren, called on President Reagan to enact mandatory comprehensive sanctions against South Africa. "This is essential to halt the increasing flow of blood and growing anger and despair in South Africa," they said in a telegram, just days before the 10th anniversary of the Soweto Uprising.

Genetic engineering and public education policy papers were approved in May by the National Council of Churches Governing Board. The board also discussed media violence and reunification of Korea, and adopted resolutions on the church's response to the AIDS crisis, the Chernobyl disaster, and reprisals against people of Arab and Muslim background.

Poverty among women and children is a top concern of Church Women United, which voted in June to mobilize its half-million members to deal with poverty's root causes. CWU's governing body also expressed outrage at the South African government's June 12 raid on the SACC headquarters, took part in a prayer vigil for South Africa, called for South Korea to respect human rights and the democratic process, and opposed all forms of aid to the contras in Nicaragua. The Church of the Brethren representative to CWU is Roma Jo Thompson, of Union Bridge, Md.

Four thousand dairy cows are being saved from slaughter, through the efforts of Heifer Project International. The cows, scheduled to be slaughtered in the nationwide dairy termination program, will be sent to Mexico, Haiti, Jamaica, Bolivia, and Egypt at a cost of $3 million. Projects in the People's Republic of China and Poland are also under consideration.

A Church World Service nurse who worked in Ethiopia at the height of the famine is returning to work on the longer-term health needs of people there. Ethiopian church leaders and CWS staff say some 6.5 million Ethiopians are still seriously threatened. Over the past 18 months, CWS has sent more than $5 million in assistance to Ethiopia for emergency feeding and health care, transportation of foodstuffs, seeds, and agricultural tools. It forwarded another $2 million for support of two development programs in Ethiopia.

Flooding and earthquakes in Peru have prompted the Church of the Brethren to channel $7,500 through Church World Service to help supply blankets, clothing, food, and medicine to victims of the severe devastation.

A family of Polish immigrants viewed the Statue of Liberty and the United States for the first time on July 3, from the decks of the Queen Elizabeth II. The Olesiak family, sponsored by Church World Service, escorted a symbolic "freedom torch" and were interviewed live from the ship on "Good Morning America."

Sister Marjorie Tuite, an influential church activist in peace, justice, and women's issues, died June 28 in New York. Among her many activities, the 63-year-old nun was director of ecumenical action for Church Women United. Last January she led a series of sessions for national and district staff of the Church of the Brethren.

Staffing changes made across denomination

René Calderón has resigned as General Board staff for Hispanic ministries/special ministry support, effective September 1, to become pastor of the Prince of Peace (Denver, Colo.) Church of the Brethren. He will continue to spend part of each month in Florida/Puerto Rico District as interim associate district executive until the end of the year.

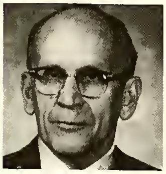
Since his appointment as General Board staff in 1981, René has been responsible for new church development among Hispanics, leadership development and training of Hispanic pastors, public sanctuary churches, and translation of Parish Ministries Commission and General Board documents into Spanish.

Karen Calderón, General Board staff for Latin America and the Caribbean since 1981, has resigned her position, effective August 22. She will move to Denver with her husband, René, and will pastor the Prince of Peace congregation when he is in Puerto Rico.

René Calderón

Karen Calderón

Rodney Click


J. Stanley Earhart

Karen has been responsible for developing program in Latin America and the Caribbean. During her latest trip, in late spring, she visited Brethren Volunteer Service workers and potential BVS projects. She was also part of a National Council of Churches pastoral visit to churches in El Salvador and Nicaragua in early spring.

Rodney Click has resigned as director of financial operations for the General Board, effective in August. Since July 1984 he has been responsible for the day-to-day functioning of the treasurer's office and for the administration of the board's funds and assets. He began working for the board as an accountant in 1981.

Click has been accepted at the University of California at Los Angeles School of Management, where he will begin a full-time MBA program with a concentration in nonprofit management.

J. Stanley Earhart, director of district ministries for the General Board, retired July 31. His responsibilities have included the support of district staffs and assisting districts in calling church members to district staff positions.

Prior to filling the position in 1983, Earhart was executive of Southern Pennsylvania District for 13 years. He graduated from Bethany Bible Training School and served 25 years in the pastorate, most recently at the Mechanicsburg (Pa.) church from 1964-1970.

Church input given to peace institute staff

Representatives from the Church of the Brethren and seven other church groups met June 2 with three officials of the US Institute of Peace. It was the first such meeting since the institute got underway in February.

After listening to a review of the institute's progress, the church leaders offered recommendations for the future of the fledgling institute.

Among the 14 recommendations made:

- Direct efforts toward establishing a substantial institution of learning, based upon academic disciplines.
- Initiate regular publication of peace papers.
- Develop a network with international peace institutes.
- Do not become an advocate in current policy debates.

The Institute of Peace has opened a temporary office in Washington, named a temporary staff, and garnered "remarkable" funding, according to Leland Wilson, Washington representative for the Church of the Brethren.

The institute has authorized a study of what is being done in peace centers around the world, planned a high school essay contest designed to call attention to human rights violations in eastern Europe, prepared a grant proposal guide, and planned a resident scholar program.

The church representatives also offered recommendations for consideration at the time of reauthorization of the institute. If followed, the recommendations would distance the institute from the current administration and would broaden the spectrum of its board.

INFACT targets GE for role in weapons

A church-based movement that waged a successful campaign against marketing of infant formula in the Third World says it will now spearhead a nationwide boycott against the General Electric Co. because of its central role in the production of nuclear weapons.

INFACT, which won major concessions in 1984 from the Nestle Co., says the new boycott is an extension of the group's efforts against the "abusive practices of transnational corporations that threaten the health and survival of people all over the world. There is no greater threat to global survival than nuclear weapons."

GE, known best for its non-military products such as appliances and electric light bulbs, is one of the leading weapons manufacturers and produces critical components of such weapons as the MX and Minuteman missiles and Trident submarine. The company has run a series of commercials with the motto "We bring good things to life." Boycott leaders say they will counter with commercials of their own, declaring "GE: Isn't it time they really bring good things to life?"

McPherson prof wounded on Staten Island Ferry

Connie Nichols, a professor at McPherson College, and her husband, Richard, were two of those injured July 7 when a man went on a rampage on the Staten Island Ferry. Two passengers were killed, and nine others were slashed.

Connie suffered superficial abdominal wounds. Richard, the most severely hurt of those wounded, underwent surgery for deep stab wounds to the abdomen. he is president of the Kansas Bankers Association and chairman of the Home State Bank and Trust Co. in McPherson.

Both were quoted in television and newspaper accounts as saying the incident should not detract from the Statue of Liberty centennial celebration. They were invited to return to New York for lunch with Mayor Ed Koch.

District Holy Spirit Conference. An Illinois and Wisconsin District Holy Spirit conference drew 143 people from 12 district churches and several other locations. The May event at Faith church in Batavia, Ill., provided a time for worship, prayer, teaching, and ministry. Speakers were Dave and Linda Lindstrom, of Freeport, Ill.; Doug Fike, pastor of Communion Fellowship, Goshen, Ind.; and John Horning, former medical missionary in Ecuador and Nigeria. Offerings were given to the General Board's new church development work, district and national disaster work, and the national Holy Spirit Renewal Committee.

Testimony from southern Africa. Because of a special guest from Namibia, members of the Morgantown (W. Va.) church got a better understanding of apartheid. Victoria Nicodemus, participant in an international exchange program, lived three weeks with pastor Lester Boleyn's family. At the church's service to commemorate the June 16 World Day of Prayer and Fasting for Southern Africa, she described life under apartheid and said, "I'm grateful that Christians all over the world acknowledge this day." She then led a responsive prayer that had been distributed internationally for use on June 16. The prayer, it turned out, had been written by the pastor of her home church in Namibia.

Hoofing it for heifers. The 42nd anniversary of Heifer Project International (HPI) was celebrated in a unique way on June 14 as a record number of people (430) ran in the fourth annual Run for Peace, sponsored by the Lititz (Pa.) congregation. The event, complete with a round of "Happy Birthday HPI" and a giant birthday cake, raised more than $900 and generated much local publicity for Heifer Project.

Names in the news. Anet and Violet Satvedi concluded 14 years of missionary service in Nigeria in June. Natives of India and members of the Church of North India (CNI), the Satvedis had been recruited directly from CNI to teach at the Waka Secondary School. Anet is entering Bethany Seminary in September. . . . M. Ellsworth Kyger, Bridgewater College German professor, has completed the first known comprehensive English-Pennsylvania German dictionary. The manuscript, in progress since 1969, is volumes 2, 3, and 4 of a four-volume set of publications expected to be in print in December. . . . Because of their "quality of farming and their love for the land," Melvin and Ruth Hornbaker, of the Hutchinson (Kan.) congregation, have been chosen by the Greater Hutchinson Chamber of Commerce as a 1986 Focus Farm Family. . . . Glen M. Shively has been appointed director of planned giving at the Brethren's Home (Greenville, Ohio). He has served the past 24 years as a pastor, most recently at the Happy Corner (Clayton, Ohio) church. . . . Hazel Peters was recognized at the Leona Row Eller Peace Lectureship on April 27 for her work in peacemaking. A volunteer with the On Earth Peace Assembly since 1982, she has served the church through Brethren Service in Europe and as a member of the General Board staff in Elgin, Ill.

Milestones. The Bear Creek (Dayton, Ohio) church celebrates its 175th anniversary with music, a quilt auction, and other events October 18-19. New general secretary Donald E. Miller, who was ordained at Bear Creek, will speak Sunday morning. . . . First church in Harrisburg, Pa., invites friends and former members to a 90th-anniversary celebration on November 16. The day will include a message by Robert W. Neff and a program featuring local heritage. . . . The Ladera (Los Angeles, Calif.) congregation will mark its 80th anniversary with a love feast on October 3 and a service of celebration on October 5. . . . The Boulder Hill Neighborhood (Montgomery, Ill.) church celebrates 25 years of service on September 28 by holding an open house and a mortgage-burning.

CPS reunion. The 38th annual Civilian Public Service reunion for the Pennsylvania, Maryland, and Virginia area will be September 7 at the New Windsor (Md.) Service Center. John Dieterly of Heifer Project International is the featured speaker. For information, call William P. Nyce, 301-848-7949.

BRF gathering. The Brethren Revival Fellowship annual meeting, September 13 at the Pleasantview (Red Lion, Pa.) church, will focus on "The Church of the Brethren and its Ministry to the Youth." Speakers are Samuel M. Cassel and David F. Myer.

Soviet/American walk for peace. The McPherson College choir and several faculty members took part in a peace walk and rally held in Lawrence, Kan., April 28. The event, which was part of an effort to make Lawrence the site of the US/USSR summit, featured Soviet and American World War II veterans. The college choir, chosen to participate because of a tour last summer that included Leningrad, performed "Ave Maria" by Rachmaninoff and "Peace O God" by Church of the Brethren composer Joan Fyock. After the rally, 10 college personnel joined the Soviet and American veterans for a private luncheon.

Remembered. Frederick Mitchell Hollenberg, 92, died June 7 in Wayne County, Indiana. An ordained minister in the Church of the Brethren, he served as a missionary to India from 1920 to 1927 and held numerous pastorates in Indiana and Ohio. . . . Kathren Royer Holsopple, 93, died June 27 in La Verne, Calif. She was the daughter of longtime secretary of the General Mission Board Galen B. Royer, and a sister of Nigeria mission pioneer Ruth Royer Kulp. With her husband, Quincy A. Holsopple, she served on the India mission field from 1911 to 1922.

Ministry to people on the edge

'How in the world did Springfield move from being a 'regular' congregation to the intensive involvement in a housing project?'

by Jan Eller

"Jack" and "Lisa" arrived in Springfield, Ore., tired and broke after a long drive from Montana. Where would they stay while job- and apartment-hunting, they wondered?

Somehow, they heard about Brethren Community Services and the family crisis rooms that were available for short-term housing at no cost — the ideal solution for their situation. During their 10-day stay, both parents were able to find jobs and housing with the help of Brethren Housing staffperson John Thompson.

Brethren Community Services (BCS), a unique, multi-faceted effort undertaken by the Springfield Church of the Brethren, encompasses Brethren Housing (BH), which offers seven family crisis rooms and six semi-independent living units for chronically mentally ill, single adults. The project is housed in a former motel unit with a two-bedroom house and triplex on the same piece of downtown property. The Springfield congregation also meets on the site in a two-story building that includes office space and kitchen facilities.

How in the world did the Springfield Church of the Brethren move from being a "regular" congregation to the intensive involvement in a housing project?

The answer began in early 1982 when two fires gutted the sanctuary and caused smoke damage in the education wing of the church building. Realizing that major rebuilding had to be done, the members designed a six-month goals process with congregational and community analyses. At the same time, with the aid of several builders in the congregation, one group became architecturally sophisticated and focused on how best to use the fire-damaged facility.

One thing that became clear to the group was that they wanted to be more than just a group unto themselves. They were hungry for other work to do; participating in Brethren Volunteer Service, disaster-relief work, and local peace efforts was not enough for their expansive spirits.

Toward the end of the goals process, a piece of run-down property near the city center became available. The property, with a sleazy motel and housing units, was right next to the adult bookstore and local head shop. Seeing potential there, John and Ruth Thompson moved in to run the motel for a month and show small groups of people through the buildings.

"Mary" was recently discharged from Dammasch State Hospital, a mental health facility. She needed housing in a semi-independent living situation and was placed in the BCS project. She communicates daily with her caseworkers and is seeking a place of her own. Brethren Housing has been a halfway house for her on the road to independence.

In November 1982, the congregation held a two-hour worship service with participation in small groups to fully discuss the issue. After discussion came a time of silence to discern the speaking of the Spirit. At the end of the worship, a vote was taken, and a strong majority expressed a desire to purchase the property. They did, at a price they could afford, since the owner wanted to dump the property.

Then the work began. The motel units were completely remodeled, creating livable housing units and adding kitchens in most units. The two-story manager's apartment was redesigned into a worship center, classrooms, and office space. In December 1984 the congregation, which had continued to worship in the education wing of its former building, moved into its new site. Remodeling the housing units continued and was completed by the fall of 1985.

All this has been accomplished using the resources of the members. Remodeling was done with their own money and labor. The volunteer labor was an important part of the process, available in part because of the unemployment of several church members who are skilled in the building trades. The remodeling has taken more time than anticipated, but the congregation is unencumbered by debt.

Crucial to the project has been the expansion of pastoral leadership from one half-time minister to a full-time pastoral team. Gayle Sheller completed her education and was ordained in June 1983 to join her husband, Hal, in the ministry. The church has "given" a major portion of Hal's time to head the BCS board, while Gayle has undertaken most of the pastoral work of the congregation. Pastoral support provided by Oregon-Washington District and the General Board also enabled them to concentrate their energies on the project.

The community has responded enthusiastically to having an eyesore fixed up. The property is on the edge of a city center that is trying to rebuild. The city of Springfield has been an economically depressed area due to the downturn in the lumber and homebuilding industrires. Springfield has lost 7 percent of its population in the last five years, and there is substantial unemployment.

"Myron" is a chronically mentally ill young man. He lives in a BH unit where someone will be in daily contact with him. In earlier times, he would have been institutionalized. But BH has given him a chance at a life of his own while still offering contact and help in times of crisis.

When Brethren Community Services was organized as a nonprofit, nonsectarian corporation, the purpose was to provide decent, livable housing to low-

Upper left: *An old motel's two-story manager's apartment was remodeled to provide the Springfield congregation a worship center, classrooms, and office space. Beyond it are the former motel guest rooms, remodeled to provide "family crisis rooms"—places where the "down and out" can live until they find jobs and permanent quarters.* **Lower left:** *Springfield Brethren and project residents enjoy a pot-luck meal in the multipurpose room/sanctuary.*

income people. Networking with social service agencies in nearby communities opened another door, and mentally and emotionally disturbed single adults were included.

Brethren Housing has become a joint project of BCS and Eugene Emergency Housing. BH receives referrals and support money from the Lane County Mental Health Division to provide enhanced semi-independent living. Brethren Housing now has two full-time staff from the Springfield congregation, a three-quarter time staffperson from Eugene Emergency Housing, and an on-site resident available for night-time emergencies.

Staff duties at Brethren Housing include property management, community public relations, and client services. Volunteers provide such services as communication skills training, friendship time, and contact with the community.

"We are 'professional friends,'" says Marsha O'Connor, a full-time worker, adding that lack of professional experience or training ensures that the clients will be treated without presuppositions or prejudgments.

As the only social service agency in town, BCS pioneered in creating services for Springfield and has become a catalyst for expansion of services throughout the Eugene-Springfield metropolitan area. All of the intended clients are people "on the edge," financially, mentally, emotionally, or socially. The purpose is to bring them back from the edge to be functioning members of the community. Seven apartments are available as family crisis rooms for short-term stays, supported by funds from the Federal Emergency Management Association. These seven units are always in use, which points to the need for short-term housing in Springfield.

The congregation's vision is broader than housing, however. As the remodeling ends and the housing becomes financially stable in the next few years, members are looking ahead to new projects. They have architectural designs for a new passive solar, multi-use church building on one of their four lots. The two-story building presently there will continue as classroom space, office space, and community space. Peace efforts and mediation services are also a big part of the larger vision for the future.

The congregation is committed to multi-use of its property, despite the accompanying inconveniences. Office space in the church building has been leased to the Eugene-Springfield Literacy Council (Laubach), and the Boys and Girls Aid Society.

"George" is a handicapped man living in a house on the BCS property. He is able to pay for his own living arrangement and can care for himself. But BCS has given him an instant community of friends, a network that was unavailable before. Now serving as church secretary, he was also a small group leader at the Brethren summer youth camp.

In addition to touching people's lives, the Church of the Brethren in Springfield is being touched by the people it serves. Reaching out to these people on the edge has been an important catalyst in the life of this congregation, and the core group has grown in numbers and commitment. The congregation believes in its mission and works hard. The decision to buy the property has been a good one.

"There is no brighter light for me than here," says John Thompson. "The work is here—the mission is here." ☐

A member of Peace Church of the Brethren in Portland, Jan Eller is district executive for Oregon-Washington District.

NORFOLK '86

The 200th recorded Annual Conference

The Brethren's first Annual Conference was held in 1742. The big issue that year was resisting a move to join together all German-speaking Protestants in Pennsylvania. Two hundred recorded Conferences later, in 1986, there were no really big issues, but still lots of middle-sized ones to fill the Brethren agenda. Under the banner of "Go Forth in Faith," the brothers and sisters dedicated themselves anew to the tasks of the church. They also deliberated, dialoged, dined, debated and even did a bit of dawdling and dithering. MESSENGER was there and recorded it all.

Text by MESSENGER staff Clay Myers Bowman, Kenneth L. Gibble, Wendy Chamberlain McFadden, and Kermon Thomasson. Also Robert Faus and Margaret Keltner. Photography by Richard Keeler.

GO FORTH IN FAITH

The business agenda

by Wendy Chamberlain McFadden

Delegates at Norfolk focused most heavily on divestment from companies doing business in South Africa, world mission philosophy, and the plight of abused and neglected children. These and other business items are recapped here in the order they appeared in the Annual Conference Booklet. Page numbers refer to the Booklet.

Conditions of childhood

(page 135) Responding to a query two years ago from Northern Indiana District, the delegates expressed strong support for a report on children who are abused, neglected, abandoned, or abducted.

The report of the study committee (Theresa Eshbach, chairwoman; John Carlson, Donald Booz, Gordon Klopfenstein, Olive Wise, and Jay Gibble, staff liaison) authorizes a task force to be appointed by the General Board, and gives that task force an eight-point set of suggested responsibilities. (See sidebar article, page 17.)

Gambling

(page 142) Gambling "encourages service to mammon rather than to God," concluded delegates, as they adopted the report of a study committee (E. Paul Weaver, chairman; Beverly W. Kline, Wayne J. Eberly, Vera Hayes, and Vivian Ziegler) appointed last year. The delegates opposed the legalization of and participation in any form of gambling, saying that "for a government to promote gambling is immoral and violates its obligations to protect the best interests of its citizens."

The issue was raised last year in a query from Mid-Atlantic District, which asked for a policy on gambling and the development of a program to respond to the problem.

An amendment that was defeated would have encouraged Brethren to refuse to accept the benefits that come to them through lottery-generated income. Proponents of the motion pointed out that in Pennsylvania lottery income funds a number of programs, including those for senior citizens.

Barry Shutt, of Richland, Pa., tried unsuccessfully to expand the paper's conclusion to say any activity that enslaves, such as gambling, should be avoided, and that all citizens should bear the costs of social programs.

Brethren foundations

(page 146) The Foundation Enabling Committee, appointed by last year's Conference, gave a progress report on its efforts to establish a Brethren foundation. The committee will give a full report next year.

The establishment of a Brethren foundation grew out of a comprehensive study on foundations, authorized by the 1984 Annual Conference. Last year's Conference appointed a committee to direct exactly how the foundation should be incorporated and developed. Members are Phillip C. Stone, chairman; Robert D. Cain Jr., H. Christopher Peterson, Joseph

M. Mason, Joanne Newcomer Valentine, and Stewart B. Kauffman, staff liaison.

General Board/ Pension Board

(page 151) Based on the recommendations of a study committee (Lowell A. Flory, Peggy Reiff Miller, W. Donald Clague, Fred W. Swartz, and Mary Anna White), the delegates voted to separate the Pension Board from the General Board, so that each body is separately elected by Annual Conference. Currently the two bodies are the same, with different executive committees and staffs.

The study committee was appointed last year because of a recommendation from the Review and Evaluation Committee, which noticed potential problems in the current arrangement.

The study committee cited a number of reasons for separating the two boards, including the need for expertise in the areas of pension and insurance; occasional conflicts of interest for individuals wearing two hats; the possibility of overload for board members; insufficient time for Pension Board business; and the lack of representation on the Pension Board from constituent groups.

The delegates elected the following people to report next year with a plan to restructure the Pension Board: Darryl Deardorff, Joyce C. Harmon, A. Blair Helman, Albert Richwine, and Donald E. Rowe. Also serving on that committee are five people appointed by the Pension Board: William Cable, L. Wayne Fralin,

Before a business item comes to the floor it already has been thoroughly looked at and discussed in Standing Committee. **Above:** *Sam Flora, Standing Committee member from Illinois/Wisconsin District, makes a point.* **Below:** *There's still work left for delegates, if they want to be up on the issues.* **Opposite:** *Moderator-elect Guy Wampler and moderator Donald F. Durnbaugh confer.*

Keith D. Pontius, Duane H. Ramsay, and Judy Mills Reimer.

South Africa divestiture (page 154) The delegates adopted a policy of divestment from companies that do business in South Africa. The policy paper was written by a joint General Board/Pension Board committee (Anne M. Myers, chairwoman; William H. Cable, Ivan George, Kurtis Friend Naylor, Judy Mills Reimer) after delegates at last year's Conference reopened the agenda to discuss the issue. (See sidebar article, this page.)

Education of the public (page 157) Northern Indiana District asked that Annual Conference appoint a committee to recommend how Brethren can work most effectively to ensure educational excellence for children and youth and to promote respect for teachers.

Because the General Board is currently involved in public education issues, through United Ministries in Education, the delegates adopted the concern of the query and directed the General Board to bring such recommendations to next year's Conference.

Farm crises (page 157) Southern Missouri and Arkansas District asked Annual Conference to determine whether denominational programing and financial investments adequately respond to the current farm crises, given the high proportion of Brethren living in rural communities. The delegates recognized the concerns of the query, but said there is not enough staffing or financial resources to expand denominational programing on this issue.

While debate was not lengthy, some delegates expressed frustration that the church could not respond more to the problem.

Curriculum guidelines (page 158) Annual Conference adopted "Guidelines for Developing and Recommending Curriculum," a 1985 revision of guidelines adopted by the 1968 Conference. Though intended primarily to guide the work of the General Board, the board passed them on to Annual Conference for possible use

Barbara Cuffie, from First Church Baltimore, was one of the persons who spoke out during debate on South Africa. It was Cuffie at Phoenix last year who persuaded delegates to reopen the agenda and raise the question of General Board investments.

Conference calls on Brethren to divest from companies doing business in South Africa

Brethren should divest from all companies doing business in South Africa, said delegates at Norfolk. Adopted by a vote of 716 to 160, the policy is meant to guide the church's boards, agencies, congregations, and members. While not binding, it does become the official policy of the church.

By passing a major amendment offered by Terry Colvin, of San Diego, Calif., the conference reaffirmed a 1967 General Board statement that approved of economic sanctions as a weapon to oppose apartheid, and endorsed the Harare Declaration's call for the imposition of immediate and comprehensive economic sanctions against South Africa. The Harare Declaration was issued last December by 85 church leaders representing South Africa, other African nations, and many countries around the world.

Considerable debate centered on the issue of fiduciary responsibility, particularly for the Pension Board. The statement calls for Annual Conference to establish the policy, which, "to the extent permitted by fiduciary constraint," will guide the church. A motion to delete the phrase failed.

Several delegates pressed for a more conciliatory action, given the Brethren history of reconciliation and nonviolence. "We Brethren have always been at our best when we have offered positive responses," said Don Brunk, of Atlantic Northeast. The delegates approved his amendment, which expanded a sentence on the development of educational materials to include "ways to foster mutual respect between South Africans of all races."

Other debate centered on whether or not economic sanctions and divestment are a nonviolent response, whether such a statement is self-righteous and hypocritical, and whether divestment is effective in combating apartheid.

The General Board acted in March to divest its holdings in companies that do business in South Africa. It divested $418,000, about 9.4 percent of its portfolio. The denomination's other major board, the Pension Board, has 10.3 percent of its portfolio ($5.7 million in mid-June) in such companies. — W.C.M.

by teachers and other educators in the denomination.

Mission philosophy (pages 159-162) The delegates formed two committees to respond to three queries—"Foreign Churches and Persons Wanting Associations with the Church of the Brethren," Southern Ohio District; "Review of Mission Philosophy and Program Statement," Pacific Southwest District; and "Mission Strategy as It Relates to Existing and Emerging Churches," Virlina District.

One committee will evaluate the 1981 Annual Conference statement on "World Mission Philosophy and Program," focusing on these issues:

—establishment of the Church of the Brethren in other countries;

—the nature of relationships with church groups in other countries;

—ethnic groups in the US wishing to become congregations of the Church of the Brethren;

—nationals from other countries desiring to do mission work in affiliation with the Church of the Brethren in their home countries.

The delegates affirmed the 1981 state-

'Conditions of childhood' report called for taskforce; recommends nonviolence teaching

"The image of America's children frolicking through their tender years, holding hands with two loving parents as they are supported by their extended family has been shattered by reports of mistreatment and violence." So began the report of the committee appointed to address the problem of child abuse. This report was adopted by the delegates with only minor amendments and included a directive to the General Board to appoint a task force on the Conditions of Children and Youth.

The study committee reported the alarming statistic that nearly 35 percent of the nation's children suffer from mistreatment. The term "mistreatment" was defined in the report as "any attitude, behavior or relationship between a child and an adult which results in physical or emotional harm to the child."

Delegates began debating the issue of abortion when Kurt Snyder, of Mid-Atlantic District, tried unsuccessfully to amend the definition of children to read "from conception to age 18" rather than "from birth to age 18." Some of those opposed to the amendment said they did not disagree with Snyder's statement but that it did not belong in this paper. The paper did not address the issue of prenatal care, said the committee, because the assignment was limited to children after birth.

Another issue that prompted lengthy debate was that of pastoral confidentiality. Delegates debated an amendment offered by Don Fancher, of Long Beach, Calif., which would instruct pastors to make clear to counselees that the disclosure of child abuse would be reported to the appropriate authorities.

The amendment was defeated shortly after a speech by Don Jordan, of the Beacon Heights church in Fort Wayne, Ind., who opposed the motion because "the issue of pastoral confidentiality is too important to throw in as an amendment."

The report, which included biblical and theological reflections and a discussion of the scope of the child mistreatment problem, ended with recommendations for positive action to be taken by congregations and church leaders. Many of these recommendations fell under the category of education—nonviolent teaching and learning experiences for children and adults, and training volunteers. Others called for direct action such as helping parents and providing foster care and daycare services for children in need.

The board-appointed task force will serve for a five-year period and will be staffed by qualified volunteers. A major responsibility of the task force will be to provide resource materials for congregations and individuals who wish to take action on behalf of mistreated children and youth.—Kenneth L. Gibble

Kenneth L. Gibble is promotion consultant for MESSENGER *and co-pastor of the Arlington (Va.) Church of the Brethren.*

Children's activities abounded at Norfolk. Each day included music, worship, storytelling, field trips, lunch together, crafts, and recreation. Saturday the children presented a song just before worship opened.

ment, which emphasizes a mutual style of mission, but asked the committee to determine whether it needs to be revised or reinterpreted.

The committee, which is to report next year, includes Charles M. Bieber, Karen S. Carter, Robert A. Hess, Roger Ingold, and J. Benton Rhoades.

The second committee will work at reconciliation of two groups in India. The Church of the Brethren, which has had extensive mission work in India, joined with five other churches in 1970 to form the Church of North India. A group that separated from the CNI about six years ago has been asking to be known as the Church of the Brethren in India.

Christians in both the US and India have differing perspectives on what the Church of the Brethren's response should be. This Annual Conference committee, to be appointed by the Conference officers, will provide a forum for dialog with a hope for reconciliation. It will report its progress next year and give a full report to the 1988 Annual Conference.

Death penalty

(page 162) Responding to a query from Western Plains District, the delegates appointed a committee to study capital punishment and to bring a position statement to next year's meeting. While in three separate statements the denomination has opposed the death penalty, it has never issued a statement solely on that issue. Eva O'Diam, Nathan Heffley, and Donald Roberts were elected to the study committee.

Ministry polity

(page 163) Delegates approved a revised version of the 1977 paper on "Licensed and Ordained Ministry." The revision, asked for by last year's Conference, includes polity changes made by recent Annual Conference actions. (See sidebar article, page 19.)

Making the connection

(handout) The delegates adopted "Making the Connection," a resolution brought by the General Board, which draws parallels among a variety of pressing issues, including civil rights, apartheid, militarization, public sanctuary, military aid to Nicaragua, the Chernobyl tragedy, the farm crisis, peace in the Middle East, and arms negotiations with the Soviet Union. "If we are to understand and address the most critical problems of our time," says the resolution, "we must see the underlying, connecting causes of these problems."

Church World Service

(handout) In a brief resolution, the delegates reaffirmed commitment to Church World Service, which this year marks its 40th year of relief and development work. ☐

Above: *Chalmer Dilling, of the Penn Run (Pa.) congregation, made a passionate plea for disaffected India Christians during the world mission philosophy debate.* **Below:** *In our 1985 Conference issue, we ran a photo of two sisters shaking hands, and incorrectly identified one as Paula Stanley. We could not identify the other sister. This year we think we have it straight. The unknown woman was sister Winnie Ritchie (left); of Criders, Va., and we do have her shaking hands with sister Paula Stanley, of La Verne, Calif., finally!*

Norfolk news briefs

- The General Board report, following a pattern set in recent years, was "live," utilizing local, national, and field workers, as well as multimedia effects, to tell the story of General Board program over the past year. General Secretary Robert W. Neff and 11-year-old Aaron Durnbaugh (son of Brethren Press general manager Robert Durnbaugh and nephew of moderator Don Durnbaugh) dialoged about the significance of Christian witness and service, tying the report together with the "cloud of witnesses" theme from Hebrews 11.
- Bethany Theological Seminary reported to Conference that its 1985 enrollment was down—128 students in 1985; 138 in 1984. To meet its objective to "provide sufficient graduates to meet the needs of the church," Bethany hopes to raise its yearly enrollment to 163, with 41 of those being Church of the Brethren students.

The seminary seems near the end of the era begun a generation ago by then president Paul M. Robinson, when he brought many younger Brethren scholars to the Bethany faculty. In 1986 the seminary is losing its dean and professor of New Testament studies, Graydon F. Snyder, who has resigned to take a position with Chicago Theological Seminary; and Donald E. Miller, professor of ministry studies and director of graduate studies, who begins September 1 as general secretary of the denomination's General Board. Also leaving is Judy E. Keyser, assistant to the business manager, who has become director of financial operations on the General Board staff. Putting the best face possible on attrition among his faculty and staff, Bethany president Warren F. Groff, with a wry smile, told Conference that the movement of Bethany personnel to Elgin clearly indicated denominational confidence in the seminary's leadership capabilities!

- In their report to Conference, Brethren delegates to the World Council of Churches told how Brethren continue to contribute to the life and work of the Council. For the past year, David R. Miller, a Brethren Volunteer Service worker from the Greenmount congregation, near Harrisonburg, Va., has assisted the WCC in Geneva in gathering worship resources and in revising the *Ecumenical Prayer Cycle*. Miller has received high praise from the WCC for his work in collating worship materials from the many Christian traditions represented in the Council.

In a 1985 meeting in Buenos Aires, the WCC received into its membership Ekklesiyar 'Yanuwa a Nigeria—The Church of the Brethren in Nigeria. Thus was recognized the maturity of the church that grew out of Brethren missionary work in Nigeria.

- The National Council of Churches report was highlighted by the presence of the NCC general secretary, Arie R. Brouwer, who spoke to delegates, as well as addressing the Wednesday evening Conference gathering and the ecumenical luncheon of the Committee on Interchurch Relations. He also was the resource person for an insight session. Brouwer spoke glowingly of Brethren participation in the NCC, lauding the contribution made by Brethren general secretary Robert W. Neff.

In 1986 the NCC is celebrating the 40th anniversary of its publication of the *Revised Standard Version of the New Testament*. The "RSV," once the center of one of the most critical controversies in the history of the church in America, is now the most widely used and most accurate translation of the Greek and Hebrew

Ministry paper insists that districts hold primary responsibility for ordination

For the third straight year, delegates at Annual Conference had ministry matters before them. This time it was the "Licensed and Ordained Ministry" paper, brought by the General Board and the district executives at the request of the study committee on Leadership Needs and Ministry Concerns, whose report and recommendations were adopted in 1985.

The study committee had asked for a revision of the 1977 paper on licensing and ordination to fit the most recent statement on set-apart ministry.

In two distinct actions the delegates pressed their concerns for clarity and consistency.

The paper suggested that district ministry commission approval for ordination and the vote of the congregation precede consideration by a district board. But the delegates believed that district action, in ministry commission and board, should be completed before the congregation votes on a candidate for ordination. Not only did their amendment to that end underscore recent practice, but the action highlighted again the conviction that districts hold primary responsibility for ordaining persons to ministry.

In another action the delegates returned a section of the paper for further development. Even though the present paper elaborated on the 1977 statement on receiving ministers from other denominations, it did not seem to be clear or strong enough. The delegates, and Standing Committee in its own deliberations, were concerned about the number of non-Brethren ministers who became pastors of Brethren congregations but who remain unsupportive of and, in some instances, antagonistic to the teachings and practices of the denomination. The church has the responsibility to ask for the commitment from non-Brethren ministers who wish to serve and should have a clear process through which persons can pass to express such commitment. Delegates want to have such expectations written into Church of the Brethren policy.

Ministry issues continue to be part of the Annual Conference agenda, as they will be again next year.— ROBERT FAUS

Robert Faus is ministry consultant in the Office of Human resources of the General Board staff.

texts of the Scriptures.

- Remember Cincinnati 1972? Next year we will be back again, for the 1987 Annual Conference, in the same convention center. But since 1972 the center has been enlarged and improved. Much of the area used in 1972 will not be available to the Brethren in 1987, since its refurbishing is not expected to be completed in time. But a new West Hall will be available. The granite, limestone, and glass center links to a 1,000-car parking garage and the city's pedestrian Skywalk system. Five major hotels are within two-and-a-half blocks of the center, offering some 3,000 guest rooms. Those of us who slept out in the boonies around Norfolk this year can make up for it in Cincinnati. Conference dates are June 30-July 5, 1987.

Future Conference sites and dates: St. Louis, Mo., June 28-July 3, 1988; Miami Beach, Fla., June 27-July 2, 1989, Milwaukee, Wis., July 3-8, 1990; Portland, Ore., July 2-7, 1991; (1992 not decided); Indianapolis, Ind., June 22-27, 1993.

- Total registration for the Norfolk Conference was 5,018. Located nearer the Brethren "heartland," Norfolk drew more than a thousand more Brethren than did Phoenix in 1985. Of the total, 1,042 registrants were delegates and Standing Committee members.
- Conferencegoers gave $30,609.40 toward Annual Conference expenses, according to Rodney Click, of the treasurer's office. An additional $17,119.32 was given toward the Brotherhood Fund, and $6,270.23 to the Minister's Group Insurance Fund (MGIF), for a total giving of $53,998.95. This amount is well above the $47,586.90 given at Phoenix last year, and far above the $36,360 given at Carbondale in 1984.
- Brethren Press book sales hit an all-time high at Norfolk. The total of $52,026 – $10,000 over Phoenix sales of 1985 – averages to $10.37 a conferencegoer, comparable to average buying in recent years.
- SERRV sales at Norfolk totaled $18,800 to make it SERRV's best year ever. This total is up considerably from Phoenix's $13,652.45.
- "Art for Hunger" gets bigger and better each year. Sponsored by the Association for the Arts in the Church of the Brethren (AACB), it displays and sells art work done by Brethren artists, and coordinates the popular "quilting party." "Art for Hunger" sales netted over $7,000 this year (half of which returns to the artists). Four quilts, four wall hangings, and a children's quilt were auctioned, adding $10,211, to bring the total "Art for Hunger" profits to over $17,000. (One of the quilts was returned for resale, and realized $5,950 of the $10,211 quilt total.)

Above: *Fingers fly as sisters put together quilts and wall hangings at Norfolk for auction by the Association for the Arts. The quilting party netted over $10,000 for this year's sales.* **Opposite, top left:** *Anna Ruth Haynes, of the Cedar Lake church in Northern Indiana, irons quilt squares flat before piecing them together right on the spot.*

Two children, Danelle and Dave Wion, of North Manchester, Ind., began the bidding on the fourth wall hanging, offering $11. After the hanging was sold to Ray Swihart of Goshen, Ind., for $200, the children donated their $11 to the AACB fund. Touched by their act, Swihart gave the children the hanging he had bought.

After expenses were subtracted, the AACB donated the profits to Heifer Project International. Stan and Helen George, of San Clemente, Calif., and a group of friends then matched the gift.

- Among overseas representation at Annual Conference, Central America and the Caribbean were the most prominent. Adonis Niño Chavarria, Marcelino Davila, and Mendolson Davila, from the Misión Cristiana of Nicaragua were present, as well as Germán Salazar, director of the Brethren United Foundation of Ecuador, and Ernesto Betancourt and Mercedes Guamán, from the United Church of Ecuador. Also at Norfolk were Luc Nérée and his wife, Germaine, from the Aides Aux Enfants program in Port-au-Prince, Haiti.
- Winners of the drawing for a free set of *The Brethren Encyclopedia* were Don and Olive Collier, of Muskegon, Mich. The Brethren Encyclopedia Inc. caught some flak for holding a drawing, when, in the debate on the gambling query, attention was drawn to it and the question raised about the appropriateness of a drawing. But "catching flak" is marvelous publicity, the corporation found. "We really have an extensive mailing list now," reported Ron Lutz, who serves as marketing director.
- Breaking a precedent, the Committee on Interchurch Relations gave its Ecumenical Award this year to a staff member. Lamar Gibble, representative for the Middle East and Europe and international affairs consultant on the World Ministries staff for 17 years, received the 1986 award as one who "affirms, thinks, and lives ecumenism."

At the same luncheon at which Gibble received his award, the CIR gave its Ecumenical Scholarship to Lani Wright, a Bethany student who is working on an Ecumenical Workbook for the committee.

- In its third year as an Annual Conference activity, a life-saving booth sought

Above: *Isaac Baldeo is pastor of the new Cranberry Community congregation, Mars, Pa., one of the 11 new churches welcomed at the Norfolk Conference.* **Below:** *General secretary-designate Don Miller greets Dan Kim, who represented the new Hyung Jae congregation. Kim, of Panorama City, Calif., serves as consultant for new Korean ministries.*

blood donations from conferencegoers for the American Red Cross. Norfolk's 417 units was far above the 285 units collected in 1985 at Phoenix.

- Beth Sollenberger Morphew, Tipp City, Ohio, was elected to the Ministers' Association's executive committee at Norfolk, joining Joel D. Kline and Roger Richer. Richer serves as president for 1986-87.
- Eleven new church fellowships were welcomed to the denomination as a special feature of the Thursday evening worship service. They are: Germantown, Philadelphia, Pa. (Atlantic Northeast District); Charismatic Christian Center International (Filipino Fellowship), Chicago, Ill. (Illinois/Wisconsin District); Hyde Park Anabaptist, Chicago, Ill. (Illinois/Wisconsin District); Broadfording, Hagerstown, Md., (Mid-Atlantic District); Christ Our Joy, Medina, Ohio (Northern Ohio District); East Valley, Mesa, Ariz.(Pacific Southwest District); Hyung Jae, Irvine, Calif. (Pacific Southwest District); Jesucristo es la Verdad, Los Angeles, Calif. (Pacific Southwest District); Church of the Brethren North County, San Marcos, Calif. (Pacific Southwest District); Cranberry Community, Mars, Pa. (Western Pennsylvania District); and Tók'ahookaadí, Cuba, N.M. (Western Plains District). —K.T.

Celebrating history at Norfolk

The Norfolk Conference's claim to historical significance had been tenuous. True, it was billed as the "200th recorded Annual Conference," and that surely sounds historic. But all that was needed was some Brethren historian discovering minutes for one more Brethren yearly meeting and Norfolk would have become merely the 201st recorded Annual Conference.

No party-pooper came forward with such minutes, so moderator Don Durnbaugh, who is the Brethren's foremost historian, felt free to make much of the history angle. In his Tuesday evening address to Conference he harked back to history and heritage often, although not referring to the "200th anniversary."

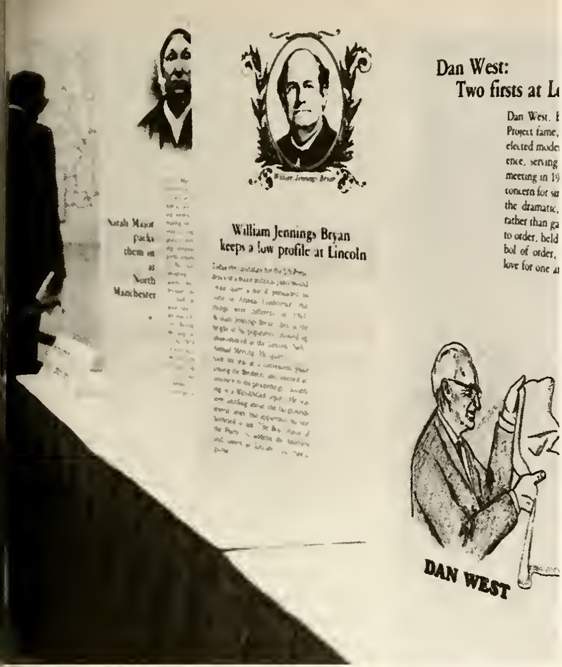
Durnbaugh's major indulgence of the history theme came on Saturday evening when a "singspiel" for which he served as originator and scriptwriter was performed. Titled "That Bright Morning" (from a John Kline quote), the singspiel had a theme of violence versus nonviolence when confronted with evil, illustrated by the tales of violent abolitionist John Brown and nonviolent anti-slavery spokesman John Kline.

Before the performance Durnbaugh explained to the audience that a singspiel can be explained more by what it is *not*, than by what it *is*. It is *not* a play, a musical, or an opera. It is not a documentary. Yet it has elements of all these. Even the hardiest history buffs who experienced the premiere of "That Bright Morning" confessed it took more than enthusiasm for Brethren and American history to sustain them. Perhaps it was the admitted lack of rehearsal, the poor quality of slide projection, or just the cavernous auditorium muffling the choir, but "That Bright Morning" dawned a bit dull. One hopes that some day it can be performed again—the script tightened and well-rehearsed, the action quickened, the staging colorful, the slides crystal-clear, the auditorium cozier, and "The Battle Hymn of the Republic" rendered forcefully.

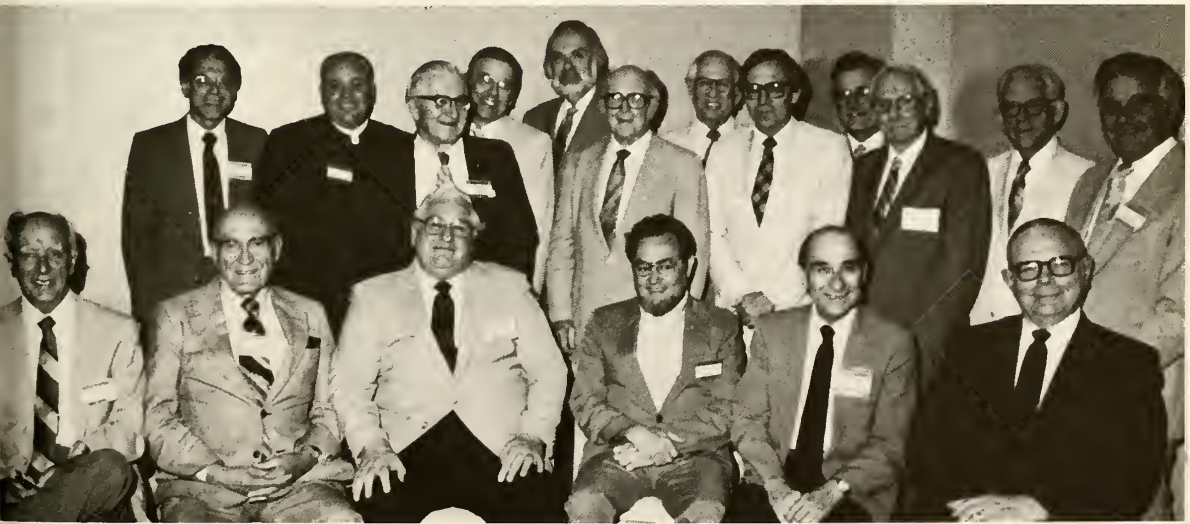
The week's major direct salute to the "200th recorded Annual Conference" was given by MESSENGER, the Historical Committee, and the Fellowship of Brethren Genealogists, who combined forces to present a large exhibit titled "Records of 200 Annual Meetings." In it were a brief account of the beginning of the Annual Conference practice, locations of all known Conferences, photos of early moderators and of all 29 living moderators, and a look at the effect of railways on Conferences in the late 1800s and early 1900s. Reproductions of early handwritten (in German) minutes and of the earliest printed minutes (1837) were on display, as well as 16 panels of Annual Meeting anecdotes. The creator of the exhibit counted on it making up in interest value what it lacked in artistic merit. Apparently it did, since one elderly sister was observed late Saturday evening jotting notes from the panels after the exhibit had been dismantled!

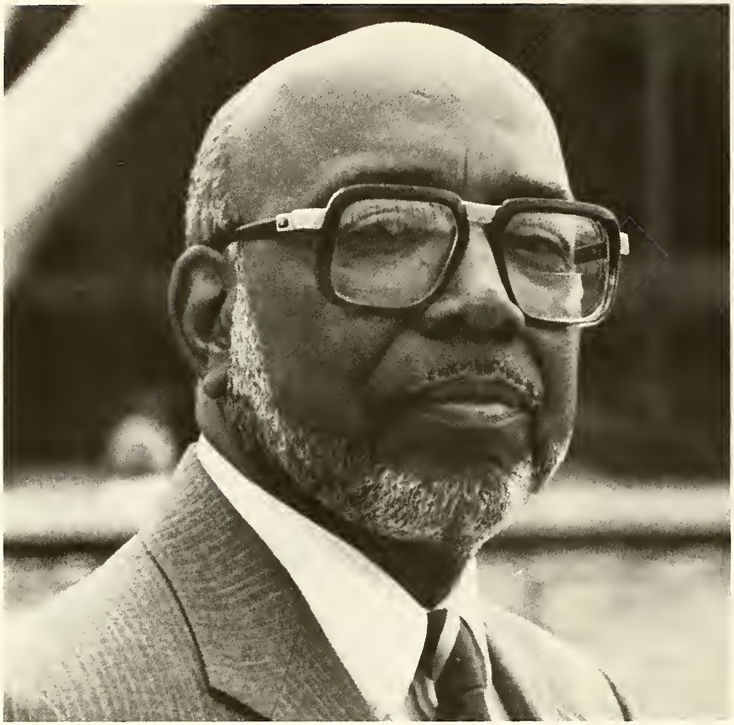
As the exhibit pointed out, "200th recorded Annual Conference" is a misnomer. More accurately, Norfolk 1986 was the 200th "accounted for" Conference: We do not have actual minutes for some early Conferences known to have been held. Nor do we know the location for eight of the early Conferences. Fact is, we don't really know when the first Brethren Annual Conference took place. Tradition dates it to 1742, but earlier big meetings of one sort or another are known to have been held. Officially, however, we begin our 200 "recorded" Annual Conferences with 1742, when a "big meeting" was held to counter the overtures of Moravian leader Count Von Zinzendorf, who was trying to unite all German-speaking Protestants in Pennsylvania (a feat he did not accomplish). But don't add 200 to 1742 and fret that you get 1942 instead of 1986. Several Annual Meetings took place in the 1700s and early 1800s that are not "recorded."

Whether or not Norfolk 1986 was historic when the Conference began, it was certainly historic by Thursday, June 26, when William A. Hayes was chosen by the delegates as 1988 moderator, the first black to attain the denomination's highest elective office. No longer was Norfolk of tenuous historical significance. The Brethren, gathered there in an aura of history had made it, by Hayes' election, a Conference for the history books. —K.T.


Dan West:
Two firsts at L
Sarah Major packs them in at North Manchester
William Jennings Bryan keeps a low profile at Lincoln
DAN WEST

Above: *Conferencegoers found it took a while to absorb the information-packed exhibit on "Records of 200 Annual Meetings."* **Right:** *Baltimore pastor Bill Hayes is greeted by a well-wisher after his election as moderator for 1988.* **Below:** *There were 29 living moderators, but only these made it to the annual moderator's dinner at Norfolk. Front: Ira Peters (1978), Stauffer Curry (1955, 1965), Blair Helman (1976), Dale Brown (1972), Harold Bomberger (1971), Wayne Geisert (1974), Back: Guy Wampler (1987), James Myer (1985), Charles Bieber (1977), Earle Fike (1982), Dean Miller (1973), DeWitt Miller (1964), Donald Rowe (1975), Donald Durnbaugh (1986), William Eberly (1980), Calvert Ellis (1948), Guy West (1968), and Paul Fike (1984).*





History was made at Norfolk when the Brethren elected their first black moderator. William A. Hayes, pastor of First Church, Baltimore, Md., will serve as moderator of the 1988 Conference, in St. Louis, Mo. The 57-year-old Hayes gained prominence in the denomination while he served a six-year term on the General Board, four of those years as chairman of the Parish Ministries Commission. Hayes is a graduate of Colgate-Rochester Divinity School in Rochester, N.Y. His wife, Vera, is a clinical social worker. **Below:** *Bill and Vera Hayes, after the Conference election, accept congratulations for Bill's election from someone who knows what it's all about—1985 moderator James F. Myer.*

CONFEREN

William A. Hayes, first blac at the 1988 Annual Confere

William A. Hayes, 57, pastor of the Baltimore First Church of the Brethren, will moderate the 1988 Annual Conference in St. Louis. Hayes was chosen moderator-elect over W. Donald Clague, after Standing Committee narrowed the four-person ballot that included Donald E. Miller and Harold S. Moyer.

Other elections and appointments:

General Board and Pension Board, district representatives (5-year terms): S. Joan Wenger Hershey, Mount Joy, Pa. (Atlantic Northeast); Harold I. Mohler, Warrensburg, Mo. (Missouri); Marlene Moats Neher, Grundy Center, Iowa (Northern Plains). Also for a one-year unexpired term: Sandy Leach Bosserman, Peace Valley, Mo. (Southern Missouri/Arkansas).

General Board and Pension Board, at-large-representatives (5-year terms): L. Wayne Fralin, Fremont, Calif. (Pacific Southwest); and Robin D. Lahman,

ELECTIONS

ed moderator, will serve St. Louis

Franklin Grove, Ill. (Illinois and Wisconsin).

Annual Conference Central Committee (3-year term): Joanna Begerow Hoffman, McPherson, Kan.

Committee on Interchurch Relations (3-year terms): David G. Metzler, Bridgewater, Va. (elected by Annual Conference); and Jean Lichty Hendricks, Lawrence, Kan. (appointed by General Board).

Pastoral Compensation and Benefits Advisory Committee (5-year term): Gary Wayne Crim, Dayton, Ohio.

Bethany Theological Seminary (5-year terms): Lowell A. Flory, McPherson, Kan. (college); Doris Cline Egge, Roanoke, Va. (laity); and Earl H. Hess, Lancaster, Pa. (at-large).

Ministers' Association (3-year term): Beth Sollenberger Morphew, Tipp City, Ohio.

Standing Committee's Nominating Committee (2-year terms): Robert W. Dell, Bremen, Ind. (Northern Indiana); Theresa C. Eshbach, New Oxford, Pa. (Southern Pennsylvania); Ira Gibbel, Johnstown, Pa. (Western Pennsylvania); and Romy Eicher Mueller, Modesto, Calif. (Pacific Southwest).

Continuing are Marjorie Powers, Mount Morris, Ill. (Illinois and Wisconsin), chairwoman; Glen A. Campbell, Monticello, Ind. (South/Central Indiana); Patricia Pepple, Woodbury, Pa. (Middle Pennsylvania); and Jane M. Wood, Boones Mill, Va. (Virlina).

Mission Philosophy Review Committee (see page 17): Karen Spohr Carter, Daleville, Va. (Virlina); Charles M. Bieber, Goshen, Ind. (Northern Indiana);

New moderator Guy E. Wampler (above, right) accepts the gavel from 1986 moderator Donald Durnbaugh. Right: Wampler receives good wishes from an old friend, Bill Smith, who served this year as a Conference photographer.

Robert A. Hess, Elizabethtown, Pa. (Atlantic Northeast); Roger Ingold, Elgin, Ill. (Illinois and Wisconsin); and J. Benton Rhoades, New York, N.Y.

Pension Board Restructuring Committee (see page 15): Elected by Annual Conference: Albert Richwine, Harrisburg, Pa. (Atlantic Northeast); Joyce C. Harmon, Roanoke, Va. (Virlina); A. Blair Helman, North Manchester, Ind. (South/Central Indiana); Donald E. Rowe, Westminster, Md. (Mid-Atlantic); and Darryl Deardorff, Dayton, Ohio (Southern Ohio). Appointed by the Pension Board: William Cable, Syracuse, Ind. (Northern Indiana); L. Wayne Fralin, Fremont, Calif. (Pacific Southwest); Keith D. Pontius, Marion, Ohio (Northern Ohio); Duane H. Ramsey, Washington, D. C. (Mid-Atlantic); and Judy Mills Reimer, Salem, Va. (Virlina).

Death Penalty Study Committee (see page 18): Eva O'Diam, Baltimore, Md. (Mid-Atlantic); Nathan L. Heffley, Sparta, N.C. (Southeastern); and Donald Roberts, Topeka, Kan. (Western Plains).

General Board Executive Committee: Phillip C. Stone, Linville, Va. (1987), chairman. Anita Smith Buckwalter, Lansing, Mich. (1988), vice chairwoman. Rebecca J. Baile, Oak Brook, Ill. (1989), and L. Gene Bucher, Brodbecks, Pa. (1988), serve as members-at-large. The three commission chairpersons are also members of this committee.

Goals and Budget Committee: The above group chaired by Anita Smith Buckwalter, plus Administrative Council, comprises the Goals and Budget Committee, with four ex-officio members from the district executives: Pattie Stern (Pacific Southwest), Carl Myers (Illinois and Wisconsin), Carroll M. Petry (South/Central Indiana), and Gordon Bucher (Northern Ohio).

Pension Board: The members of the General Board also comprise the Pension Board. The Pension Board chairman and vice chairman, respectively, are Paul Brubaker, Ephrata, Pa. (1989), and William H. Cable, Syracuse, Ind. (1987).

Top: *Comprising the new General Board Executive Committee are Gene Bucher and Rebecca Baile (members-at-large); Ed Smith, Peggy Miller, and Emily Mumma (commission chairs for World Ministries, General Services, and Parish Ministries); Anita Smith Buckwalter (vice chairwoman); and Phil Stone (chairman).* **Above:** *Newly elected General Board members, who will serve until July 1991, are Harold Mohler, Marlene Neher, Robin Lahman, Joan Wenger Hershey, and Wayne Fralin. Elected to fill a one-year unexpired term was Sandy Bosserman, who was not at Annual Conference, and thus was not photographed.*

Pension Board Executive Committee: This committee includes, besides Brubaker and Cable, Duane H. Ramsey, Washington, D. C. (1988), Judy Mills Reimer, Salem, Va. (1990), Sidney Olsen King, Twin Falls, Idaho (1990), Keith D. Pontius, Marion, Ohio (1989), Esther Frantz Boleyn, Morgantown, W. Va. (1988), and L. Wayne Fralin, Fremont, Calif. (1991).

General Services Commission: Peggy Reiff Miller, Kalamazoo, Mich. (1988), chairwoman; Paul W. Brubaker, Ephrata, Pa. (1989); William H. Cable, Syracuse, Ind. (1987); S. Joan Wenger Hershey, Mount Joy, Pa. (1991); Sidney O. King, Twin Falls, Idaho (1990); Harold I. Mohler, Warrensburg, Mo. (1991); Keith D. Pontius, Marion, Ohio (1989); and Judy Mills Reimer, Salem, Va. (1990).

Parish Ministries Commission: Emily Mumma, Largo, Fla. (1987), chairwoman; Sandy Leach Bosserman, Peace Valley, Mo. (1987); L. Gene Bucher, Brodbecks, Pa. (1988); Anita Smith Buckwalter, Lan-

General Board chairwoman Elaine Sollenbe sing, Mich. (1988); James O. Eikenberry, Batavia, Ill. (1990); Esther Wilson Petcher, Chatom, Ala. (1989); Duane H. Ramsey, Washington, D. C. (1988); and David C. Wilson, Johnstown, Pa. (1990).

World Ministries Commission: E. Stanley Smith, Elkhart, Ind. (1989), chairman; Rebecca J. Baile, Oak Brook, Ill. (1989); Esther Frantz Boleyn, Morgantown, W. Va. (1988); Ralph Z. Ebersole, Tyrone, Pa. (1990); L. Wayne Fralin, Fremont, Calif. (1991); Robin D. Lahman, Franklin Grove, Ill. (1991); Marlene M. Neher, Grundy Center, Iowa (1991); and Jorge Rivera, Castañer, P.R. (1987).

Ex-officio members of the General Board are Guy E. Wampler, Hagerstown, Md. (Annual Conference moderator); William A. Hayes, Columbia, Md. (Annual Conference moderator-elect); Warren F. Groff, Lombard, Ill. (president of Bethany Theological Seminary); and Jitsuo Morikawa (observer/consultant from the American Baptist Churches of the USA). – C.M.B.

Norfolk was the last hurrah for general secretary Bob Neff (right), who went directly from Conference to Huntingdon, Pa., to become president of Juniata College. He had been general secretary since 1978.

oduces the new general secretary, Donald E. Miller.

Board appoints Miller new general secretary

The Church of the Brethren has a new general secretary. After a selection process of several months, the General Board accepted the search committee's recommendation and appointed Donald E. Miller, professor and administrator at Bethany Theological Seminary, to the post, effective September 1. He succeeds Robert W. Neff, who resigned to become president of Juniata College.

Miller has taught at Bethany since 1961 and is currently director of graduate studies and Brightbill professor of ministry studies. Earlier he had served the Brethren Service Commission in Europe.

Miller has been on five Annual Conference committees, ranging in issues from anointing to abortion. He taught at the Theological College of Northern Nigeria in 1983. Most recently he helped design the Training in Ministry program (TRIM), soon to be implemented by the seminary and the Parish Ministries Commission.

Miller sees the position he will assume as a "visionary" one, and his vision involves the local church as well as the larger church of Jesus Christ. "I think of the church as a body of believers gathering around the Scriptures, studying and seeking the mind of Christ together," he says. "That's what Annual Conference, district conferences, and congregations are about – praying and worshiping together."

"We also need to move ahead in reaching to those in other cultures and in other lands," he adds. "But we need to be sure that we are emphasizing our concerns of peace, service, and mutuality. The world needs those as much as ever. And we need to express them as much as ever." – C.M.B.

Steinbruck likens Washington to Jerusalem, calls church to offer 'holy hospitality'

Washington Lutheran pastor John Steinbruck brought a discomforting message to Brethren at the MESSENGER *dinner, vividly describing the plight of the homeless people of the nation's capital, who suffer under a government that no longer seems to care.* **Above:** *Steinbruck chats with table mates, Ken and Ann Earhart Gibble, of Arlington, Va.*

"We worship a 'homeless God.'" With these words, John Steinbruck, speaker at the MESSENGER dinner, set forth an enthusiastic defense for his church's involvement in providing care for the homeless of Washington, D. C.

Steinbruck has served as pastor of Luther Place Memorial church in the nation's capital since 1970. In his address, he described the activities of this congregation located not far from the White House. Its ministries to the homeless include offering sanctuary to Central American refugees; providing emergency food, clothing, counseling to the needy; and giving health care to persons unable to afford a doctor.

The basis for these ministries, said Steinbruck, is uncompromisingly biblical. Using the story in Genesis 18 of Abraham and Sarah playing host to their divine guests, he reviewed the theme of hospitality in both the Old and New Testaments. Steinbruck reminded his listeners that Jesus had "no place to lay his head," and that Christ's command to his followers was to receive the stranger, feed the hungry, clothe the naked. This reference to the Matthew 25 parable, so beloved by Brethren, drew an appreciative response from the audience, as did Steinbruck's challenge to "do the human thing when someone knocks at your door . . . *open* it." To offer "room in the inn" to the nomadic urban wanderer, said the speaker, is to offer hospitality to the very presence of God.

Doing ministry at Luther Place is like living in ancient Jerusalem, Steinbruck said. "The city's 'unclean' are all around us, and from the roof of our church you can see Herod's palace." After recounting several stories of his church's work with the city's poor, Steinbruck said that providing "holy hospitality" is only half of the calling the church has on behalf of those in need. The other half is a loud and impassioned appeal to our government to reorder its priorities of amassing the "weapons of death" at the cost of failure to provide the bare necessities for a growing underclass. — KENNETH L. GIBBLE

Kenneth L. Gibble is promotion consultant for MESSENGER *and co-pastor of the Arlington (Va.) Church of the Brethren.*

I was a conference volunteer

by Margaret Keltner

When I saw the appeal in Messenger, I ignored it.

When the request came with the Conference packet, I tossed it aside.

When the district executive placed a plea in the bi-district newsletter, I asked myself, "Why not? Having attended several Conferences, it's time you lent a helping hand, to show your appreciation for all of those who have helped you."

So, I became a Conference volunteer. Now then, where did I want to work? Registration? Tickets? Information? Perhaps just letting them know who I was and where I would like to work would be enough. In due time came the reply: They would be happy to let me work in all three places. Two days in registration, one day each in tickets and information.

Tuesday morning at Norfolk found me at the registration table. It didn't take long to memorize that $12 plus $12 equals $24, and sometimes they needed a conference book, making the total $30. Where was the "tacky finger" (a moistener for your fingertip)? How am I going to get the new money apart? How am I going to separate the cards for conference booklets? Licking my finger each time doesn't really appeal to me! Conferencegoers were very understanding . . . and honest!

Time for lunch and my co-worker turns the "electronic marvel" over to me! This kind of typewriter and I had never met before, and it took a little while for us to get accustomed to each other. These cards the conferencegoers fill out look like something that I wrote. Wonder why I can't read them any better. It wasn't until several name cards were typed and discarded that I learned to ask: Is your spouse a delegate? Is your spouse here? Are the children enrolled in childcare?

Time moves on and my "free" afternoon is spent at the registration table, because of lack of help. Alternating between the electronic marvel, where I struggle with names, and the cash box, where I really miss my "tacky finger," it is a fun time. Later I learn that I am needed after worship service, and so I work again until 10:45 p.m.

Thursday morning arrives and with it my commitment for selling meal tickets. Messenger tickets were sold out long before I got there. Some people learned they bought two tickets for the same time and needed to return one. We did. This day was the only day that I took time to see Norfolk. I took a dinner cruise, then back to selling tickets.

Friday I learned the only thing at information that I could really do was to look up the names of those registered for those wanting to know. Filing and I are acquainted and got along just fine (wish I had my "tacky finger").

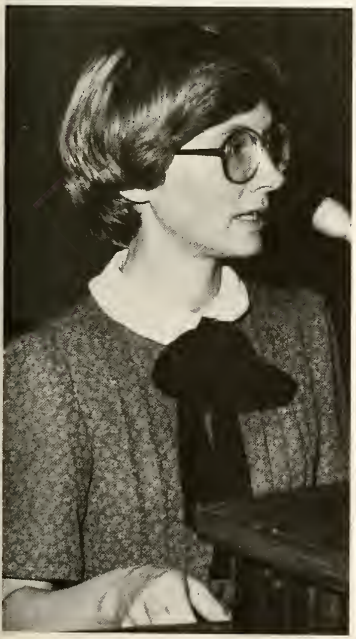
Now that Conference is over and I am home again, would I do it again? Yes! Why? There is no better way to know the people at Conference than at the registration desk. During the week, I was able to get two people together who did not know the other one was there. They had not seen each other for 50 years. A name that was difficult for me to pronounce and spell correctly turned out to be the soloist one evening. Friends I had not seen for years passed by the registration table, ticket window, or information desk.

What did I dislike? Clyde Weaver's friends (books) and I didn't have time to really become acquainted. This year there was only time to buy 24. SERRV always calls me at least once a day; this year two trips had to do! The exhibit booths, which are such a joy to visit, had to be bypassed.

So, if you have a chance to volunteer for Conference, sign up for just one place to work . . . and take your "tacky finger." ☐

Volunteer Margaret Keltner is a member of the Springfield (Mo.) Church of the Brethren.

Every year there seem to be more "sideshows" at Conference—more special interest groups holding meal events, or full-fledged conferences of their own. Everyone can find at least one insight session devoted to a special cause dear to one's heart. This year the Brethren Revival Fellowship made itself vulnerable and invited known critics to share their BRF likes and dislikes at an insight session. Messenger *editor Kermon Thomasson (left) takes his turn as BRF leader Paul Brubaker looks on. Another insight session group heard Phyllis Pellman Good (below), of The People's Place, Intercourse, Pa., give a "how-to" talk to people interested in writing for publication. Dwight Diller (below, left), pastor of the Fairview congregation near New Market, Va., entertained Brethren with his banjo picking at an "early evening concert" at Norfolk.*



This and tha

Top: *Best joke heard at Norfolk: Diminutive Ron Petry, introducing six-foot-seven NCC general secretary Arie Brouwer: "My mother was a Brouwer, so Arie and I have common roots. But when he stands up you'll see that the same roots don't necessarily produce sprouts the same length."* **Above:** *Best joke not heard at Norfolk: Whatever this trio is convulsed about.*

Below: *Well, carry me back! It was all there—split rail fences, dogwood, rocking chair, rag rug—to make Conferencegoers feel right at home with their 1986 hosts, the folks of Virginia.*

FROM THE
VIRGINIA
CHURCHES
CHURCHES

Left: *Bill Osborne, of the First church, Miami, Fla., was one of the cheerful donors to the Conference blood drive. He, and others, gave a total of 417 units. That's just a tad over 50 gallons.*

Right: *Actor Don Murray, a former BVSer in Europe, was on hand at Norfolk to read a tribute to peace activist M. R. Zigler, who died last October. He is greeted here by Gerry Zigler Glick and her husband, John.*

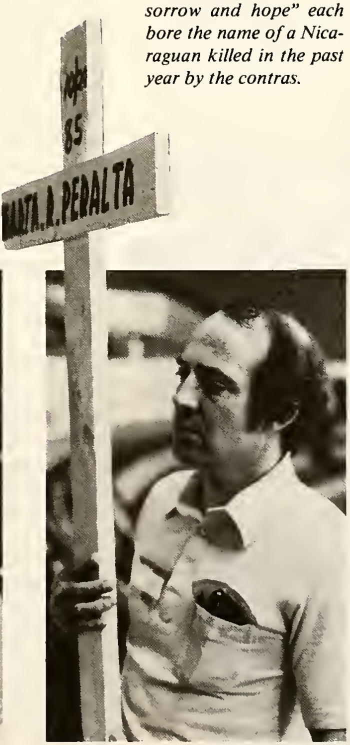
t Norfolk

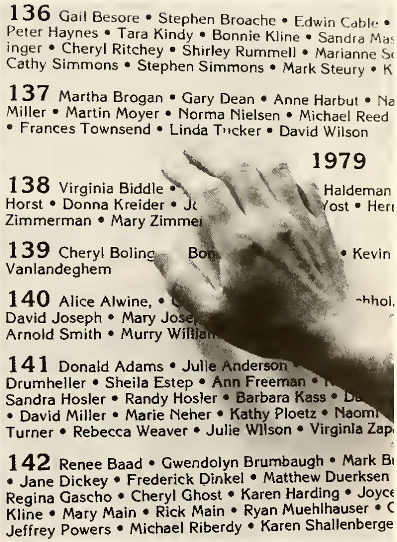
Near left: *Rosa Tunnerman, a counselor with the Nicaraguan mission of the Organization of American States, spoke at an Insight Session, and brought greetings to Conference. Both she and her husband, Carlos (Nicaraguan ambassador to the USA) gave a spirited defense of their homeland's government.*

ove: *Chris Michael, General Board staff urban ministries, spoke Thursday eve- g on "Sojourning to the City of Hope." A cial feature of the worship program was performance of the Tidewater District oir of the United Holy Churches of Amer- (opposite, top right)). Their leader own with Michael) is Frances Knight ompson.*

ow: *Among the several Bible teachers held classes during the week was Joan ter, pastor of the West Manchester con- gation, North Manchester, Ind. Deeter ught her women of the Bible "to life" by ssing in garb of Bible times.*

Below: *Phil Miller, Conrad, Iowa, was among the many who carried crosses Friday evening at Norfolk. The "crosses of sorrow and hope" each bore the name of a Nicaraguan killed in the past year by the contras.*





136 Gail Besore • Stephen Broache • Edwin Cable •
Peter Haynes • Tara Kindy • Bonnie Kline • Sandra Ma
inger • Cheryl Ritchey • Shirley Rummell • Marianne S
Cathy Simmons • Stephen Simmons • Mark Steury • K

137 Martha Brogan • Gary Dean • Anne Harbut • Na
Miller • Martin Moyer • Norma Nielsen • Michael Reed
• Frances Townsend • Linda Tucker • David Wilson

1979

138 Virginia Biddle • Haldeman
Horst • Donna Kreider • J Yost • Her
Zimmerman • Mary Zimme

139 Cheryl Boling Bo • Kevin
Vanlandeghem

140 Alice Alwine, • hhol,
David Joseph • Mary Jose
Arnold Smith • Murry Willia

141 Donald Adams • Julie Anderson
Drumheller • Sheila Estep • Ann Freeman •
Sandra Hosler • Randy Hosler • Barbara Kass • D
• David Miller • Marie Neher • Kathy Ploetz • Naomi
Turner • Rebecca Weaver • Julie Wilson • Virginia Zap

142 Renee Baad • Gwendolyn Brumbaugh • Mark B
• Jane Dickey • Frederick Dinkel • Matthew Duerksen
Regina Gascho • Cheryl Ghost • Karen Harding • Joyce
Kline • Mary Main • Rick Main • Ryan Muehlhauser • C
Jeffrey Powers • Michael Riberdy • Karen Shallenberge

Above: *A feature of the General Board exhibit at Norfolk was this "BVS wall," which displayed the names of the some 5,000 BVSers who have served since BVS began in 1948. The BVSers were listed by units. Shown here are volunteers of 1978 and 1979.*

Annual Conference '86

going . . .
going . . .
gone

editorial

Conferenc

No longer ago than 1981, Annual Conference adopted a major paper called "World Mission Philosophy and Program." Yet, at Norfolk there were *three* queries related to our world mission philosophy and policy. One specifically asked that the 1981 paper be reviewed "to see if it needs to be reinterpreted or revised. . . . " There's a message in there somewhere.

Annual Conference at Grand Rapids in 1955 turned Church of the Brethren mission policy around by deciding to "encourage the building of indigenous (native) churches abroad," rather than develop a worldwide Church of the Brethren. This decision coincided with a major movement in the secular world of post World War II. Old colonial empires were crumbling, independence movements were sweeping across Asia and Africa, creating free countries out of European colonies—including India and Nigeria, our two largest mission fields.

In the 1960s, '70s, and '80s, to maintain old mission fields or to create new ones where American missionaries called the shots meant running counter to political realities and ignoring the sensibilities of newly independent peoples. Some mission groups dug in their heels and hung on to ways we decry as "paternalistic." The Church of the Brethren got in step with the times. In 1965 its Ecuador field joined another mission group to form Iglesia Evangélica Unida del Ecuador. In 1970 the India field joined five other denominations to form the Church of North India. That same year the Nigeria field became an independent denomination known today as Ekklesiyar 'Yanuwa a Nigeria.

Marching on in step, our World Ministries program has resisted all temptations to expand its missionary efforts along old lines. "Mutual mission" is its motto. It works with "other Christian groups or councils"; it doesn't start any new "Brethren" activity; it respects the Christian groups already operating in an area, and doesn't compete with them. (Meanwhile, the cost of "overseas missions" has so skyrocketed that we would have been out of the business long before now, even if we had continued our pre-1955 policy.)

queries in context

So what's the problem in 1986, that three queries on world mission policy have come to one Annual Conference?

The basic problem is this: The mission program we operate doesn't satisfy a good portion of Brethren. Let me lay it out, knowing that in this limited space I must oversimplify matters and leave a lot unsaid.

On the one hand, lots and lots of Brethren would love to have an energetic overseas program that unabashedly has as its primary aim and activity "winning souls to Christ," going out "in search of the lost." They would heartily support such a mission program and give generously to support it. They long to see us consecrating lots of new missionaries each year at Conference. They want to read in MESSENGER of expanding mission fields and of gains for the kingdom—mission work they can look at with satisfaction and a sense of accomplishment and say, "This is what the *Church of the Brethren* is doing to carry out Christ's great commission." Sending a BVSer here and an English teacher there, receiving a Polish exchangee, seconding a Brethren worker to some other denomination's program, giving money to Church World Service, speaking out against apartheid in South Africa, and calling for justice and for oppression's end in Central America isn't "where it's at" for these Brethren. It doesn't satisfy their longing for old-fashioned, soul-saving missionarying.

On the other hand, our world mission program is implemented by people who work day-to-day with the financial realities of maintaining personnel overseas and paying for the programs they initiate and operate, whose budget is just a thin slice of the General Board's overall budget. It is implemented by people who have heard over and over of the danger and wrongness of exporting America's brand of Christianity around the world, who have been sensitized to the rights of independent people, who respect other cultures and other religions, who believe we shouldn't impose ourselves and our culture on others. And, when you get down to it, some Brethren seem embarrassed to talk the language of evangelism, of "winning souls." Such people appear to be much more comfortable with mission work that meets physical needs, not spiritual needs. And, sadly, too often the impression gained is that some of them disdain fellow Brethren who call for a more evangelistic approach to mission.

Annual Conference papers such as the 1981 document carry language that seems to support this more evangelistic approach to mission (such as "bringing persons to a new awareness of Jesus Christ as Savior and Lord . . . "), and so gets up hopes of a turn-around. But the same papers provide for implementation of a different sort of mission work (with cautious phrases such as "insofar as our church's policies, theology of mission, and budget allow . . . ").

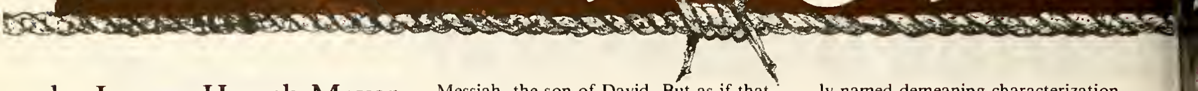
The main question posed by the three world mission queries at Norfolk is this (and we must understand that the question gets us into *Parish* Ministries matters as well as *World* Ministries matters): What do we do about congregations of non-Brethren background here in the USA and abroad that want to join our denomination, and about groups such as the Korean Church of the Brethren congregations in California that want to expand the Church of the Brethren back to their former homeland?

That's a good question, and one that has to be dealt with in the context of the views of mission I have just described.

The timing is opportune for Brethren who want to see world mission philosophy and program rethought: The executive for the World Ministries Commission, and the Africa representative are relative newcomers to their posts—both beginning in mid-1985. New representatives for Asia and Latin America will be named in coming months. This could be a time of change.

I am glad to see the queries on world mission come to Conference. Accountability is good for what ails us, and Annual Conference is the forum for airing differences, raising questions, hashing over problems, and calling for new directions. It's the place where we come together to seek oneness of mind and purpose, to seek the will of God for our church. The study committee for dealing with the queries has a very serious assignment, and I look forward to its report at Cincinnati.—K.T.

Crumbs, dogs, an



by Lauree Hersch Meyer

Read Mathew 15: 21-28.

What does it mean to be God's people? What is God up to in the events of our world? What, therefore, are we called to do?

This story of the Canaanite woman's encounter with Jesus gets us in touch with these questions. Its fundamental focus is who really belongs to God's people.

Jesus is in Tyre and Sidon; he has entered Gentile territory. A Canaanite woman whose daughter is possessed by a demon comes out and greets him with the messianic title. This woman is the first person recorded in the gospel of Matthew to know and call Jesus by this title. "Have mercy," she cries.

At first Jesus doesn't respond to the woman's call. His disciples do: They ask Jesus to send the woman away. It isn't that they misunderstand her plea, but the Canaanite woman has no place in a Jewish world. They see her as an outsider, an intruder in their religious purity, even though they, in fact, were guests in her geographical world. To make matters worse, Jesus affirms the disciples' perception: "I was sent only to the lost sheep of Israel."

Now the most startling event in our text occurs. Let us look closely at verses 25-28.

Verse 25: "The woman came and knelt before him. 'Lord help me,' she said." This woman is taboo in Jesus' society. She is not to approach a Jew, and a Jew ought not interact with her. Especially not a Jewish man. Moreover, she has already spoken unthinkable words: She addressed Jesus by his messianic title. Surely she had heard the interchange between Jesus and the disciples.

But she comes nearer, kneels before Jesus, and speaks to him personally: "Lord help me." The second time the woman drops Jesus' messianic title. She appeals directly to him for help, not for mercy. Her direct appeal seems to heighten the taboo quality of their interchange. Having seen and said who Jesus is, she also knows he can give her what she needs. Prior to this woman, no one in Matthew's Gospel recognized Jesus as the Messiah, the son of David. But as if that were not enough, she now shifts to ask directly that Jesus help her. The foreign woman is cheeky, bold, assertive.

Verse 26: "He replied, 'It is not fair to take the children's bread and toss it to the dogs.'" Jesus' harsh answer sends cold chills down my spine. Would you or I speak such harsh words? We might think those words; we might feel like speaking them. But who of us says publicly that what we have is too good for others who ask for it?

Jesus called her a dog. His response is as direct, confrontive, and loaded with cultural and religious stereotypes as is the woman's request socially and religiously taboo, assertive, cheeky, bold.

Verse 27: "'Yes Lord,' she said, 'but even the dogs eat the crumbs that fall from their master's table.'" To our amazement, the woman accepts being called a dog. Indeed, she accepts Jesus' imagery and uses it to drive home her request. Crumbs are all she needs!

Amazing. When I am called a dog, can I accept that? Can we women be called dogs by those who feel women are inferior to men? Can we black or Hispanic dogs receive the prejudice of our brothers and sisters around us? Can we charismatic, or mainline, or evangelical dogs accept the arrogance of those who believe God's peace is available only to persons like themselves? Can we gay dogs absorb the hostility of those who fear or resent us? The list could go on and on.

We have erected many dividing walls of hostility. We can hardly even name them all. Does it matter? Our dividing walls, our prejudices, hostilities, stereotypes are *ours*: They are not given us or blessed by God. Yet they are with us, separating us even in covenanted community, even in the community of God's own people.

In our text, Jesus names the walls that separated Israel from Canaan—the walls that separated disciples from rejected women, foreigners and religious authorities from God's peace. Now the question is whether the woman wants help enough not to get hooked on the prejudice of God's people. Will she now let the publicly named demeaning characterization become the issue? For if she does, she will be diverted from what brought her to seek God's help in the first place.

This woman does not. She accepts Jesus' language to the point of joining its linguistic logic. She also retains her central petition. Her daughter's health is more important than Jesus' rejection of her religious worth.

It takes faith not to get diverted when we receive harsh words at our most deeply vulnerable places. This is especially true when the painful slap comes from people through whom we anticipate God's salvation, God's presence renewing our life.

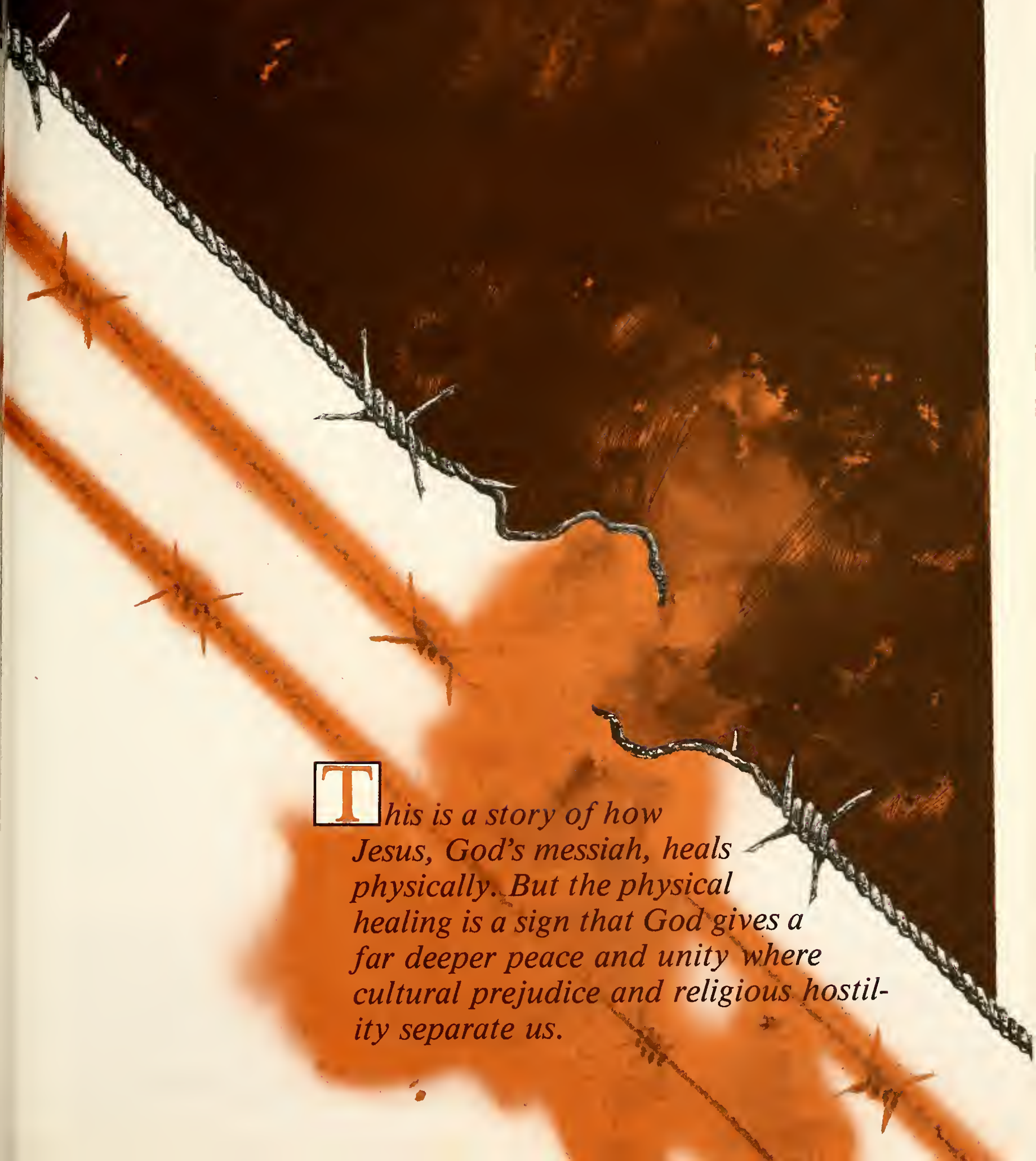
This woman is not diverted. "Yes Lord, but even the dogs eat the crumbs that fall from their master's table." What a response! It is as if she had said, "You see me as a dog. Even dogs are not excluded from God's care. Dogs are given crumbs and they live." The woman's response reminds us that this biblical story is placed between the two great feeding stories. In both stories there were more crumbs remaining than there had been loaves initially.

Curiously the Canaanite woman doesn't call for her rights. She doesn't argue, "Lord, surely Gentiles have the same right before God as Jews." But neither does she insist that Jesus was impious in calling her a dog. Nor does she simply withdraw, assuming that Jesus' rhetorical rejection constitutes her defeat.

Verse 28: "Then Jesus answered, 'Woman, you have great faith. Your request is granted.' And her daughter was healed from that very hour." The ball is back in Jesus' court after the woman's response. His answer blows us away. At the surface level, Jesus appears to have completely changed his mind. He does not follow the logic initiated when he first rejected her request, calling her a dog. But neither does he follow the logic of granting her request, since she will be satisfied with crumbs. Instead, he now responds to her initial request for mercy. Jesus now acts as God's messiah. "Great is your faith. Be it done as you desire."

At a deep level, however, Jesus now

great faith



This is a story of how Jesus, God's messiah, heals physically. But the physical healing is a sign that God gives a far deeper peace and unity where cultural prejudice and religious hostility separate us.

responds to the woman precisely as she had responded to him: He recognizes in her a person in whom God's presence is manifest. "You have great faith," Jesus says. Faith characterizes internal membership in Abraham, in Israel, in Jesus Christ. Faith tells us to whom the heart belongs. We recall that the debate preceding this incident was about faith and about who belonged to Israel by virtue of being clean or unclean. But in this story the Canaanite woman who had been considered taboo and unclean is discerned by Jesus as a person who belongs to God's true Israel.

This woman had seen in Jesus God's messiah, able to help her. She would not be distracted by Jesus' prejudicial language. Correspondingly, Jesus did not merely heal her daughter. Jesus saw in her one who singlemindedly held to her plea in the wake of cultural and religious odds.

By Jesus' action the Canaanite woman was adopted into Israel. In their interaction Jesus had recognized her as a sister, a "lost sheep" of Israel to whom he had been sent. This is a story of how Jesus, God's messiah, heals physically. But the physical healing is a sign that God gives a far deeper peace and unity where cultural prejudice and religious hostility separate us.

Now the disciples begin to see. So long as Jesus healed and fed only in Israel, they could not know Jesus as God's messiah, for they expected God to deliver Israel. Only when Israel's own religious prejudices were overcome could the disciples begin to see that God's messiah was not a possession of their religious community.

What does this story mean for you and me today?

We all are the Canaanite woman wherever we are in need and ask the aid of others whose social or religious obedience leads them to view us as dogs. We are dependent on people who view us as outside the wall of the sanctified community. We are seen as those to whom others are not sent; we do not constitute their priority or their mission.

As the Canaanite woman, we will then feel tempted to identify with, yet protect ourselves against, the other person's stereotype. We are also tempted to lose sight of our initial concern and forget the faith we had that these persons we asked for help were indeed sent by God.

If we take insult at another's rebuff, that ends the conversation. To put it another way, if we become personally defensive we are not like the woman in this story. The Canaanite woman accepted Jesus' rebuff. She received the terms of the rebuffer while retaining her petition. Neither pride nor hostility was as important to her as the trust that this one could help in the deep need which drove her—her daughter's wholeness.

We are also the disciples in this story. The disciples don't do much, actually. Even though they follow and are with Jesus, they had not recognized Jesus as God's messiah. They are prepared to send the woman away when her need places demands on their world. We are the disciples when we do not want God to change the religious responses with which we are familiar.

We don't *want* change, thank you. We are for Jesus; we follow Jesus every step of the way. But we know we are not to mingle with questionable folk. And we know we are backed by perfect authority. Does not Jesus also say he was sent "only to the lost sheep of Israel"?

We disciples close the conversation too quickly when it is uncomfortable for us. Insofar as we accompany Jesus in this event, we do well. But all too quickly we leave the conversation, and then *we* get left behind. As disciples we are those who learn throughout this story. How we disciples understand this event enables us to confess with Peter that Jesus is God's Christ, or else it leaves us, as the religious authorities, asking for a sign. When the barriers between the religiously pure and impure persons are rent asunder, we disciples and religious authorities have the opportunity to discern and name the presence of God's incarnate salvation among us.

We are also, however, members of Christ's body. In this story Christ is publicly identified as one who speaks for and restores life to individuals in the name of God. So also "in Christ" we may speak and embody God's wholeness toward those in need who are not members of our community. Often people outside our community, like the woman, won't notice our prejudices at first. They will simply make their petition.

Will we then expose our stereotypes? Most likely we will try not to let our limits be visible. Jesus exposed his human and cultural stereotypes. In this story God used even prejudice to bring healing for the woman's daughter and to open Peter's eyes. Our limits do not limit what God can do among us. Our humanity, like Jesus' humanity, is real. We may be honest about it. Our cultural and religious limits are just as real as Jesus calling this woman a dog. But God's power to make us whole is not limited by—and may be used to overcome—the religious hostilities that divide us.

The power of this story is feeling the sting of Jesus' awful humanity transformed into a healing and the adoption of a foreign dog as a lost daughter in Israel. The question isn't whether we have religious, cultural, and social prejudices; we do. All disciples do. And in this story, so did Jesus in the flesh. The question is what we do with our prejudice and hostility when people ask for help that we cannot give in our limited capacity as Christians, disciples, and religious authorities. Will we learn that God's household of faith transforms all of us?

The glory of this story is its assurance that we may let our limits show. For only what we cling to finally matters. As Jesus recognized a lost sister in this woman who was needy but clung to her expectation that he would bring her God's salvation, so as members of Christ's body we too will find that our religious hostilities dissolve as we experience the tenacious trust of those who call on us for God's mercy.

When we identify with the Canaanite woman, she urges us not to let our ego stand in the way of our deep need. We need not back off from confrontation; God is not offended by our bluntness, by our assertiveness, by our deep-seated demand for help. Particularly when we are perceived and treated as persons outside the chosen community, our abrasive and self-assertive qualities are important to initiating dialog. Neverless, we need not then plead for our rights; rather, we are invited to plead that our deep needs be met by God's incarnate compassion.

When we identify ourselves as a member of Christ's body, we may express our views about our mission, however blunt and offensive they may seem. Jesus exposed, but did not cling to, the religious and cultural stereotypes in which he was reared. We may do likewise. Perhaps we, like Jesus, will experience God-given brothers and sisters of faith in people we believed were dogs.

In God's name, sisters and brothers, be assured that the crumbs of God's great banquet nourish whomever we know as dogs, and we may come to recognize their faith. And be comforted that to whomever we are known as dogs we may become brothers and sisters, as we cling to our petitions and hope. ☐

Lauree Hersch Meyer is assistant professor of biblical theology at Bethany Theological Seminary, Oak Brook, Ill.

Who are the Brethren of 1986?

Simple rumor

by Carl Bowman

One hundred years ago, the notion of the "simple life" had not yet taken root among the Brethren. During their first two centuries, the Brethren spoke instead of "nonconformity": "Do not be conformed to this world but be transformed by the renewal of your mind" (Rom. 12:2). "Do not love the world or the things in the world. If any one loves the world, love for the Father is not in him" (1 John 2:15).

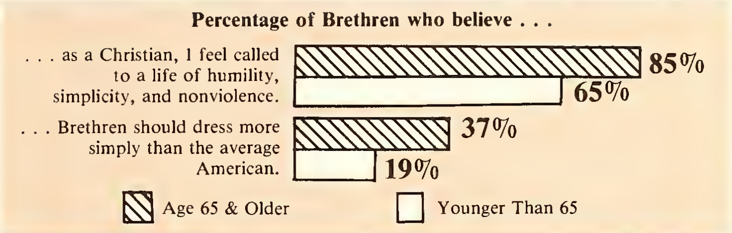
Public acceptance of this principle of nonconformity was required before anyone could join the Brethren. Thus, church membership implied separation—separation from the materialism, gaiety, and giddiness of the world. The heart and mind of the Christian were to focus instead upon the saving gospel of Jesus Christ.

The simple life doctrine, on the other hand, was born in an age when nonconformity had lost its grip on the Brethren conscience, about 1900 (see *Brethren Life and Thought,* #23, pp. 104-114). In effect, the old position was revised to read, "Be ye conformed to the world, but conformed in a simple fashion." Brethren were now to live *in* the world, but to do it simply.

This doctrinal facelift allowed Brethren to participate in modern industrial society without openly denying their nonconforming past. The practical result was that they could exchange their distinctive meetinghouse, distinctive greeting (the holy kiss), and distinctive dress and customs for those of other Christians. The simple life allowed Brethren to be respectable, whereas nonconformity had forced them to be peculiar.

The influence of the new simple life doctrine was rapidly declining by the 1930s, as Brethren became more and more comfortable with mainstream America. Year by year, Brethren lifestyles increasingly resembled those of their nonbrethren neighbors. Whether one examines dress, home, appliances, leisure activities, vocations, religious ordinances, voting, litigation, or participation in the armed forces, the "Dunkers" lost their veil of distinction. When today's Brethren are asked, "How does the Church of the Brethren differ from other Protestant denominations?" Many cite the peace position and love feast, but rarely is simple life mentioned.

This year-long series, which began in January, is based on a denominationwide survey the author has taken. Interested readers will want to study the subject more fully in Carl Bowman's contribution to the New Brethren Press book Church of the Brethren: Yesterday and Today, *an exciting newly told, authoritative story of the denomination.*



Do today's Brethren live simply? Brethren Profile data reveal that 92 percent own a color television, and the typical member watches about two and a half hours a day. Almost two-thirds of the Brethren (62 percent) own two or more automobiles: 53 percent own a microwave oven; 52 percent own two or more televisions; and half have air-conditioning. Eighty-seven percent of today's Brethren own their own homes, and even 10 percent own a personal computer. In short, Brethren look like other middle Americans.

Do Brethren *believe* in a simple life? This too seems questionable. Only 37 percent of the national membership *disagree* with the idea that "it is all right for Brethren to live the same way as other Americans." This general sentiment is echoed in Brethren attitudes toward simple dress: Only 24 percent currently believe that Brethren should dress more simply than other Americans, and as few as 10 percent say their personal standards of simple living have ever affected their clothing purchases. Less than half of today's Brethren (46 percent) believe that "the typical American lives an undesirable, materialistic lifestyle."

Still, almost three-quarters of today's Brethren (71 percent) say that "as a Christian, I feel called to a life of humility, simplicity, and nonviolence." Ironically, it appears that this life of humility and simplicity involves little *behavioral* departure from typical American consumption patterns, and little *belief* that Brethren should live differently.

Alarmingly, what little support there is for the "simple life" appears to be eroding, as suggested by the accompanying graph.

Admittedly, the "simple life" is a difficult thing to measure, for it deals with the intangibles of the heart as well as tangible elements of behavior and lifestyle. Some of today's Brethren would go so far as to say that simple living is purely a matter of internal priorities—one can accumulate the finest material possessions, so long as they don't take control of one's life. But is this more than an easy rationalization of self-indulgent living?

In our present Golden Age of Consumption, a vaguely defined "simple life doctrine" is little competition for the glitter of Fifth Avenue and the power of modern advertising. A Brethren elder, reflecting upon this issue in 1912, commented, "The facts are, our motives are from two sources—the Bible from without and our natural inclination from within. . . . Sometimes I think the devil is mocking us. He has fitted us with lenses to let us see the thing we want to see, in line with our environment, and inclination, and our natures."

All of us have heard about the Brethren "simple life." In 1986, is it more than simple rumor? ☐

Carl Bowman is a member of the Bridgewater (Va.) Church of the Brethren, currently teaching sociology at Bridgewater (Va.) College. His study of the Brethren is part of his ongoing doctoral research at the University of Virginia.

You need not fear your dreams

> *'Unless we misinterpret the message of our dreams, they do not stand in conflict with the New Testament portrayal of Jesus the Christ.'*

by Karen S. Carter

For many people, delving into dreams and trying to understand their meanings is a somewhat suspect activity—childish fantasies, at best, and challenging the forbidden powers of the occult, at worst. Not so for Ellyn Hartzler Clark.

When I first met Ellyn, we were both resource people for the 1982 National Youth Conference (NYC) and roomed together in Estes Park. That was my good fortune. Ellyn was leading daily workshops on dreams and their interpretation, and I have been a prolific dreamer all my life.

For years I have had a keen interest in "spiritual frontiers," convinced that there are more dimensions to life than we are normally aware of. I was also convinced that Jesus was quite familiar with these and moved comfortably in them. The fact that Ellyn took dreams seriously quickly opened the door of relationship between us. During NYC I was amazed at the interest her workshops aroused. It was packed every day, and the participants, youth as well as adults, were not at all eager to leave when the workshop period was over.

In the last few years I noticed a greater openness, even an eagerness, on the part of many Brethren to try to understand how God might speak to them in dreams. This led to two dream workshops at our home with Ellyn as resource person. She also spoke to an overflow crowd during her workshop at the International Women's Conference in August 1985. Ellyn obviously was one of those spiritually gifted persons who emanate wholeness.

Eager to hear her story, I visited Ellyn on her own turf, in Lynchburg, Va., at the Wholistic Resource Center, which she founded. The two-story white frame house has become a special place for many individuals seeking to order their often chaotic lives. One of the "working tools" they are given is a basic ability to utilize the information from their dreams.

"Bred and born Brethren," Ellyn became interested in dreams and their meanings when a family member was bothered by a recurring dream. She began to study Carl Jung and Sigmund Freud, especially the former, and years later came across such Christian dreamers as John Sanford and Morton Kelsey.

"My dreams became very inspirational and healing for me, very directional and supportive," Ellyn recalls, "but it took me a while to *believe* the message of the dream. I grew up like most other Brethren: Dreams were not given much importance and might better be left alone. I used to actively work against the manifestations given in a dream. I tried to deny them, to disprove them. The more resistance I had, the more stupendous were the lessons in store for me.

"I can honestly say, I never seriously doubt my dreams anymore," says Ellyn. "Unless we misinterpret the message of our dreams, they do not stand in conflict with the New Testament portrayal of Jesus the Christ."

Inspiration given to her in a dream led Ellyn to open the Wholistic Resource Center and publish its monthly newsletter. This turned her life in a completely new direction at age 50. Employed as an industrial engineer, Ellyn had been studying psychology in her spare time and had just received her master's degree in that field.

"I knew I wanted to do something related to the spiritual dimension, which had touched and guided me so powerfully," says Ellyn. "What that was to be, I had no idea. I prayed intensely for direction and clarity. I felt very keenly that I was at the threshold of a major shift in my life." That was four years ago, four years of an amazing development of the center, of being in demand as counselor, healer, and leader of dream workshops.

And what exactly is "dream work" and how does it help us to take our dreams seriously?

"In fundamental dream work we get in touch with the unconscious honest portion of ourselves," Ellyn explains. "The dream presents us to ourselves in a more honest fashion than we sometimes care to face. If we have 'dark and uglies' we will see them. If we have 'bright and beautifuls' we will also see them. In moving to understand these, we pull that unconscious content into our conscious awareness and make possible healing.

"Dreams can be tools for transformation," Ellyn continues. "Montague Ullman (a psychiatrist and her mentor) said, 'We would have no more wars if we all learned to understand our dreams.' When I heard that, something in me clicked: The Church of the Brethren has always been concerned about love, service, reconciliation, peacemaking, healing. Why are we not learning how to deal with our internal spaces that heal in real terms by taking our dreams seriously? The numinous, the divine, the spiritual is right there."

Ellyn refuses to make dream interpretation something mechanical, codified, in which a certain image *always* has the same meaning. Rather, the meaning is dependent on the person's experience, present preoccupation or interest, and the emotional cargo certain things have in one's life, which are brought out in ways such as association. Only the dreamer can give the ultimate interpretation to the dream.

There are certainly many other tools for growth but, Ellyn speculates, "there is perhaps not any tool so fundamentally clear and honest and personal and, above all, so readily available as the dream. To me, dream work is a very strong statement about the believability of a living God. I hope that we are not so closed in our belief system that God can no longer communicate to us a living word for today, that everything God has to say has already been written down in the Book. Certainly, God's vibrant dynamic word for today does not stand in antagonism to the Word lived out before us by Jesus Christ, but it often goes beyond the context of those times and addresses me most personally in my own day."

Ellyn's comments reminded me of books by Morton Kelsey and John Sanford, both Episcopal priests, who have written extensively about dreams and God's communication with us through them. I also recalled a conversation with Warren Groff while at Bethany Seminary. I had just returned from a dream workshop and was describing that experience with him. Warren related how he would often actually *work* in his sleep. Perhaps he would be at an impasse with a new book, or at a stalemate during an important meeting, and during his sleep he would receive a solution.

My 25-year-old daughter used to be quite a skeptic regarding the value of dreams. "I seldom dream," Claudia claimed, "and when I do, the dream doesn't make any sense." On one of her visits I challenged her: "Tomorrow morning I want you to tell me your dream." Said Claudia doubtfully, "Yeah, sure."

As soon as she woke up I asked," So, what did you dream?" Claudia was surprised. She really did remember having dreamed.

"But I am not even in the dream, so it has no meaning."

Fortified from a recent dream workshop, I said, "Of course you are. What did you dream?"

"Prayerfully listen to your inner dimension," suggests dream expert Ellyn Clark. "As long as you are rooted in faith and living it, you need not fear your dreams."

"Of horses."

"Then tell me about the horses. Start: 'I am a horse,' and tell me about yourself, you, a horse."

Claudia thought for a moment, then slowly began: "I am a horse. There are other horses. We are running around in a large corral. I am strong and healthy. . . ." Her voice was getting more animated as she proceeded. "I love to run. I am full of energy. My hair, I mean my mane, is flying in the wind. The sunlight plays on my smooth cheeks."

Claudia interrupted herself and laughed. "Okay, Mom, I get it. The more I talk about the horse, the more I realize it's me I am talking about. I also dreamed about this one man in our company who is riding away."

When we dream about people, to whom we do not have a strong ongoing relationship, I told her, the persons probably represent something of ourselves. Could the man in her dream stand for the company?

Claudia reflected again on her dream, then suddenly said: "Wow, this is wild. Suddenly the dream seems to make so much sense. You know, all these weeks I have been wondering whether or not to quit my job. I feel harnessed into something I do not really want to do. I want to be free, but I have been postponing the decision. It gives me headaches during the day to think about it. And this man in my dream is a co-worker. He just recently quit."

The dream helped her to process a very important decision. She changed jobs and never regretted it. True, she would have made that decision sooner or later. But paying attention to her dream brought clarity more quickly. Neither I nor anyone else could have "interpreted" her dream for her. Others can only assist. The important "aha" experience must come from the dreamer.

During a workshop at the Kirkridge retreat center in Pennsylvania, Morton Kelsey emphasized that dreams give us an opportunity to take better charge of our own lives. We are unprejudiced in our dreams. Even nightmares can be utilized. We can explore and heed their warnings and do not have to live out our dream. We can perceive the direction in which we are walking and consciously change it, now that we know where it is leading us.

And what "handles" would Ellyn give to would-be dreamers? "Since space here is limited, write to me. I personally will answer any letter." Meanwhile, Ellyn suggests, prayerfully listen to your inner dimension, which is most obviously expressed in dreams. As long as you are rooted in faith and living it, you need not fear your dreams.

"And it shall come to pass afterward, that I will pour out my spirit on all flesh; your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions. Even upon the menservants and maidservants in those days, I will pour out my spirit" (Joel 2:28-29).

And are we not living in the age of the Spirit? ☐

Karen S. Carter, of Daleville, Va., is an ordained minister, a recent graduate of Bethany Theological Seminary, and a former member of the General Board.

Small talk

by Kathy Kline

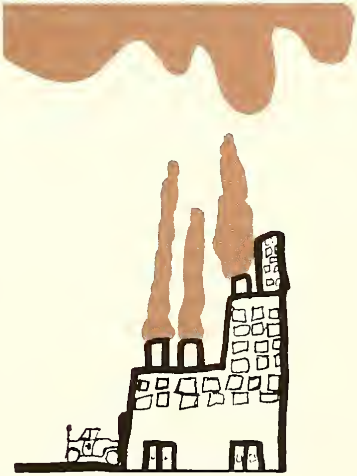
God's Housekeepers

> *Fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth.*
>
> Genesis 1:28

Summer is the time of year when many people take vacations. They go to the beach or camp in the mountains or take a river raft trip. They go to far away places to enjoy the beauty and variety of God's world.

It is important to remember that we human beings have been given the responsibility to look after our beautiful world. We are God's housekeepers. How can you help God keep our world a beautiful place? Here are some suggestions:

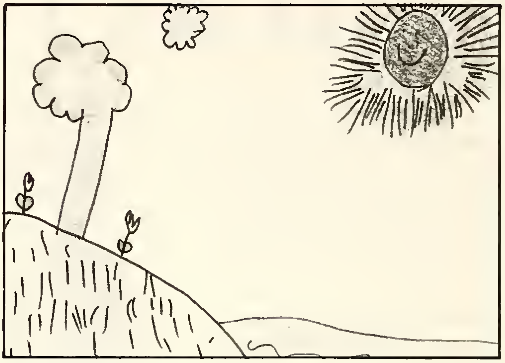
1—Put trash in trash cans
2—Pick up trash along the road
3—Ride your bike more often instead of having someone drive you
4—Recycle glass, aluminum cans, and newspapers



Dear God (cough),

I wish (cough, cough) there was no (cough) pollution.

Aaron Joseph, age 11
Onekama, Mich.



God made nature.

Andrea Kreider, age 8
Quarryville, Pa.

Photo mystery

Here are some things that you might see in nature every day. Can you identify what they are? The answers are on page 46.

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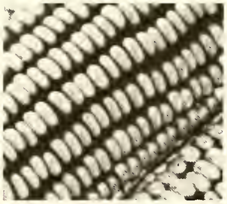

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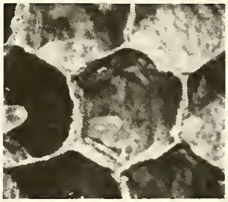

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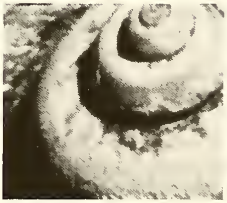

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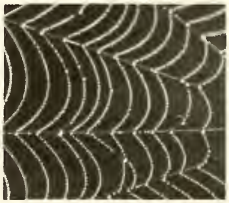

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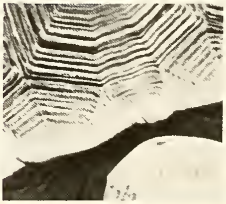

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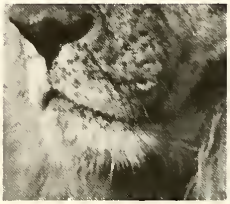

Small Talk is a monthly page for displaying children's art and writing, and to suggest ideas for fun. All children are encouraged to take part. Send your items to Kathy Kline, c/o Brethren Press, 1451 Dundee Ave., Elgin, IL 60120. All art work becomes the property of MESSENGER.

Listening to the Word

The ministry of intercession

by Chalmer Faw

"Seeing he ever liveth to make intercession for them" (Heb. 7:25 KJV).
"Pray for one another" (Jas. 5:16).

One of the greatest types of "Brethren service" we can render to others is to lift them up before the throne of grace in a ministry of intercession.

But before we do so, let us stop and listen to the Word on this matter. The first of our two texts comes from a passage praising Jesus as our great high priest living in heaven with God and continuously praying for each of us. How beautiful and how powerful! It is not that God is hesitant to bless us and needs Jesus to plead our cause, but rather that the Godhead is a fellowship of dynamic Persons, a divine Maximum and not just a minimum.

The need for the intercession also arises from the stubborn nature of our sinfulness and the constant warfare that must be waged against powerful forces of evil (the "principalities and powers, the world rulers of this present darkness" of Eph. 6:12). What this means in practical terms is that each one of us is being prayed for constantly by the most powerful Intercessor in all the universe, the very Son of God who redeemed us by his blood.

While on earth, Jesus had walked and worked with and prayed for his chosen ones. Little by little he brought them from untutored fishermen and tradesmen to a point where, with the infilling of the Spirit, they were ready to take on the whole world—and they did! Much of this transformation was done through the intercessory prayers of Jesus. He would spend whole nights in earnest supplication on their behalf. One time when their spokesman, Simon Peter, was facing a difficult time, Jesus told him that Satan wanted to have him to "sift him like wheat" but that he, Jesus, had prayed that his faith fail not (Luke 22:31).

Now, says the Epistle to the Hebrews, this same Jesus is in heaven continuing his intercessory work. A little picture of what happens behind the scenes in spiritual warfare can be gained from the experience of Daniel in 10:1-21.

The exile is over and Daniel is now an old man. Many of the glorious hopes of the restoration have not been fulfilled and the prophet has gone on a three-week vigil of intercession for his people, a time marked by mourning and fasting. Then in a vision a Man (the pre-incarnate Son of God) appears to Daniel and tells him what is really going on. From the first day that he began to pray, he is told, his prayers were heard in heaven and the Man was sent to answer them. But the king of Persia resisted him for three whole weeks (the very length of time Daniel has been praying). Then the archangel Michael came along and helped and they achieved a real break-through. But after the king of Persia there will be the power of Greece and after them others to be met and overcome.

"Jesus," by McGovern

The point is that God hears our prayers immediately and, if they are true prayers within the divine purpose, God sets about to answer them at once. But there is opposition. Part of it is within us; much is in the principalities and powers of this world (the "kings of Persia"). Masterminding it all is Satan. Only the united action of the Father and the Son, aided by the holy angels and the prayers of the saints, will finally win the battle—but not without a struggle.

This explains, in part at least, why we need Jesus in heaven interceding for us at the throne of God. It also lets us know why even prayers of faith within the will of God are not always answered right away. There is opposition, forces to be defeated, and mountains to be moved. But the good news is that such prayers *are answered.*

There is, however, another important aspect to the ministry of intercession. That is *our* praying for others. In 2 Corinthians 5:17, Paul says that God has given *us* "the ministry of reconciliation." Like Jesus's work with his disciples, this is quite largely a matter of praying, followed then, of course, by teaching and sharing.

Think of how often Paul mentions his intercessory prayers for the readers of his letters. In about the second paragraph of almost every epistle he thanks God for his people and tells how he is praying for them, often mentioning the specifics of those prayers. No wonder his letters were so eagerly read and became a part of our New Testament! They were bathed in prayer, reaching on the one hand to the throne of God and on the other into the hearts and lives of the people.

Not only that, but Paul was able to impart this zeal for prayer to his followers. Epaphras, for example, an earlier convert, is now the leader of the church at Colossae, when Paul reports that he is continuously striving in prayer for the Christians of that place (Col. 4:12b). The verb used is "agonizing" in prayer, meaning a deeply involved, caring intercessory ministry in their behalf.

As we engage in this kind of praying today we will find that, far from taking the place of active social and spiritual efforts for others, this will undergird such activity and make them effective. Day and night we can earnestly plead before God for those around us: family, friends, the hurting, the unreached.

And in doing so we have a twofold reassurance and source of strength. One is that Jesus is already interceding for these same people even before we do. *He* is doing the heavy end of the work and we are simply entering into *his* ministry. Secondly, he is interceding for *us* even as we pray for others. ☐

Chalmer Faw, of the Quinter (Kan.) Church of the Brethren, is a retired Bethany Seminary professor and Nigeria missionary.

On worldliness, BRF pros and con

Harold S. Martin

We are overcome with worldliness

The "Opinion" expressed by Melinda Brogan (June) is one of the most concise and moving statements of concern called to our attention in recent decades. Melinda Brogan states some alarming facts and tells about some experiences related to her life in the Church of the Brethren, and then says, "I blame the . . . compulsion to conform to the world to be behind most of our problems."

I agree. The real issue indeed is very much related to our attitude regarding the Bible teaching on "nonconformity" to the world. (The word "nonconformity" is coined from the clause found in Romans 12:2, "Be not conformed to this world"). Some think that the concerns of those who identify with the Brethren Revival Fellowship (and other more conservative persons in the Church of the Brethren) —center on a call for more traditional dress codes. But while many of us could wish that dress were a more significant matter of concern among Brethren, the real issues related to nonconformity are broader than that.

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Opinions" are invited from readers.

We do not acknowledge our receipt of obvious "Opinions" pieces, and can print only a sampling of what we receive. All "Opinions" are edited for publication.

The "compulsion to conform to the world" is common among us. We have lost the deep concern our earlier Brethren had for "nonconformity to the world" because:

The entire New Testament message has not been taken as seriously as it should have been taken. For example, the last part of 1 Corinthians 11 (the communion) is observed, but the first part of the same chapter (the sisters' veiling) is almost totally ignored. There is a wind of doctrine that says in essence, "part of the New Testament is truth."

The psychological "herd instinct" makes most of us want to be like the majority of other people. This was evident in Old Testament times when Israel wanted a king to be "like other people." Today there is a tremendous pull to follow whatever fad is popular in our society—whatever is displayed on the television screen or whatever slogan is popular with the crowd.

Tolerance and leniency have more and more become the accepted way to deal with tough issues. One prominent churchman says, "What are we going to do? The remarriage of divorced persons is so prevalent; it's happening all around us; we just have to become more tolerant." The common slogans among Brethren are "freedom of conscience" and "no force in religion."

Many in the church are merely Sunday morning "bench warmers," and have not taken seriously the call to live an obedient life. One fourth of all Brethren use alcoholic beverages, Carl Bowman says. "The average Brethren member in the 1980s does not see participation in the armed services as something to be avoided." More than 99 percent of the Brethren are influenced by the sick and silly standards portrayed on the television screen.

The focus of energies in the Church of the Brethren is more and more directed toward trying to influence politics and economics. The church's mission is to bring the lost to Christ and to equip the saints for valid Christian living. The church was never intended to become a political lobby. We are to *season* society, not *overpower* it.

The church today is overwhelmed with worldliness. The lives of members are often indistinguishable from those outside the church. The defection in the Church of the Brethren is far advanced. Departures from simple Bible patterns are deeply rooted. There are many in the Church of the Brethren, however, who are set for a rebuilding of strong personal moral convictions within the Brotherhood, and thus we encourage those who identify with

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taxes, peacemaking

Melinda Brogan's concerns to continue to be a positive influence within the denomination. ☐

Harold S. Martin is a Pennsylvania brother who serves as a non-salaried Church of the Brethren minister and as editor of the Brethren Revival Fellowship's newsletter, BRF Witness.

Dale W. Brown

The BRF has pros and cons

The Brethren Revival Fellowship (BRF) attracted a packed audience to its insight session at the Norfolk Annual Conference as it opened its meeting to the honest feedback of friends and friendly critics. Brothers (BRF was criticized for not inviting sisters) Art Gish, Larry Graybill, and Kermon Thomasson shared appreciatively, honestly, and critically. BRF members listened and offered brief and friendly responses to both the more formal presentations and the remarks of others as the meeting was opened to all.

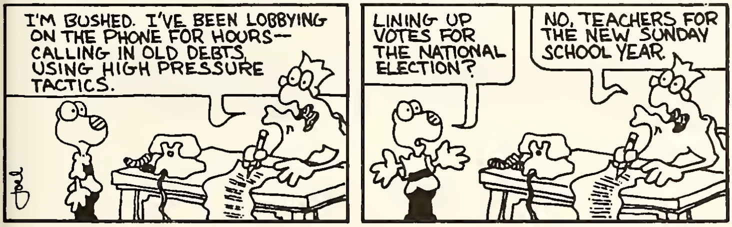
I deeply appreciated this group, which has often been quite critical of trends in our beloved church, being willing to make itself vulnerable. The BRF even allowed me to spout off one of my emotional concerns listed below. Its openness has led me to formulate an outline of what I might have said had I been asked to be a presenter. I did check with the editor of the *BRF Witness* (its newsletter), brother Harold Martin, concerning the propriety of sending something to MESSENGER. His good-natured response was that the BRF always appreciates any publicity that comes its way.

I affirm the BRF:

—for its love and loyalty to the Church of the Brethren even when raising a critical voice. (I shall never forget Jim

Pontius' Puddle

NOTICE: Church and district newsletters that reprint "Pontius' Puddle" from MESSENGER *must pay $5 for each use to Joel Kauffmann, 1014 South Seventh, Goshen, IN 46526.*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Myer's speech at the 1966 Annual Conference, which debated whether Brethren should participate in the Consultation for Church Union (COCU): "I am here to announce that the White Oak congregation will never leave the Church of the Brethren, but if the Church of the Brethren leaves us, we have no intentions of going along.");

—for its desire to keep the best from our heritage, especially those things rooted in biblical faith;

—for its ministry in raising the issue of biblical authority;

—for prodding all of us to be involved in evangelism and mission;

—for maintaining our Pietist heritage, which calls each person to accept Jesus Christ as personal Savior and Lord;

—for its Anabaptist view of the disciplined church, which strives for faithfulness in following the way of our Lord in all areas of life;

—for exemplifying a "free" pluralistic ministry as a continuing viable model of leadership for many of our congregations;

—and for its faithful adherence to the nonresistance stance of the Brethren.

And these are some of my concerns:

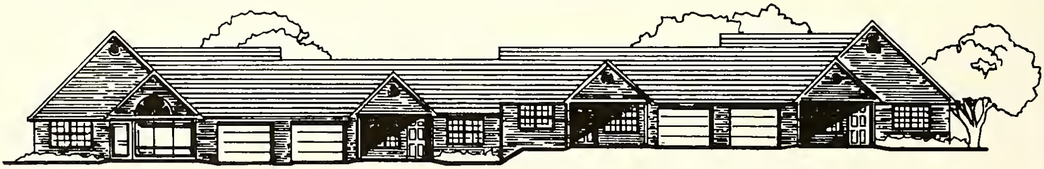
While embodying good accents of revivalism, the BRF has often ignored the valid reasons 19th-century conservative Brethren gave for their opposition to the message and methods of the revivalists;

—The biblical emphasis on nonresistance has been interpreted by the BRF to exclude pacifism, calling pacifism "Satan's counterfeit for the doctrine of nonresistance" instead of following Jesus in naming pacifists as blessed (the Latin word literally means making peace);

—The BRF rightly discerns that the kingdom of Christ is different from the kingdoms of the world, but neglects passages from Colossians and Philippians that proclaim Christ as Lord over all—the powers and principalities as well as the church;

—The BRF gives a predestinarian interpretation of Jesus' prediction about "wars and rumors of war" so as to seem to undermine his wish that we be concerned about "the things that make for peace";

—Unlike Jesus' proclamation in his



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home synagogue (Luke 4:18-19), the BRF's call for repentance often neglects the sins we commit together;

—The BRF is inconsistent in asking us not to support the National and World Councils of Churches because of their association with violent liberation movements, while it advocates that we relate to the National Association of Evangelicals, which contains many who advocate the pagan peace-through-strength philosophy of the industrial military complex;

—As some of us with peace and justice concerns have been used by the ideological left, BRF tracts have sometimes reflected the views of the ideological right more than biblical faith.

I am concerned about these issues because I have such a high regard for the desire to have a more biblical, faithful church. I offer my critique in the spirit of being open to the same. It has been remarkable how solid doctrinal tracts, logically presented, without illustrations and graphics, have been received by so many members in our congregations. My great respect for the *BRF Witness*, however, makes it frustrating when I feel that a particular tract has fallen short of the biblical faith as I understand it. I want to dialog, to answer, to debate, to proclaim the gospel as I understand it in love. But there is no vehicle or forum. The conference experience has whetted my appetite to have some kind of forum where the important issues that BRF poses can be discussed with charity and clarity. As 19th-century publications put it: "If you, dear readers, have suggestions about how this might come about, write and let us know." ☐

Dale W. Brown, of Lombard, Ill., is professor of Christian theology at Bethany Theological Seminary, in Oak Brook, Ill.

B. Eugene Shaver

Peacemakers are chasing rainbows

Right now I'm feeling nauseated. No, I didn't eat something that didn't agree with me; I came across some things I couldn't swallow. They keep popping up in MESSENGER with the regularity of weeds in my garden—those articles and letters about "peace."

I don't know of anyone who is more in favor of peace than I am. I saw a devastated Korea with its cities lying in rubble. I saw Korea with its thousands of orphans. War did that. It was rotten. It should never have happened. It should never happen again.

What makes me sick are those articles by people who quote and misquote (or pull out of context) some biblical passage and proceed to give their own weak-kneed reasons why they are "for peace." The fact is, they don't know much about bringing peace to the world at all.

Peace-ribbons tied around the Pentagon, White House, Kremlin, or the Bastille will not contribute one iota toward bringing peace to the world. If these people had put in the effort to study their Bibles and let God speak through it to them instead of reading into it what they wanted to hear, they would have realized that it will not be marches or peace activists or angry confrontations in the name of peace that will finally bring peace to the world.

Contrary to what some contributors to

Witnesses of a Third Way

Henry J. Schmidt, Editor

A unique evangelism event, "Alive . . . '85" brought together 1500 church leaders from six denominations to boldly proclaim new life in Christ. Rather than simply affirm traditional evangelism approaches, the conference charted a "third way" of Christian witness and proclamation which links the personal and social message of the Bible.

This anthology contains addresses from the "Alive . . . '85" event.
Contributors include:
Myron Augsburger
James Myers
Frank Tillapaugh
John Neufeld
Don Yoder
Don Jacobs
Christine Michael
David Ewert
Robert Neff
Henry Ginder
Palmer Becker
Arthur McPhee
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opinions

Messenger and other publications have said, Jesus never said one word against the government of his time, or against the evil institution of slavery that was in full flower then. He never held a placard or marched against the local Roman garrison, denouncing the presence of the foreign force. Nor did he rail against the payment of legitimate taxes, even though he knew full well they would be used largely for support of the war machine that occupied his country. In Luke 19:42, when Jesus spoke of the "things that make for peace," he was foreseeing the destruction of Jerusalem and meaning that the Jews' salvation depended upon their acceptance of his Messiahship.

If we Brethren wish to bring peace to the world, we need to vigorously make known the message of Jesus, that there is salvation from sin through him.

Since it is sin that is the root cause of all wars, it follows that if the whole world could be won to belief in Christ and then follow his teachings and example, there would not be any more wars. Of course, that would put some "professional peace activists" out of work. But, that wouldn't be so bad, either.

I am all for peace. Our denomination is a "Christian" church, which should indicate that we believe in and stress the Lordship of Jesus Christ. Our message should focus on the center of our faith, Christ. Of late, it seems we very well

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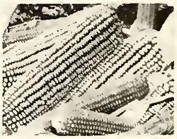
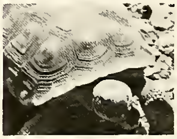
Answers to SMALL TALK (Page 40)


1. Corn

2. Wasps' nest

3. Snail shell

4. Spiderweb


5. Turtle

6. Lion

could be aptly named "The Church of Peace," for much of the time Christ is nearly left out of our message, replaced by the message of "peace." To seek to bring peace to the world without Christ is like chasing a rainbow. . . . It is a beautiful goal, but it is impossible to obtain. ☐

B. Eugene Shaver is pastor of the Sangerville/Emmanuel Church of the Brethren, near Bridgewater, Va.

Mark Wilhelm

Tax resistance is crucial now

A few Brethren have been discussing war tax resistance, trying to attain a New Testament view. The theological complications of this discussion and the possibility of confrontation with the government have resulted in the neglect of the issue by the majority of Brethren, even those who otherwise adhere to the nonviolent teachings of Jesus. Instead of neglect, we Brethren should urgently consider our position on war-tax resistance.

We Brethren are failing to realize that the military is depending more on technology and less on people. It is this growing dependence on technology that makes the war-tax issue vital. The military is always seeking to use fewer personnel with sophisticated weaponry to carry out major operations. The military goal of this latter work is to replace human soldiers in the battlefield with computer-controlled robotics that are capable of making complex human-like decisions.

Greater military dependence upon advanced technology has its drawbacks. It requires expert scientific research, extensive engineering design, skilled manufacturing, and elaborate testing. This extremely costly work must be begun many years in advance of the intended use of the weapons. Therefore the military needs a large amount of money, and it needs it *today* for the next decade's weapons.

It is this shift in the military's dependence from human soldiers to expensive, advanced-planned technology that makes the payment of war taxes a vital issue to Brethren. The military is less in need of Brethren young men, but more in need of the war taxes paid by all Brethren well before the occurrence of a war. War-tax resistance not only withholds the funding that the military relies upon, it also exposes the sin of the quiet, deadly weapons buildup. War-tax resistance is therefore a vital part of a holistic peace witness.

To be conscientiously opposed to war and to pay for the advanced weaponry that is the life blood of the modern military is a difficult discipleship dilemma, the resolution of which is made increasingly urgent by the pace of technology. To wait until global hostilities begin to practice nonviolent resistance is of no use. At that time the weapons systems that we currently fund will be in the hands of those committed to using them.

At this moment our incomes are being taxed to fight future wars. The income of every brother and sister is being conscripted by the military that it might do tremendous violence. The crucial question each of us must face is: "Would Jesus have me resist this evil?" ☐

Mark Wilhelm is a member of the Ambler Church of the Brethren, Ambler, Pa.

Windows in the Word

by Timothy K. Jones

Gift

I was amused by a junk mail offer that crossed my desk recently. It touted a book titled *How To Do Everything Right*. Included were sample tips from the book's contents to whet your interest. Like "How to make furniture scratches disappear" (part of the secret is toothpaste). Or "How to get off the phone fast without offending the long-winded party on the other end." Especially amusing was the caption about the book: "421 inside ways to live better, smarter, longer, safer—*and* richer—in uncertain times when you need to be an expert on *everything*."

Unfortunately we often think that experiencing Christ means doing everything right. Salvation becomes achievement, a spiritual "do-it-yourself" project.

I catch another view of life and faith in a story Jesus told in Luke 18:9-14. He spoke about two men: One had done everything "right"; the other had failed miserably. But strange news! All the display, all the veneer of religiosity, all the right-sounding eloquence in the Pharisee's prayer was prattle. And Jesus has the nerve to suggest that the downcast mumbling of the tax collector was music in the ears of God.

I do not have to peer deep into the crevices of my psyche to see why. Only smugness and gall can look into a human heart for long without seeing shadowy motives and questionable ambitions.

God cherished the publican not because of his achievements, but because of his honesty. The man looked at himself with a stark realism that I rarely muster. When he got honest with himself, and with God, defenses went down. New things could happen. In this he was unique.

I think of a neighbor I talked with the other day. While he said he believed in God, he saw little need for Christianity. "I can worship God by a mountain stream, or by spending time with my kids, or by having a good time over a beer with friends," he insisted. He was obviously committed to his family, as nice a man as you could meet. But he was defensive at the mere suggestion that there was more to God than he had experienced. His "niceness" stood in the way of transformation and discovery.

Jesus insists that salvation is not a matter of being "respectable." It is not something we earn or win. Like so many things in life it is a gift we gratefully receive. As Paul says, it is "a gift . . . so that no one can boast." It is God doing what we cannot do for ourselves.

Lloyd John Ogilvie, Presbyterian pastor, tells of a friend who put it like this: "When I finally got past my blasted pride at being a good Presbyterian, worthy citizen, and magnanimous father . . . I could experience grace for the first time."

We in the church, Pharisee and publican alike, need a healthy confrontation with such grace. We too need God's gift, perhaps most of all when we feel good about ourselves. Or think we are doing everything right. ☐

Timothy K. Jones is pastor of Christ Our Peace Church of the Brethren, The Woodlands, Texas.

CLASSIFIED ADS

WANTED—Participants for 1986 Student/Young Adult Conference, Nov. 27-29, Camp Eder, Fairfield, Pa. Theme is "Journeys Into The Word." Leader is Bob Bowman, Staff for Worship Resources of the General Board of the Church of the Brethren. Registration begins Thurs. 3:00; conference closes Sat. 2:30. Cost is $50 including $15 registration fee due Nov. 5. Limited scholarship help available to BVSers and distant travelers. Open to post high young adults. Information contact Chris Michael, Youth/Youth Adult Ministries, Church of the Brethren General Offices, 1451 Dundee Ave., Elgin, IL 60120.

WANTED—Program Director for Church of the Brethren Youth Services. Responsible for much of day to day operations of the foster care, group foster care, and family counseling programs. MSW and social service supervisory experience preferred. Contact Glen M. Faus, R. 1, Box 422, Manheim, PA 17545. Tel. (717) 898-2265.

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FOR SALE—"Brethren Hymn Books and Hymnals 1720-1884," by Donald Hinks. Fascinating history of German and English hymn books and hymnals used by Brethren, 1720-1884. Fifty photos show every major hymn book used by Brethren during that period. Complete bibliography of Brethren hymn books. 205 pages, quality-bound, 9" × 9" size allowed extra space for photos and tables. Valuable addition to library of each Brethren congregation and historian. Of special interest to Brethren families with heirloom Brethren hymn books. $19.50 plus $1.50 P & H. Pa. residents add $1.17 sales tax. Brethren Heritage Press supplies finest books dealing with all aspects of Brethren history and thought. Send SSAE for brochure on above book and current list of other new books. Large selection of out-of-print books also available. Brethren libraries purchased. Write: Brethren Heritage Press, 24 Chambersburg St., Gettysburg, PA 17325. Tel. (717) 334-8634.

INVITATION—Traveling to Vancouver, B.C. for Expo '86? Stop in Portland, Ore., and enjoy the beautiful Northwest. Tent and RV parking space available on our grounds. Join Peace Church of the Brethren for summer worship (10 a.m.) and Special Programs (11 a.m.). Summer Schedule: Aug. 3—Art In Religion; Aug. 10—Peace Emphasis; Aug. 17—Evangelism for Small Churches; Aug. 24—Witness: Hunger; Aug. 31—Youth on National Youth Conference. Join us: 12727 S.E. Market St., Portland, OR 97233; Tel. (503) 254-6380.

INVITATION—Attend 9:00 Sunday School, 10:15 worship in Arizona at East Valley, a community church. Come to 111 N. 72nd St., Mesa. Mail inquiries to East Valley Church of the Brethren, 6350 E. Main St., #133, Mesa, AZ 85205. Tel. Pastor Calvin Hill (602) 983-1003 or Board Chair Paul Becker (602)

TRAVEL—Juniata College Tours. Africa Safari: September. China Sojourn Sept. 20-Oct. 12. Best weather for China travel. Bermuda: Nov. 13-16 or 16-20. Hawaii: Jan. - Feb. 1987. Pacific Northwest: Summer 1987, Vancouver Cross Tour. For brochure/info contact Weimer-Oller Travel, 405 Penn St., Huntingdon, PA

TRAVEL—To sunny Hawaii next winter. Escorted tour to see Rose Bowl Parade (reserved seats) and then to Hawaii. Dec. 31, 1986 to Jan. 10, 1987. For information write to J. Kenneth Kreider, 1300 Sheaffer Rd., Elizabethtown, PA 17022.

TRAVEL—South Pacific Tour! New Zealand, Australia and/or Fiji Islands or Hawaii. Nov. 28-Dec. 13 or longer if you choose. Write for information. Rothrock Tours, 502 Charles, McPherson, KS 67470.

RETIREMENT—At Palms Estates Community near Sebring, Fla. Affiliate of Florida Brethren Homes. Choice of cottages, single- or double-wide mobile homes. Access to large lake, citrus groves, swimming pool, many activities. Short walk to church. For information write Phyllis Haidle, P O Box 364, Lorida, FL 33857 or after Sept. 1 call (813) 655-1909.

turning points

175th BVS Orientation Unit

(Orientation completed May 13, 1986)

Benyo, Jane, Gainesville, Fla., to Teen Parent Program, Portland, Ore.
Boggs, John, Boca Raton, Fla., assignment pending
Gridley, Elaine, Elkhart, Ind., to Appalachian Peace and Justice Network, Athens, Ohio
Gridley, Robert, Elkhart, Ind., to Appalachian Peace and Justice Network, Athens, Ohio
Lawless, Daniel, Lansing, Mich., to International Child Care, Haiti
Lawless, Denise, Lansing, Mich., to International Child Care, Haiti
Tyler, Doris, Waterloo, Iowa, to Friends of Our Little Brothers, Yarnell, Ariz.
Tyler, Miles, Waterloo, Iowa, to Friends of Our Little Brothers, Yarnell, Ariz.
Unger, Rosemary, Durham, N. C., overseas assignment pending
Welch, Patrick, Seattle, Wash., to Habitat for Humanity, Americus, Ga.

Licensing/ Ordination

Burtz, Durwin Keith, licensed April 13, 1986, Yellow Creek, Ill./Wis.
Hawkins, Stanley, ordained Oct. 19, 1985, Duncans Chapel, Virlina
Jinks, James Paul, ordained April 20, 1986, Mountain Grove Chapel, Shen.
Pohlhaus, Karl A., licensed March 9, 1986, Gettysburg, S. Pa.
Reynolds, Chris L., licensed April 20, 1986, Franklin Grove,. Ill./Wis.
Sampson, James Russell, licensed April 20, 1986, Eagle Creek, N. Ohio
Shumate, David K., ordained July 14, 1985, Crab Orchard, Virlina
Spangler, Keith, ordained Dec. 15, 1985, Shelton, Virlina
Turpin, Roy, ordained Oct. 6, 1985, Duncan's Chapel, Virlina
Weyant, John S., licensed May 4, 1986, West York, S. Pa.

Pastoral Placements

Bartholomew, John, from Peru, S/C Ind., to Baltic, N. Ohio
Binns, Gordon, from retirement to Sunfield, Mich., part-time
Broache, Stephen, Freeburg, N. Ohio, yoked with Reading, N. Ohio
Brown, Claron, from Panther Creek, Ill./Wis., interim to part-time
Buch, Guy R., from Waynesboro, S. Pa., to Paradise, N. Ohio, part-time
Cooper, Leslie E., from Morrill/Sabetha, W. Plains, to Big Creek, S. Plains
Cox, Raymer D., to Lone Star, W. Plains, part-time
Cunningham, Amos, from Conestoga, Atl. N.E., to Springfield, Atl. N.E., part-time.
Diller, Dwight H., from Fairview-Endless Caverns, Shen., to Mathias, Shen.
Eberly, James W., from Mt. Zion, Luray, Shen., interim to full-time
Eller, Raymon E., to Wabash, S/C Ind., interim
Faus, Ronald Eugene, from Bethany to Charlottesville, Shen.
Fuska, Barnard A., from Pleasant Hill, W. Pa., to Scalp Level, W. Pa.
Garner, Glenn S., from Pleasant Valley, Shen., to Beaver Creek, Mid-Atl.
Green Jr., John D., from Bush Creek, Mid-Atl., interim to full-time
Hanley, Richard, from Monroeville, W. Pa. to Meyersville, W. Pa.
Henry, Kenneth E., from other denomination to Lindsay Community, Pac. S.W.
Hollinger, Donald E., from Mechanic Grove, Atl. N.E., to Indian Creek, Atl. N.E.
Keeling, Calvin Montgomery, from Bethany to Rocky Ford, W. Plains
Lewellen, Duane A., from Morrellville, W. Pa., to Newville, S. Pa.
Ludwick, Ronald, from Naperville, Ill./Wis. to Hanoverdale, Atl. N.E.
Martin, Helen L. and Paul M., from Fairview, N. Ohio, interim to part-time, co-pastors
McGann, Elaine Hartman, from Lebanon, Shen., interim to full-time.
Nehring, Roger A., from other denomination to Mount Morris,Ill./Wis.
Reiff, Opal, to Lower Deer Creek, S/C Ind., part-time
Root, Dayton E., to Modesto, Pac. S.W., interim
Rusmisel, Dan David, from Bethany to Blue Ridge, Virlina
Schload, Jess L., from Bethany to Pleasant Chapel, N. Ind.
Sherck, Ronald G., to Salem Community, W. Plains
Shreckhise, Richard F., from Genesis Fellowship, S. Pa., to Annville, Atl. N.E.
Smith, E. Stanley, from Elkhart City, N. Ind., to Prince of Peace, N. Ind.
Smith, William F., to Akron, S/C Ind., interim
Totzke, James, from other denomination, to Reedley, Pac. S.W
Wise-Crossmore, Carol, to LaVerne, Pac. S.W., full-time associate
Wood, Allan, from other denomination to Lacey, Ore./Wash., interim full-time

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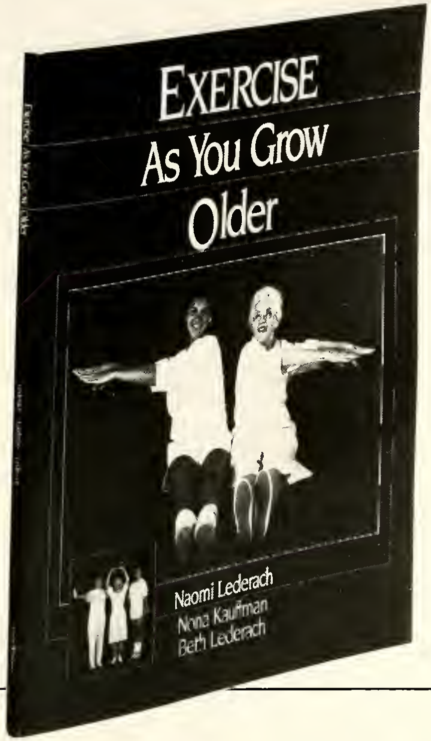
Deaths

Baker, Myrna, 84, Dixon, Ill., Feb. 18, 1985
Bechtel Sr., Porter T., 84, Goshen, Ind., April 23, 1986
Bloom, Charles, 86, La Otto, Ind., May 5, 1986
Bowers, Besse, 94, Lanark, Ill., April 10, 1986
Bowers, Cecil M., 88, Goshen, Ind., April 26, 1986
Cookman, George, 85, Cando, N. D., March 1, 1986
Dambman, Clarence, 94, Lanark, Ill., April 18, 1986
Fulmer, Geneva, 73, Hartville, Ohio, May 1, 1986
Good, Claretta, 76, Ashland, Ohio, March 13, 1986
Hall, Larry Dean, 43, Goshen, Ind., April 26, 1986

Wellness? Why Not?



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Beth Lederach
8½ × 11; 112 pages; 86 photographs
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Naomi Lederach, a registered nurse and family counselor, her daughter Beth, a high school English teacher and drill team coach, and her mother Nona Kauffman, a vigorous 87-year-old retiree, demonstrate in this volume that fitness encompasses all of life. It includes regular exercise, sensible diet, healthy family relationships, and a generous dose of humor.

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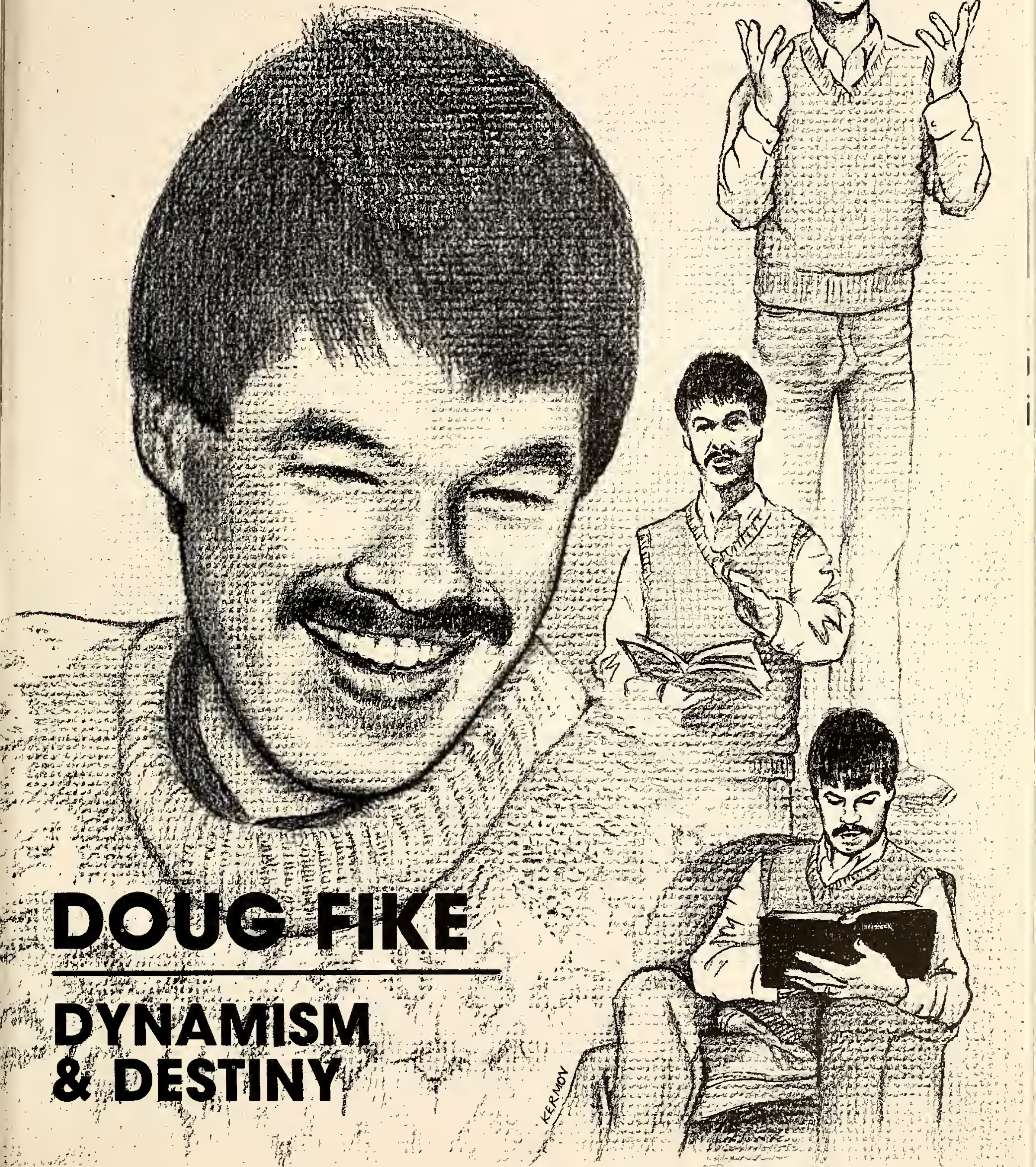

DOUG FIKE

DYNAMISM & DESTINY

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11 **A Church With No Back Pews.** Communion Fellowship in Goshen, Ind., under Doug Fike's pastoral care, is not just another "charismatic" congregation. Story by Timothy K. Jones.

15 **Congregational Kaleidoscope.** Continuing his year-long series, Carl Bowman looks at the "kaleidoscope" of Brethren congregations and presents some key differences among them.

16 **Come to the Feast.** Jerry Miller thinks we Brethren have failed to use one of our most powerful tools for evangelism—the love feast.

20 **When Sunday Becomes Shun-day.** What does your congregation do to discourage visitors and potential new members? Daniel W. Erlander provides a host of suggestions how you can discourage strangers from ever returning to worship.

22 **Constant Communion.** An apparent social blunder is really a new concept, according to Fred Swartz.

COVER: Doug Fike exudes energy and vitality in amounts that make him stand out in any group, and attest to the accuracy of Tim Jones' remark on page 12 of this issue, that Doug " . . . is motivated by a singular focus and contagious urgency." To learn more about this remarkable young Brethren preacher, spiritual leader, and visionary, and what he's focused on and urgent about, turn to page 11 and read the story of the unique congregation Doug helped found in Goshen, Ind.—"a church with no back pews."

In Touch profiles Ben Layman, Rocky Mount, Va.; Juanita Mendenhall, Fort Wayne, Ind.; and Jim, Kathy, Susan, and Carol Mack, Dallas Center, Iowa (2) . . . **Outlook** reports on Partnership in Nicaragua. Evangelism academy. Flooding in Nigeria. Nigeria church. Heifer Project award. California farmers. Disaster grants. Substance abuse task force. Young adult conference. Sudan church aid. Washington office. Apartheid victims. Staff changes (start on 4) . . . **Worldwide** (7) . . . **Update** (9) . . . **Poetry,** "Others," by Terry Hatfield (19) . . . "Think on these Things," by Morris D. Pike (22) . . . **Small Talk** (23) . . . **Pontius' Puddle** (24) . . . **Opinions** of Geraldine Crill Eller, Vernard Eller, and Galen Hackman (start on 24) . . . **Windows in the Word** (25) . . . **Turning Points** (31) . . . **Editorial,** "Little Ships That Never Sail" (32).

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SUBSCRIPTION SERVICES
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Connie S. Andes

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letters

REAL BRETHREN ARE DIFFERENT

I have been following Carl Bowman's seri "Who are the Brethren of 1986" with consideral interest. In the July installment, "No Force Religion," I was surprised by the large percenta of Brethren who said they believed it was accep able for Brethren to live like everyone else.

I cannot accept that Christians can live in t manner of the world. I believe that Christianity more than a title. If we have faith, surely we w live differently from those who do not. Whatev happened to the idea that we Christians will known by our love?

I do not suggest that we should live as di ferently as the Amish, but if we live as Christ i tends us to there must be differences in o values that will, inevitably, affect our lifestyle

ERIC MILLER
York, Pa.

DEFEATING TAX-RESISTANCE'S PURPOS

Brother R. Emory Bowman's letter, "All For Good Cause?" (June), questioned the Gener Board's decision to pay Jon Harshbarger's fir and legal fees for non-registration for the draf His concern was that it might indicate a tren towards paying taxes for tax resisters, "payir everyone's speeding tickets," and paying fines f any violation of the law.

Jon Harshbarger's violation of the law repr sents a well-thought-out response to a law th would have required him to violate his co science as it has been formed by his nurture i our denomination. It is doubtful that the Churc of the Brethren will ever pay taxes for those wh resist paying taxes, for that would defeat th whole purpose of resisting taxes in the first plac

I know the Brethren will never begin payin fines for violation of traffic laws, for such law are for the protection of human life and repr sent the best kind of laws that a government ca make.

As for any other violation of law, the churc must decide whether a specific law requires obedi ence at the cost of obedience to a higher authority When it comes to providing assistance to thos who have broken such laws, we all must pray fo discernment to know who is conscience-directe and who is merely avoiding responsibility.

MARIA ELLER
Payette, Idaho

MARXISM IN MESSENGER

It is becoming increasingly clear to me afte reading many of the recent articles and editorial in MESSENGER, that many members of th Church of the Brethren have adopted the religio of Marxist central state socialism, which has history of destroying one nation after another i its attempt to feed its people and to provide a decent standard of living for the workers of thos countries. It has doomed millions of people to life of slavery under a police state with a controlled, atheistic government such as they now have in Nicaragua and the Soviet Union.

PAUL A. WANNER JR.
Reading, Pa.

RALLY 'ROUND THE FLAG

Having the American flag removed from Norfolk's Scope Convention Center to accommodate Annual Conference greatly disturbs me. I understand the position that the Church of the Brethren is an international church. But if that position needed to be emphasized, Conference could have displayed the flags of other participating countries along with the American flag, tied together with the Christian flag.

In today's world, there are not very many countries where any type of gathering of the magnitude of Annual Conference could be held. Unfortunately, there are even fewer countries where a religious gathering of this sort would be tolerated.

The American flag is just a symbol, but it is a symbol of the many freedoms that we enjoy as Americans, freedoms that we extended to our visitors from other countries attending Conference. These freedoms include our right to assemble, and our right to worship without persecution, freedoms that enabled us to accomplish many wonderful things in Norfolk under the banner of Christ.

Sue Walther

Virginia Beach, Va.

(A freedom I appreciated at Norfolk was the freedom to gather without having the government intrude itself. The ABSENCE of a flag, for me, is a mighty and glorious symbol of the freedoms you're concerned about. — Ed.)

KNOWN AS VOLUNTEERS

Recently I was co-director for First Baptist church/Church of the Brethren at a successful Vacation Bible School with First Christian church and Immaculate Conception Catholic church.

The other two co-directors were paid for their time. One of them was amazed that I was a *volunteer*. But the other one said, "She belongs to the Church of the Brethren. They believe in serving the community." I was thankful and pleased to know that our denomination was thought of in that way.

Marcia Sherman

Robins, Iowa

CONFORMED TO THIS WORLD

Jesus said, "The mouth speaks what the heart is full of" (Matt. 12:34 TEV). Would it not follow then that the pen writes and the typewriter types what the heart is full of?

I have difficulty understanding how Christians can write letters like some that have appeared in Messenger recently. Their thinly veiled hatred of communists and communist governments and their chauvinistic American rhetoric suggest that they may have (knowingly or unknowingly) given their allegiance to Ronald Reagan and his militaristic kingdom.

How could such letters be written by people who have consciously pledged their *first* allegiance to Jesus Christ and his kingdom? Jesus' way of love and peace and forgiveness stands in striking contrast to the "wisdom" of this world that these people parrot.

Sadly, it appears that these writers and numerous other Brethren are so conformed to the thinking of this world that they don't really understand Jesus' way, or they don't choose to follow it.

For Brethren so conformed who want to "renew their minds," I suggest reading *The Upside-down Kingdom,* by Donald B. Kraybill, instead of *The Reader's Digest* the next two months. For a Christian perspective on news and public policy issues, read the *Washington Memo* and the *Peace Section Newsletter,* both published bi-monthly by the Peace Section of the Mennonite Central Committee, Akron, Pa.

Ronald K. Stoner

Hanover, Pa.

SEARCHING FOR MEANING

Reading Messenger, I am aware how warped and distorted our understanding of words has become. For example, the word "love" has come to mean so little, compared to our Lord's meaning for it.

Or take "liberal" and "conservative." Some people believe the Bible is just a book written like any other book, and not to be taken seriously. Others believe that every word in the Bible is to be taken literally.

Most of us probably find that every time we read the Word we find a new meaning for something we have read before. It's as though the more we read, the more the meaning unfolds, and the more we want to follow Jesus' steps.

If we follow those steps faithfully, we find that words such as "liberal" and "conservative" are just words, and not to be taken too seriously, as we look to each other in love and compassion, as our Lord taught.

Maxine Burkholder

New Market, Va.

WHO'S RESPONSIBLE FOR CARING?

In response to Olden Mitchell's letter, "Who's That Up Ahead?" (July), while I certainly do not agree with President Reagan's ever-increasing defense budget requests, I do not believe that the government can be all things to all people in its social programs.

Feeding the hungry, clothing the naked, providing medical care for the poor, giving moral support, and ministering to every physical and spiritual need are clearly, biblically, *Christian* responsibilities.

How can we expect a secular, world-oriented government to put these needs in proper perspective?

Ministering to the needy is not a governmental or even a denominational responsibility *as much* as each individual Christian's responsibility.

If all Christians tithed their time and talents, witnessing for Jesus Christ all the time, love for Jesus would spread like wildfire across our nation, and the need for social programs would cease.

Pat Anschuetz

Hanover, Pa.

page one

In a society prone to stereotyping, even Brethren are not immune. In the Brethren world some folks envision Elgin, Ill. (or at least the Elgin-based General Offices of the Church of the Brethren), as a hotbed of liberal thought, word, and action. (Naturally, we who live and work here marvel that our actual diversity can be so misperceived.) In that same world, other folks harbor stereotypes of hotbeds of conservatism, for example, eastern Pennsylvania congregations such as White Oak, Middle Creek, Heidelberg, Midway, and Chiques (pronounced "Chickies"). I am told there are Brethren in those congregations who would prefer not to be labeled "conservative," or would hasten to point to a gamut of diversity in their own ranks as well.

Don Fitzkee

So what happens when a Brethren from a congregation stereotyped as "conservative" gets a job in "liberal" Elgin?

We should know the answer soon. Messenger has a new intern, and he is from one of the aforementioned congregations — Chiques. So watch the pages of the magazine in coming months to see if Don Fitzkee changes Messenger, or if Messenger changes him, or — defying all this stereotype nonsense — if we all work together in harmony.

I saw a copy of the Chiques youth newsletter that noted the Fitzkee-to-Elgin move. Since Don had been the newsletter's co-editor, that paper saw itself in the role of sharing him with us. Knowing that Don has a nickname back home, I was tempted to send the Chiques youth newsletter an official-looking news release headlined "Chiques Giving Messenger Editor Fitz." But I thought better of it. How do I know — all those "conservatives" back there may have no sense of humor.

Actually, neither Don nor Chiques is giving us fits. In fact, our new intern must already have set some sort of production record. I spent the first couple of weeks after he came just trying to come up with enough assignments to stay ahead of the material he was cranking out. So it looks like it's going to be "a very good year."

Of course you wouldn't expect me to make a conservative estimate, would you? The Editor

in touch

Ben Layman: Neighbors in Nicaragua

For a dairy farmer who has had it with the US government's agricultural policies and put his farm up for sale, Ben Layman seems remarkably serene. But not relaxed.

And he seems more eager to talk about dairy farming in Nicaragua than in Virginia's Franklin County, where he lives on the land farmed by generations of Laymans. A member of the nearby Antioch Church of the Brethren, 33-year-old Ben went to Nicaragua in 1984 as part of the Witness for Peace program (see December 1984 cover story). He has been back several times since, because he got an idea in Nicaragua.

"I felt I was sort of different from the other people in our Witness for Peace group," says Ben in his soft southern Virginia drawl. "I was a farmer, used to working on the land. I got more caught up in the farming and economic situation there in Nicaragua than in the political struggle and the peace issue. I could feel what the farmers there were going through. And I didn't have any problem seeing them working hard. That's okay. But I thought I saw a way to help the Nicaraguan dairy farmers improve their production, get more for their products, and improve their lives."

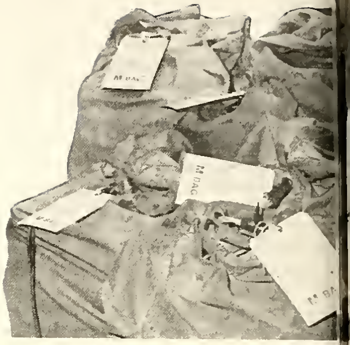
Ben has learned that Nicaraguan dairy production must increase to 10 times its present amount in the next 20 years to keep up with the country's population growth. He believes he can help meet that demand. So he is working with an organization called North American Farm Alliance (NAFA), and with Nicaragua's National Union of Farmers and Ranchers (UNAG) to start a dairy cooperative in the central Nicaraguan region of Boaca.

In exchange for the land, for which UNAG is negotiating with the Nicaraguan government, North American farmers will provide equipment, technical expertise, and training to Nicaraguans who join the cooperative.

The Nicaraguan government will finance half the costs for the cooperative's project, which includes a dairy, a cheese-processing plant, a mechanics shop, and a veterinary clinic. To supplement this, Ben hopes to raise $375,000 from private and religious sources in the United States and Canada. Already he has received grants from several donors, including Church World Service, the United Church of Christ, and the Church of the Brethren Global Food Crisis fund.

UNAG reports that some 900 of its farmers and ranchers have been killed by the US-supported contras over the past two years. Dozens more have fled their farms for the cities. Boaca itself has been the scene of fighting between government and contra troops. So the political/military struggle goes on right where NAFA hopes to work.

Ben says he feels the dairy cooperative, rather than peace witnessing, is where he can find a handle as a Brethren to help Nicaragua. But is that very far from the kingdom? Echoes of Dan West and milk for war-torn Spain's hungry children ring across the years. Once again a Brethren farmer sees the suffering of his global neighbors, and says, "Hey! I've got an idea!"—K.T.



Juanita Mendenhall:

Home economics teacher Juanita Mendenhall is known to her students in Fort Wayne, Ind., for her teaching that stresses a broad view of the world and an awareness of life outside the familiar.

As an example to her students, Juanita developed the International Textbook Project to deliver home economics books to impoverished areas of Africa and India. Used textbooks that would otherwise

Jim & Kathy, Susan

Although the Mack twins of Dallas Center, Iowa, comprise a family themselves, they speak of a church family that has nurtured their thinking over the last 20 years. Kathy and Jim, Susan and Carol speak with enthusiasm of a youth leader who guided them through the timid teens when they were afraid to attend their first district meetings. They talk at length about ministers in the Panther Creek congregation who treated each child as an important person.

Caring and service, dominant qualities of their "ideal church," are prompted, no doubt, by experiences in their congregation. The twins credit their parents, Harold and JoAnn, who took them to love feasts, seating the children among the adults. "We participated in the meal," says Susan, "but not communion or feetwashing." Their first full love feast after their baptism was for each an important occasion. "There's something missing without the feetwashing," says Jim. "Sharing is there, but not the service."

"Service" has special meaning for the twins, who have experienced it since they

es away books

be destroyed are forwarded to Nigeria, Tanzania, Liberia, Swaziland, Kenya, and other countries. The materials are used to teach practical and essential life skills. "I believe that doors do open and things do happen when you don't shut your mind to it," says Juanita, who is a member of Lincolnshire Church of the Brethren, in Fort Wayne.

The book project started on a small scale several years ago, when a friend of Juanita's, Rosemary Rouch, went to Nigeria as a Church of the Brethren missionary, to teach at Waka Secondary School. Rosemary found that few teaching materials or textbooks were available. Juanita addressed her need by mailing her some used books.

Recently Juanita shipped 27 mailbags, each weighing 66 pounds, to locations in Africa. She hopes to ship a total of 45,000 pounds of books to 17 Third World countries.

Another of Juanita's projects is Global Connections: Linking Teens With Tomorrow's World. A committee of five home economics teachers met in Washington last February to compile kits of teaching materials that will be used by teachers nationwide.

In another project, Juanita's students sew garments for refugees and citizens of underprivileged countries.

Juanita also is active in a program called Home Economics Assistance in Population (HEAP). Young people in detention at Fort Wayne's Wood Youth Center attend Saturday classes in which Juanita and about 20 other home economists donate their time to teach subjects related to parenting, pregnancy, sexuality, drug abuse, and nutrition. Juanita says the response from the students has been overwhelmingly positive because "somebody's got their attention in an environment where they're all equals."

Juanita, her husband, George, and a partner own Synergistic Industrial Systems, a computer firm. She and George have three grown children. But Juanita's enthusiasm for working with young people and exposing them to the realities of today's world shows no sign of waning. Of young people, she says, "They're the hope of the world, there's no question." — STEVE CEBALT

Steve Cebalt is "neighbors correspondent" for the Fort Wayne, Ind., News-Sentinel

rol Mack: 'McTwins'

were small. Their congregation is the nucleus for numerous seafaring cowboys, Heifer Project and Church World Service volunteers, BVSers, impromptu disaster teams, and workers for a local soup kitchen.

According to Kathy, "In winter, farmers have free time to give. But, in the summer they *take it* — for church." The church's family is the world, a kinship going deeper than bloodlines. That concept has been driven home in the Mack twins' way of thinking.

Exemplifying service, Susan and Kathy worked at Spurgeon Manor Brethren Home, a sensitizing experience. Jim joined a flood cleanup project. And all four became representatives to district youth cabinet. They attended National Youth Conference, Regional Youth Conferences, and Youth Study/Action Conferences, as well. "Our district youth were like a big family," they say.

No wonder, then, when the twins entered McPherson College, Jim and Kathy four years ago and Susan and Carol last year, they became involved with Brethren Identity Group (BIG). "BIG is an extension of the district at home," says Carol.

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Susan, Jim, Kathy and Carol Mack — McPherson "McTwins"

Jim and Kathy graduated last spring. While Kathy continues her education, Jim is thinking about Brethren Volunteer Service, "especially if I can work for peace."

For the Macks, the concept of family extends beyond blood ties into an impressive network drawing together community, college, church, and even the world. — JEANNE JACOBY SMITH

Jeanne Jacoby Smith is a member of the McPherson (Kan.) Church of the Brethren, and public relations director for McPherson College.

Four churches begin Nicaragua project

Representatives from the Church of the Brethren and three other churches fleshed out the details of a fledgling partnership, when they met in July in Elgin, Ill.

The partner churches are Iglesia Cristiana Pentecostal de Cuba (ICP), Misión Cristiana de Nicaragua, and the Christian Church (Disciples of Christ).

Under the banner "Toward the Abundant Life with Christ," from John 10:10, representatives of the four churches made plans to work together through the following projects:

- a series of three-month visits by Cuban theologians to Nicaragua, to engage in leadership training;
- a tour of church people from Cuba and Nicaragua to US churches in October 1987; and
- social ministries in Nicaragua centered on literacy, rural health, and work with the disabled.

"For several years the Church of the Brethren and its partner church in Cuba have sought to be in joint mission in a third area," explained Karen Calderón, who hosted the planning meeting. "The Disciples, who also are a partner church of Iglesia Cristiana Pentecostal, were equally interested."

"We reviewed the biblical themes most important to each of the churches and the social context in which each church lives out its discipleship," said Calderón. "We chose unity and reconciliation as priorities. We sensed God's presence in the very midst of the planning."

The genesis of this new venture in Latin America is the culmination of Calderón's work as Latin America and Caribbean representative on the World Ministries Commission. The July consultation was her last major task before leaving that position to move to Denver.

Several West Coast Churches of the Brethren are establishing their own relationships with the partner church in Nicaragua, a denomination of 14 congregations scattered across the country. The Brethren congregations each will send two members to Nicaragua in November to take part in a workcamp sponsored by the Nicaraguan church.

Representatives of the partner churches will meet next February in Cuba, in July in Nicaragua (for an evaluation of the partnership), and next fall in the US.

The church representatives who met in July to map out directions for their partnership work in Nicaragua are pictured above: Avelino Gonzalez, Cuba; Mendelson Davila, Nicaragua; Marcelino Davila, Nicaragua; Adonis Niño Chavarria, Nicaragua; and David Vargas, Disciples of Christ, United States. Not pictured: Karen Calderón, Church of the Brethren.

Evangelism stoked up at August conference

"It's been a long time since I've attended a conference like this which featured *two* such outstanding keynote speakers," said Larry Fourman, of Brookville, Ohio. He was one of more than 200 people who took part in the August 4-7 Evangelism Academy, four days of intensive exposure to techiques for communicating the Good News in life-changing ways.

The two speakers were Frank Tillapaugh, pastor of Bear Valley Baptist Church in Denver, and Ben Johnson, professor at Columbia Seminary in Decatur, Ga. In addition to the two major presenters, there were seminars on a variety of related themes.

These included Wanda Callahan's approach to bridge-building between church and community, Warren Eshbach's conviction of the connection between music and worship with evangelism, Jim Garber's discussion on sharpening leadership skills, Lorele Yager's reflection on integrating evangelism into the total church program, Earl Ziegler's instructions for the pastor as evangelist, Wayne Fralin's training for congregational advisors in the Passing on the Promise program, and Paul Mundey's orientation for districts entering the program. All this was set in the context of worship led by Warren Eshbach and Joan Deeter.

Frank Tillapaugh moved the church leaders through his design to "unleash the church" for meaningful outreach ministry that has both social and spiritual implications. His presentation had three aspects.

First, he examined a Nehemiah-based biblical context for ministry. Second, he described the making of the fortress church. Finally, he presented some key principles to help churches move from a "managerial" posture to one of ministry.

Ben Johnson presented a process whereby congregations can develop their own plan for preaching Jesus Christ. He suggested that this process begins by discovering how we have obtained our existing views about evangelism. He cautioned that it was vital for congregations to create an environment in which evangelism can take place physically, psychologically, and spiritually.

The four-day focus on faith living and faith sharing elicited considerable enthusiasm, enthusiasm that is not being allowed to fade. Before leaving, participants committed themselves to specific evangelism activities in their congregations. These written commitments were turned in to one of six individuals who will make follow-up phone calls over the next several months to check on progress and offer assistance.

The academy, held at Manchester College in Indiana, is part of the Passing on the Promise evangelism program coordinated by Paul Mundey, of the General Board's Parish Ministries Commission.

—John David Bowman

John David Bowman is pastor of the Manchester Church of the Brethren, North Manchester, Ind.

EYN evangelism work destroyed by flooding

The entire mission compound at Mulgwe, Nigeria, was destroyed by flooding over the August 3 weekend. The Mulgwe project was a bold new evangelism thrust into Muslim territory made by Ekklesiyar 'Yanuwa a Nigeria (EYN—the Church of the Brethren in Nigeria) over the last couple of years.

All seven buildings that had been erected by EYN workcamps are gone. They had been built of adobe bricks plastered with cement. Among the buildings were the residences of missionaries Robert and Carol Krouse and the Nigerian evangelist. The Krouses had not yet moved in, but had some of their household appliances there.

The Church of the Brethren in the US has helped to fund the Mulgwe project and provided the missionary couple, but it has been largely an EYN project. Muslim opposition to the Christian mission had been stiff, but recently there had been developments that led to high hopes for the evangelism project's success. "But it's back to the drawing board now," reported missionary Owen Shankster, who came to the States on leave in early August.

Nigeria church grows by 10 congregations

Ten new congregations were recognized by Ekklesiyar 'Yanuwa a Nigeria (EYN—the Church of the Brethren in Nigeria) at its April majalisa (annual meeting). Five years ago the number of congregations stood at 81. Today it is 129.

The fastest growing EYN area continues to be the urban Maiduguri area. In 1979 the Maiduguri congregation began with 12 dedicated Christians. Today it has 5,000 members and has set 12,000 as its goal for 1992. Maiduguri has spawned five other congregations, including one in a large town 100 miles west—Potiskum—one of the 10 new congregations this year.

So large has Maiduguri become that EYN recognized it at the April meeting as a district (gunduma).

In Kaduna, a large city in northwestern Nigeria, EYN members began holding worship services in early May on a newly purchased plot of land. They hope to see another large urban church develop quickly, on the Maiduguri pattern.

But the Kaduna situation is different, and awkward. EYN belongs to an ecumenical grouping called TEKAN (the Fellowship of Churches of Christ in Nigeria). TEKAN had already organized a church in Kaduna that was to serve all TEKAN members. Thus the new EYN fellowship is a maverick. The situation is ticklish because the new general secretary of TEKAN, Jabani Mambula, is an EYN member, as is TEKAN chairman Mai Sule Biu.

In other news from EYN:

Roy and Carol Valencourt have returned to the US after completing a two-year term of service, teaching at the Theological College of Northern Nigeria (TCNN). Prior to their Nigeria service, the Valencourts served for six years as Brethren missionaries in Ecuador. The couple is returning to Salisbury, N.C., where Roy has resumed his teaching post at Hood Theological Seminary.

Sandy Romberger, from the Codorus Church of the Brethren, in Loganville, Pa., has returned home from a three-year stint as a music teacher at Hillcrest School, in Jos, Nigeria. Planning a career switch, Romberger is now studying nursing at Messiah College, in Pennsylvania.

Mark Gard, an American Baptist from Newton, Kan., has succeeded Romberger at Hillcrest. He arrived in Nigeria in July, and will serve a two-year term in Nigeria through Brethren Volunteer Service.

John Guli, a Nigerian churchman and teacher, has received his Ph.D. from Fuller Theological Seminary, in California, and returned to Nigeria. Now serving as principal of Kulp Bible School, he reports that he hopes to "devote the rest of my life in training church leaders and in church planting in the Church of the Brethren in Nigeria."

Heifer Project garners presidential award

Heifer Project International (HPI) was honored with an award for its outstanding work in volunteerism for world hunger at the fifth annual President's Volunteer Action Awards ceremony on June 2. Receiving the award for HPI were Lucille West Rupel, widow of HPI founder Dan West, and William Applegate, HPI fundraiser.

While over 2,300 nominations were received from across the nation, only 19 organizations were honored and invited to the special White House reception and meeting with President Ronald Reagan. The groups were chosen for "sharing their skills and experiences with others, helping their neighbors achieve greater self-sufficiency, and finding new ways to put our self-reliance to work for our society," said the President.

Since its founding in 1946, HPI has sent some 74,000 animals and nearly 2 million poultry to more than 100 countries and 33 states in the US.

At a White House reception June 2, Lucille West Rupel represented Heifer Project International when President and Mrs. Reagan gave the organization a Volunteer Action Award.

Bhagat meets with California farmers

Brethren farmers in California had a chance in July to tell "Elgin" what the farm crisis is like in their state.

General Board staff member Shantilal Bhagat, who spends a small percentage of his time working on the farm crisis, visited three congregations in California and invited area farmers to meet with him for informal conversations. About 50 turned out for the gatherings, held at Live Oak, Empire, and Laton Churches of the Brethren.

Farmers in California have been affected by the crisis, reported Bhagat, though it has not hit uniformly because of the diversification. Farmers producing fruits and nuts have been affected more severely than those producing rice or cotton, for example.

But the twin problems of low commodity prices and large debts are the same as in the Midwest, he said.

The complexity and size of the problem has frustrated the church, as evidenced by the Annual Conference discussions of a query on the farm crisis. While delegates expressed a desire to be able to do something positive, they acknowledged the mammoth resources that would be required to assist even one rural community.

Bhagat noted that even among farmers there does not seem to be common agreement about what the church's role should be in responding to the farm crisis. But the discussions in California generated several ideas that merit further exploration, he said, and he hopes to develop some way for the church to assist at least some Brethren farmers.

Famine-stricken India given disaster funds

Five grants totaling $31,000 have been made from the denomination's Emergency Disaster Fund.

Nearly half that amount will go as a $15,000 grant to be used for drought relief and for construction and expansion of water tanks in famine-stricken India.

A grant of $5,000 has been channeled through Church World Service to support programs in Afghanistan, including physical therapy clinical assistance. The Church of the Brethren also gave $7,500 last October for this appeal.

A grant of $5,000 will aid flood victims in the area surrounding Lake Titicaca in Bolivia.

While the Church of the Brethren does not normally provide funds for disaster response agencies within the US, a grant of $5,000 has been given to the Association of Christian Churches of South Dakota. That state, already suffering from the farm crisis, was hit by winter storms and heavy rain. Of 66 counties in that state, 24 received significant storm-related damage since mid-April. Continuing heavy rains made spring planting impossible in large areas.

A grant of $1,000 has covered expenses for initial childcare and debris clean-up provided after tornadoes struck Morehouse, Sikeston, and Vanduser, Mo., on May 15. Long-term reconstruction will probably not be needed, according to reports from the Red Cross.

Substance abuse group maps out assignment

The denomination's substance abuse task force met for the first time in August to discuss the group's purpose and to set goals for the next two to five years.

In a brief mission statement that borrows phrases from Alcoholics Anonymous, the task force described itself as "concerned persons who share their experience, strength, and hope with the denomination, in order to break down the barriers, expel the myths, and respond to human suffering and alienation caused by the use and abuse of chemicals and the disease of chemical dependency and alcoholism."

Gathering at Camp Mack in Milford, Ind., were co-coordinators Dan McFadden, Elgin, Ill., and Joyce McFadden, North Manchester, Ind.; Joe Bosserman, Covington, Ohio; JoAnn Ramsey, Elizabethtown, Pa.; Terry Ciszek, Kalamazoo, Mich.; Al Herring, North Manchester, Ind.; and Jay Gibble, staff liaison, Elgin, Ill.

Other members of the task force who could not attend are Kathy Gingrich, North Manchester, Ind.; Blaine Miner, Elgin, Ill.; and Anne Myers, Elkhart, Ind.

Though the task force is just now getting organized as a group of volunteers, it has already sponsored support groups at the last three Annual Conferences, as well as daily support groups and six workshops at National Youth Conference.

As an overall goal, members of the task force want to become known throughout the denomination as a resource for pastors, congregations, and districts. Eventually they hope to develop congregational models of working with chemical dependency, promote awareness, provide pastoral training, develop seminary courses, and even open a halfway house.

Specifically, those present at the meeting took on the following more immediate responsibilities:

- consult with other denominations;
- coordinate activities among the Brethren colleges and explore the various policies regarding drug and alcohol use;
- provide a workshop for pastors in South/Central Indiana District;
- develop a bibliography of recommended books, to be distributed to congregations through *Source*;
- work on publishing articles for the denomination;
- continue Annual Conference activities such as the support group.

Young adult meeting to focus on the Bible

Young adults will make "Journeys into the Word" at the annual Student/Young Adult Conference, to be held Thanksgiving weekend. Leading the weekend will be Bob Bowman, General Board staff for worship resources.

"This year's conference will emphasize biblical texts that focus on young adults," says Chris Michael, staff for youth/young adult ministries. "It will help to develop a sense of identity and independence for young adults."

Open to all who consider themselves to be young adults, the conference will be November 27-29 at Camp Eder, Fairfield, Pa. The cost is $50, and some scholarship money is available.

This year's steering committee members are Melanie Jones, Oak Brook, Ill.; Patti Hollinger, Elizabethtown, Pa.; Heidi Loomis, Elgin, Ill.; Loren Waggy, Mishawaka, Ind.; Enten Eller, Oak Brook, Ill.; Chris Michael; and John Cassell, dean of students at Bethany Theological Seminary.

The Student/Young Adult Conference is sponsored jointly by the Parish Ministries Commission of the General Board and Bethany Seminary. For more information, contact Chris Michael, 1451 Dundee Ave., Elgin, IL 60120.

SCC gives assistance to southern Sudanese

The Sudan Council of Churches (SCC) will provide emergency relief aid to thousands of people in Upper Nile Region, southern Sudan, the area most affected by civil war and famine.

The council will provide food aid, agricultural inputs, seeds, tools, and medical supplies to an estimated 100,000 people in nine rural centers in the town of Malakal.

The SCC is also establishing a health care facility for mothers and children in southern Darfur. Ruth M. Goehle, a medical doctor serving in Sudan under the Church of the Brethren, is project coordinator.

The project is the first of its kind to be undertaken by the SCC in Darfur Region. Southern Darfur has an estimated population of 220,000 in 122 villages. There are 37 primary health care units and 33 nomadic health units.

Farmers, AIDS victims get DC staff support

The Church of the Brethren Washington Office has called for repeal of some tax loopholes, in order to protect family farmers.

In a letter to members of the conference committee seeking a compromise on the tax reform bills passed by the House and the Senate, Leland Wilson, director of the Washington Office, urged that corporations be prohibited from using "cash accounting," a simplified form of accounting meant to benefit small farms. The letter expressed concern about a trend toward larger corporate farms.

The letter urged that the Senate bill's repeal of special treatment for capital gains apply to corporations as well as to individuals, arguing that current tax loopholes encourage excessive corporate investment in farm production, to the detriment of family farmers.

The Washington Office also joined eight other religious groups in an effort to prevent discrimination against people who test positive for the AIDS antibody.

At stake is a District of Columbia law that prohibits insurance companies from denying coverage to people who test positive for the AIDS antibody. Laws passed by the district are subject to a congressional veto, and Sen. Jesse Helms (R—N.C.) and Rep. William Dannemyer (R—Calif.) have introduced Resolutions of Disapproval.

In a letter to Congress, the nine religious groups said, "However strongly one may disapprove of certain sexual conduct, it is senselessly cruel to deny the means of medical care to an entire group in the hope of punishing some who might have engaged in such conduct."

Homosexuals are the largest percentage of those who contract AIDS. The number of heterosexual victims is reportedly on the rise.

CWS funds to assist victims of apartheid

Church World Service has forwarded $280,000 to the South African Council of Churches, for its work to assist political detainees and their families. That amount is the latest of close to $500,000 forwarded to the SACC within the past year for response to victims of apartheid.

The Church of the Brethren has allocated $15,000 for this CWS appeal.

Through the Asingeni Relief Fund and the Dependents' Conference, both programs administered by the SACC, families of political detainees receive support for food and medical expenses. The SACC also provides food and temporary shelter to the displaced.

The funds are used to help detainees with legal costs, to provide medical help for people who have been wounded, and to assist families with burial costs. Of the funds transferred to the SACC, $80,000 was designated to help people burned out of their homes in the Crossroads settlement area.

The South African Council of Churches is one of the few remaining organizations still able to provide meaningful assistance to people inside South Africa, said Willis Logan, director of the NCC's Africa office. SACC offices have been raided several times by South African security forces. All financial files were confiscated, and key staff members have been detained.

worldwide

New York is the second state to declare itself a sanctuary for Guatemalan and Salvadoran refugees. On June 11, the Assembly of New York passed a resolution declaring the state "a region of sanctuary for Guatemalan and Salvadoran refugees" and expressing support for the Moakley-DeConcini congressional bill to suspend deportation of Salvadorans.

Alcohol drinking on television is six times more frequent than in real life, according to a study done by the National Coalition on Television Violence. "Television as a whole portrays an alcoholic style of drinking, but with virtually no harmful consequences," said NCTV research director Thomas E. Radecki. "You would never know from watching television that alcohol was our nation's most serious drug problem." He noted that the average child will see alcohol consumed 75,000 times on TV before reaching legal drinking age. The NCTV study reports that alcohol is consumed an average of 4.6 times during every hour of prime-time TV entertainment.

Youth are "adding our weight against the South African regime," said Randolph Miller, 27, one of seven US delegates to an international meeting in Harare, Zimbabwe. The meeting of about 70 young adults was a follow-up to a major consultation held last December. In a "Call to Action to US Church Youths," the US delegation called for a letter-writing campaign and legislative lobbying, campus protests, and acts of civil disobedience. They also said that "violence is an integral part of the apartheid regime," and that "the supposed 'Black on Black' violence is nothing more than a campaign financed by the South African government to divide and discredit the liberation movement in South Africa."

Board and districts make staff changes

Stewart B. Kauffman, of the General Board's stewardship team, has announced his retirement, effective December 31.

Kauffman, who served as director of ministry and evangelism from 1955 to 1960, has been staff person for planned giving since 1970. His tenure is distinguished particularly by his work with the Gahagen fund, the largest gift ever received by the stewardship team, and for his service on the National Council of Churches Commission on Stewardship.

Kauffman was regional executive for the Eastern Region from 1953 to 1955, served seven years on the General Board (including one year as chairman), and pastored the Stone Church of the Brethren, Huntingdon, Pa., from 1960 to 1970.

Karen Shallenberger has begun work in the General Board's Office of Human Resources as staff for international personnel and Brethren Volunteer Service recruitment. She is responsible for recruiting BVS volunteers; recruiting, preparing, and supporting overseas staff for programs of the General Board; and assisting in the development of individuals for present and future leadership positions.

Shallenberger received a B.A. in sociology/psychology from Elizabethtown College and a master's of public administration from Pennsylvania State University. After serving two years in BVS, she was administrative associate for Oklahoma City World Neighbors, an organization aiding in the development of Third World countries. Most recently Shallenberger researched immigration cases as research assistant to an attorney, while also directing the Oklahoma Nuclear Weapons Educational Fund.

Stewart Kauffman

Karen Shallenberger

Judy Keyser

Ronald Petry

Barbara Fogle

Betty Armacost

Trudy Mills

Yvette Monroe

Daniel Kim

Judy E. Keyser has accepted the position of director of financial operations in the Treasurer's Office. Her responsibilities include supervision of all daily operations in that office.

Keyser received a B.S. in business administration from Elmhurst College. She has been employed by Bethany Theological Seminary since 1979, the last two years as assistant to the business manager and director of housing. She also has five years of administrative experience in Pennsylvania.

Originally from Pottstown, Pa., Keyser plans to begin study toward a master's of business administration at Northern Illinois University this fall.

Ronald D. Petry began serving September 1 as district executive for Mid-Atlantic District. For the past seven years Petry has been pastor of the Sebring (Fla.) congregation.

A graduate of Manchester College and Bethany Seminary, Petry has served churches in Western Pennsylvania and Southern Indiana and was General Board staff for stewardship enlistment from 1969 to 1979.

During his employment with the General Board, Petry served on the Commission on Stewardship of the National Council of Churches and served as one of six vice presidents from 1976 to 1978. He has served the denomination in a number of capacities, including district moderator, Standing Committee, and Annual Conference study committees.

Barbara Bollinger Fogle has been promoted to the position of purchasing manager for SERRV. She will supervise the purchasing staff and manage all purchase orders and payments for acquisition of crafts for the SERRV Self-Help program of the General Board.

Fogle began her employment with SERRV in 1975, and has experience in all phases of pricing, product evaluation, costing, clearing of shipments through customs, arranging for delivery, and compiling information for product inventory lists. She has worked closely with visiting foreign producers and with SERRV staff.

Betty Armacost has resigned as hospitality coordinator at the New Windsor Service Center. She worked 8 years handling scheduling and other details for the countless people who have used the conference facilities. She was an active member of the Carroll County Tourism Council and Carroll County Attractions, two groups that have helped increase the number of people coming to the center.

The New Windsor Service Center has appointed Trudy Mills and Yvette Monroe as hospitality coordinators. Mills has experience in data processing, purchasing, and production planning. She is organist and choir director at Piney Creek Church of the Brethren. Monroe, who is active in the two United Methodist churches that her husband pastors, has experience as an office manager.

Daniel Kwang Suk Kim has accepted a call from Pacific Southwest District to become a consultant for Church of the Brethren Korean ministries. In this half-time position, Kim will work on the development of new congregations, educate Korean churches about Brethren history and theology, help new pastors understand the Church of the Brethren, and help the church to understand what it means to be in relationship to Korean churches.

Kim will also be consulting for the General Board in the translation of materials, and helping the Board and staff understand the dynamics of Korean culture.

A native of Korea, Kim was pastor of the Kang Nam (Panorama City, Calif.) Church of the Brethren, the first Korean-affiliated congregation to join the Brethren.

After the flood. When floods hit Virginia last November, the Vinton Church of the Brethren, in West Vinton, was hit hard. But July 20 the small congregation rededicated a restored church building. Much of the reconstruction was accomplished by church members, and pastor Maurice Wright, who was installed just a day before the flood, estimated that the renovation is worth $100,000. Said district executive Owen Stultz in his sermon, "We face the future with determination and faith. . . . Buildings are only tools in the hands of the church (people)." The week after the service of dedication, he and several other people went to Pendleton County, W. Va., to rebuild the Church of the Brethren at Onego.

Witnessing to the world. Prompted by the General Board action declaring its properties nuclear-free zones, the Warrensburg (Mo.) church adopted a resolution on nuclear issues. The congregation pledged to take certain steps as peacemakers, including becoming informed on the issues of nuclear weapons and nuclear energy, practicing simple lifestyles in order to lessen dependence on nuclear energy, and asking all nuclear powers of the world to reduce their stockpiled weapons and to seek alternative methods of reconciling differences. The resolution, with a personal letter, was sent to 23 countries.

Two Manchester College students, Dale Largent and Matthew Bohrer, biked from North Manchester, Ind., to Columbus, Ohio, in August to raise money for Heifer Project International. Matthew, a senior majoring in elementary education, plans to attend Bethany Seminary after several years of teaching. Dale, a sophomore majoring in peace studies and political science, plans to pursue post-graduate work focusing on Central America.

Names in the news. Orpha Nusbaum, who lives in Goshen, Ind., but hails from nearby Middlebury, is the oldest woman in the state of Indiana. She celebrated her 112th birthday August 13. Middlebury, which is celebrating its 150th year, has renamed a street Orpha Dr., and her portrait appears on all sesquicentennial souvenirs. She was profiled in June 1976, in MESSENGER's In Touch pages. . . . Jane Buch, featured in In Touch in July 1984, has appeared on Wheaties cereal boxes, as part of the company's "Search for Champions," a nationwide contest to honor amateur athletes. Jane, a member of the Paradise Church of the Brethren, near Wooster, Ohio, ranks among the top 35 female marathoners in the country. . . . Vernard Eller, professor of religion at the University of La Verne in California, addressed the July joint convention of the Mennonite Medical Association and the Mennonite Nurses Association. Addressing the convention's topic of bioethics, he contrasted the popular view and the Bible's view of "quality of life." . . . Harold Moyer, pastor of the Williamson Road (Roanoke, Va.) congregation, received the L. J. McConnell Award, the highest recognition given to a chaplain serving through Industrial and Commercial Ministries. He has been volunteer chaplain at Rusco Door and Sash for 10 years. . . . Mary Ann Harvey has been named assistant administrator for resident services at Brethren Hillcrest Homes, La Verne, Calif. She is president of the Brethren Health and Welfare Association. . . . Larry Ulrich, of the York Center church in Lombard, Ill., was one of two American medical ethicists who presented papers at Oxford University in July on the ethics of health education.

Common communion. As part of a three-day celebration of the 175th anniversary of the village of Thornville, Ohio, over the July 4 holiday, the Olivet church took part in an outdoor ecumenical "Unity Service" with three other congregations—United Methodist, Lutheran, and United Church of Christ. Each faith fellowship carried banners and the communion elements to a central point, tables placed in the shape of a large cross. Each group was served by its own pastor and deacons. The theme for the service was taken from Psalm 133:1, "Behold, how good and how pleasant it is for brethren to dwell together in unity!"

Milestones. The West Goshen (Ind.) congregation celebrates its centennial on Sunday, October 5. After a carry-in "Harvest Meeting" meal, Donald F. Durnbaugh will be the main speaker at the afternoon rededication program. Visitors are welcome at all services. . . . First church in Mansfield, Ohio will celebrate its 60th anniversary November 22-23. Five former pastors have been invited to participate. . . . The Summerdean (Roanoke, Va.) church plans morning and afternoon services to celebrate its 25th anniversary on October 12. Guest speakers are Fred Swartz and Robert Houff. . . . Members of the Big Sky church in Froid, Mont., dedicated a new church building on September 14. The congregation is a combination of the McCabe Baptist church (American Baptist) and the Grandview Church of the Brethren. The two churches met together for the first time in 1972, united in 1980, and completed the new building in time for Palm Sunday this year. Participating in the dedication were Baptist Big Sky area minister John Ellis and Church of the Brethren Northern Plains district executive Jim Miller.

The Believers' Church and BEM. Bethany Seminary professors Dale Brown and Lauree Hersch Meyer have contributed two of the chapters in *Baptism and Church: A Believers' Church Vision* (Sagamore Books). Edited by Merle D. Strege and with an introduction by John Howard Yoder, the book is a compilation of various believers' church responses to the baptism section of the World Council of Churches document on "Baptism, Eucharist, and Ministry."

Listening to the Word

Called to suffer and to save

by Chalmer Faw

"Let him deny himself and take up his cross and follow me" (Mark 8:34).

Suffering is all around us and in us. You can't escape it and I can't. We've had some already and there will be a lot more—physical abuses and pains, mental anguish, spiritual agony.

So, it's better to be called to it, isn't it, than to just have it come tumbling down upon us? Or just backing into it? If we're *called* to it, then we have the One calling us to lead the way and to give purpose to the suffering.

Let us listen to our text. Jesus is on his way to Jerusalem to die. What he tells us therefore is alive with meaning. "Deny yourself," he says. That is, give up control of your own life and your self-centered desires. Now that's hard, and we don't like it. Too negative. We want to live it up, have a good time, do as we please. Yet, this is not just anyone speaking. It is Jesus the Lord of life. Let's hear him out.

"Take up your cross," he goes on to say.

"Do you mean like you're doing, Lord?" we ask.

"Yes, *like* I'm doing, but it must be *your* cross, what *you* are called to do."

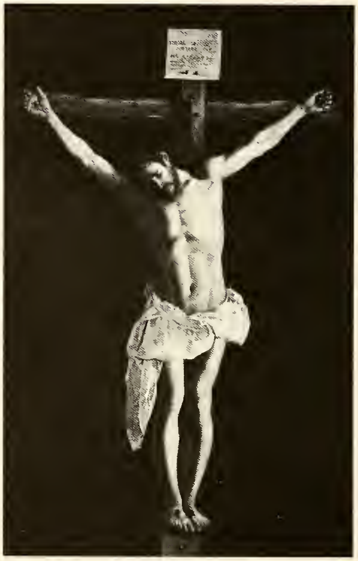
"But it hurts to suffer," we reply, "and we would rather enjoy life. Besides, we've got plans of our own."

But he keeps right on with us: "and *follow* me." It isn't just giving up things. It isn't just suffering and dying. It is *following Jesus* through denying self and dying. This makes a difference. We're going to be with him and he with us in it all. His purposes will become our purposes and his victories our victories.

He still isn't done. Listen. "Whoever would save his life will lose it" (Mark 8:35). Oh, so that's it. If we don't do this we're going to lose out on living! We don't want to do that. *We want to live.* But what does he mean "lose it"? Something in his penetrating look lets us know that if we just follow him we'll find out. Listen, he hasn't finished.

"And," he says, with great emphasis, "whoever loses his life for my sake and the gospel's will save it." Now things begin to come together. Jesus has been healing the sick, casting out demons, forgiving sins, enabling people of all kinds to find new life, and the secret is coming out. He is *losing his life* each day by expending it for others and in so doing *they* are finding a life they would never have known.

But what about Jesus himself? Was *he* finding life? Indeed he was—the greatest measure of life a person could enjoy. It was what he spoke of as having life "abundantly" (John 10:10.) It is the principle that the more you give away the more you get in return: "Give, and it will be given to you; good measure, pressed down, shaken together, running over, will be put into your lap. For the measure you give will be the measure you get back" (Luke 6:38).



"Crucifixion" by Francisco de Zubaran

Yes, even on the way to the cross, Jesus is living life to the full. But then *why* is he going there in the first place? To die, yes, but why? To use his own words, it is the ultimate act in his mission "to seek and to save the lost" (Luke 19:10), "not to be served but to serve, and to give his life as a ransom for man" (Mark 10:45). This is the supreme opportunity to save humankind, *buying them back* (the root meaning of ransoming from sin and loss). Suffering? Yes, intense suffering! But suffering that is redemptive in the fullest sense of that word.

Well, *now* we see what Jesus is inviting us to do—come join with him in the most glorious task in all the world, that of spending and being spent in restoring broken lives and preparing persons to live life to the full, now and throughout eternity.

We wanted to carry out our own plans and to enjoy life. Now we are told the way. It is to give up our own private plans and take on the Lord's purposes for us and so find the greatest and most lasting joy of all. Jesus did. Jesus, "who for the joy that was set before him endured the cross, despising the shame and is seated at the right hand of the throne of God" (Heb. 12:2).

So we follow him to the cross and see him die for all humanity, forgiving even those who crucified him. We learn what real suffering is. But wait. There are *three* crosses on that hill, not just one.

On one cross hangs a criminal who endures the same physical torture that Jesus does, but he is bitter and hard, railing against everyone. Suffering, yes, of the worst kind, and absolutely no good comes from it. It is the suffering brought upon oneself without any redemptive purpose or power—just plain punishment winding down into an empty death. So suffering in and of itself is not the answer.

Then we see another man suffering on a cross. He too is reaping what he has sowed, receiving just punishment for a misspent life. But his heart is touched and he becomes a believer, cries out for salvation, and receives it. Suffering, for him, is not entirely wasted. It has led to a last-minute taste of forgiveness and a promise of eternity. It does not redeem others except as a kind of negative object lesson about the punishment for sin and a quick look at a Lord who, even at the last minute, can save.

It is only that third cross, the one of Jesus himself, that we have come here to follow. Suffering, yes, extreme suffering, yet with a purpose and a promise. For as a result of *that* suffering, and that one alone, humanity is saved. And after that suffering and death is a *resurrection*. Sister, brother, that's living! ☐

Chalmer Faw is a retired Bethany Seminary professor and Nigeria missionary living in Quinter, Kan. He and his wife, Mary, carry on a spiritual life renewal ministry across the denomination.

A church with no back pews

Communion Fellowship believes it's on the front edge of the Spirit's new doings.

Communion Fellowship's core leadership includes (front, from left) Ken Swank, nurture elder; Barbara Swank, office manager; Jeannette Buller, cell group overseer; Shirley Fike, prophetic minister; Doug Fike, pastor; Don Fike, elder. Center: Carl Leaman, business manager; Carol Frisbie, children's ministry overseer; Charlene Fike, pastor's wife; Charles Buller, outreach elder. Back: Loren Claassen, evangelism coordinator; and Julie Diener, worship overseer. (Missing: Jacque Brandeberry, prayer ministry coordinator.)

by Timothy K. Jones

Communion Fellowship is no ordinary congregation.

Worship at the Goshen, Ind., fellowship feels more like a spirited celebration than a formal service. Church leaders seem to care more about discerning the Spirit's leading than convening meetings and forming committees. And when members gather, it is more likely for a prayer meeting or Bible study than a potluck.

The group's hand-clapping exuberance and New Testament zeal has even stirred controversy in its nine-year history. More sedate Brethren tend to look askance at the unrestrained energy, even within Northern Indiana District, where the joint Brethren-Mennonite group holds fellowship status. Some worry about possible charismatic excesses, while others see in Communion Fellowship an eruption of spiritual power destined to catalyze renewal in the wider church. Reactions from outsiders seldom are mild, however they vary.

Ralph McFadden, executive for Parish Ministries, gives a partial explanation of what he calls "the avoidance of some people. . . . Because they are charismatic, it scares some people off." One indeed finds evidence of charismatic emphases such as Spirit-directed worship, gifts of the Spirit, and openness to miraculous healing. But pastor/overseeing elder Doug Fike is quick to point out that the fellowship has been equally fed by the streams of Anabaptist reformation, so important to Brethren and Mennonites.

Communion Fellowship in fact traces its origin to the very Anabaptist setting of Mennonite-affiliated Goshen College. While a student there in the fall of 1977, Doug gathered a group of eight friends for Bible study.

Dubbed "the hunger group," it met for people who, as Doug puts it, hungered for "a radical, personal encounter with the Lord" and a vulnerable, open style of relating. Anyone sharing the group's commitment to follow wherever God led was welcome.

God did lead, Doug believes, despite ups and downs of students coming and going, or graduating and marrying. The group nevertheless grew, generating interest on the campus. By the fall of 1982, it was becoming clear that something more than just another campus group was emerging. A new, longer-range vision was taking shape.

In accordance with the group's reading of the New Testament, elders were appointed to guide the fledgling fellowship. Then Doug and others could not miss noticing a fascinating phenomenon: People graduating from the college began settling in Goshen, out of loyalty to the group. "We were still saying, 'We're not a church,'" Doug remembers. And he staunchly resisted the notion that he was "pastor."

Other voices, however, came into the picture. Like Ralph McFadden from Parish Ministries. And Merle Crouse, Church of the Brethren consultant for new church development. And Jim Lapp, Goshen College campus minister (and current moderator of the Mennonite Church). They all encouraged the group to get organized, and move with what was happening. In the fall of 1983, the group moved off campus. That spring, Doug recounts, "we settled the issue once and for all—'We are becoming a church, but we are going to be an alternative church.'"

Innovative or not, the group soon received congregational recognition in the Mennonite Church, where many of its participants were members. Gaining acceptance from the Brethren was a bit

Doug Fike: Dynamism and destiny

Visit Doug and Charlene Fike in their quiet home in Goshen, Ind., and you'll see something peculiar—two dilapidated pews sprawl across their front porch. The Fikes will tell you that the pews were "donated." A relative's church was steadily losing members and they "didn't want to have to look at empty pews every Sunday morning." The church ripped out the pews so they would feel better about their dwindling numbers.

Nothing could contrast more with the dynamism of 27-year-old Doug Fike. Assertive and visionary, Doug's leadership at Communion Fellowship leaves little room for stagnation and status quo.

Friend and consultant for new church development Merle Crouse explains, "I get the feeling that Doug has had an experience that gives him a sense like that of an Old Testament prophet. He has a strong sense of destiny, of being called to give his life 100 percent for the church." Others confirm the impression that Fike is motivated by a singular focus and contagious urgency. He seems unafraid to persuasively speak his mind, even if it means confronting a colleague or friend.

Doug would agree that deeply held convictions fuel his energy. "The great burden on me, the thing that most drives me, is a desire to see the church of Jesus Christ come into fullness, and be everything that it was intended to be," he says. Feeding that vision for Doug are the twin streams of charismatic renewal and Anabaptist reformation.

Such themes are rooted in Doug's upbringing by Church of the Brethren missionary and pastor parents, Don and Shirley. Doug believes his parents' mission work in Puerto Rico's spiritist climate opened his family's eyes to spiritual realities not found in most seminary curriculums. Harrowing brushes with spiritists and mediums drove the elder Fikes to the Bible, where they rediscovered Jesus' power over evil. Before long, dramatic healings of family members confirmed the Fikes' growing attraction to a charismatic life in the Spirit. Doug was 10 when the Fike family ties to charismatic renewal solidified.

Doug has absorbed much from his charismatic roots, but seems equally convinced that Christian life in its fullness is more than speaking in tongues and lifting hands in worship. He is also drawn by a vision of a radically faithful church, willing to lay down its life in surrender and obedience to Christ.

That style of faithfulness fires Doug's unusual intensity. Doug seems to be one of those rare leaders who is convinced about the way things should be.

However he tries to learn from others and temper his convictions by others' experiences, Doug has irrepressible convictions. As long as he can spread his vision to others, Doug likely won't be found sitting back, quietly dismantling pews.
—Timothy K. Jones

Doug and Charlene take time out for a romp with son Justin.

Worship at Communion Fellowship is the Spirit-directed kind, with charismatic emphases that set it apart from traditional church services across the denomination.

rockier traveling; more defenses and questions seemed to arise. But the 1984 Northern Indiana District Conference granted official fellowship status to the dual-affiliated congregation. "We had enough Anabaptist in us to want to be related to the larger church, and not just be independent," Doug explains.

The Anabaptist rootage continues to be obvious in more than origin or name. It is perhaps nowhere more evident than in the group's strong accent on community. Communion Fellowship has become "home" and "family," says member after member, from the granddaughter of a prominent Amish bishop to a convert from the Goshen drug subculture.

Gregg and Sandie McLelland can testify to that feeling. When Communion Fellowship member Dan Granger invited Gregg to his "cell group" meeting one evening, Gregg was battling a drug and alcohol habit that was costing him $200-$300 a week. But that night, surrounded by prayer and community, something happened. "I haven't even *wanted* the stuff since that night," Gregg relates. "It was nothing short of a miracle." Gregg's wife, Sandie, shares her husband's enthusiasm. "People are here from the time you first start hurting until it's all finished. They care all the way. That's something that's very hard to find."

Doug Fike credits the cell groups for much of the community's vitality, calling them the "backbone" of congregational life. It is not an optional program—every member must be a part of one of the 14 cells. The groups meet once a week to work at prayer, Bible study, and a self-chosen area of outreach. Group members share nurturing care with one another during the week.

Charlene Fike, wife of pastor Doug, talks of one benefit of such closeness. "When I am facing a major issue or crisis point (in my life), invariably someone will send me a note, or call, even if I've never said anything. There's a real sensitivity to one another that makes you feel nurtured."

Judy Lampl, a former Goshen College student, found her cell group a place to explore her gifts, especially when she was asked to help *lead* her group. "I never thought of myself as a leader," she said. But fellow members persisted, and she finally agreed. "I have sensed a real growth in my life. The Lord is moving me out into areas I never thought I could go."

People at Communion Fellowship seem to want to avoid a community life that becomes ingrown or cozy. Each cell group works together on some area of outreach or mission. One group, for example, is led by Hispanics. It is reaching out into Goshen's Hispanic community. One has begun work with teenagers in the poorer section of town. Another cell group has selected a senior citizens' home for "adoption."

And members continually talk about the importance of accountability—to their cell group, to the congregation, and ultimately, to God.

Fellowship elder and former Brethren missionary Don Fike, Doug's father, inter-

Communion Fellowship's Anabaptist rootage is obvious in the group's emphasis on community. Much time is taken up with meetings—in core group strategizing, mutual accountability, and cell groups. Above: Carl Leaman, Jeannette Buller, Doug Fike, Ken Swank.

prets the difference this makes. "It's refreshing to come into a group committed to mutual accountability. I'm constantly being stretched and challenged."

Don's wife, Shirley, adds, "I've heard Matthew 18 (about correcting the straying brother or sister) preached all my life. This is the only group where I have seen it lived out."

This thorough-going approach to community complements another Anabaptist distinctive stressed at Communion Fellowship: radical discipleship. The covenant statement that every member signs is clear: "Our intention is that there be no "back pews" or shady nooks in our midst, but that every member of this body be challenged to a life of active, radical discipleship in Christ."

Don Fike finds this interest in discipleship in the congregation's "emphasis on the practical, salty aspects of daily life." And Ralph McFadden observes, "there is a higher percentage of persons heavily committed and involved . . . and an understanding of how one's commitment to Jesus Christ becomes a priority."

Julie Diener is a living illustration. The former Presbyterian "church-hopped" through college. In the fall of 1980, she began attending the mid-week services of the fledgling fellowship. "But I just *went*," she recalls. "Then I was challenged to get involved, and not settle only for what was comfortable." That nudging not only got her attending regularly, it led to involvement in "Sonrise," the music group featured at the 1984 Annual Conference worship. Julie has just accepted a staff appointment as the congregation's worship coordinator. "This is home," she says. "Until the Lord sends me out, I'm here. I'm *fully* here."

This high level of commitment doesn't seem limited to individuals. One gets the feeling of a corporate sense of calling. The congregation fields a staff of 10, a "core leadership" team of 14, and a number of others involved in campus, children, and traveling ministries.

The corporate vision for mission would stretch the resources of a far larger congregation. Some 47 percent of this year's $120,000 budget goes to outreach. The group plans to designate at least 50 percent of its 1987 budget to mission and outreach, channeling resources through various groups, including the Church of the Brethren General Board and Mennonite Central Committee. Other mission involvements include projects or workers in Puerto Rico, Hong Kong, the Dominican Republic, Kenya, and Zaire. A group called CF Frontiers helps keep the vision alive through regular presentations on issues such as global hunger or world evangelization. One group is considering sponsoring a Central American family. And the congregation serves the local community through such events as a community-wide Thanksgiving feast, open to the "down and outers" of the area.

Evangelism has taken a new turn for the group in recent days, as well. A dozen or more members gather at 5 a.m. six days a week to pray for world concerns (Nicaragua or Russia, for example) and especially for the church's outreach into the community. Members have felt unmistakable prompting to pray for certain names, only to discover that others in the group were also praying and trying to share their faith with those individuals. Several unbelieving friends of members have had dramatic faith experiences within days of such prayer times. Doug Fike reports that "a number of people in the (Goshen) community have come to know the Lord" as a result. The lay-run group presages new things to come for the fellowship's impact on its community.

With all the accomplishments, with all the strides forward in learning about community and discipleship, one might expect to find the congregation ready to rest on its laurels. But voices of emerging leaders such as David Yeazell warn of the danger of "'building our tabernacle' around our experiences of what God has done. God is continually moving afresh . . . and will continue to move."

Doug Fike likes to emphasize that point with the metaphor of "wet clay." The hazard, as he sees it, is for patterns to harden. Trying to be "wet clay," he exhorts, means that "any time the Potter wants to put his hand down and shape us differently, we will allow him to shape us into whatever we need to be. We have the expectancy that we will keep changing."

Not everyone cottons to such radical openness to the Spirit. The innovations will surely unsettle the more tradition-conscious. And there are doubtless other models, other styles, for being obedient to the Lord of the church. But few will deny the life and energy of this unique congregation.

Merle Crouse believes the wider church will learn much from the phenomenon of Communion Fellowship. "They have come to the church with a freshness and a root-seeking approach to the gospel that is going to have a renewing effect on the denomination."

People at Communion Fellowship indeed see themselves as more than an alternative church. They believe God is placing them on the front edge of the Spirit's new doings in the modern age.

To the extent that they are right, we can expect to see more churches, new and old, exhibiting some of the same unquenchable vision and astonishing life. ☐

Timothy K. Jones is pastor of Christ Our Peace Church of the Brethren, The Woodlands, Texas.

Who are the Brethren of 1986?

Congregational kaleidoscope

by Carl Bowman

At Annual Conference in Norfolk, a large company of badged Brethren repeatedly defied the summer heat and headed to the nearest McDonald's restaurant for lunch. As they relaxed in air-conditioned comfort, or hastily grabbed their McFood on the run, a look of confident composure shone on their faces, quite unlike their emotional response to the neglected inner-city streets.

Why are the Brethren so comfortable with McDonald's? Because its standardized cuisine makes it one of the most *predictable* organizations in the world! Without even seeing the Norfolk McDonald's, one close friend was able to rule it out. Another friend, however, religiously made McPilgrimages all week long, knowing, sight unseen, that she would relish what McDonald's had to offer.

How unlike McDonald's is today's Church of the Brethren. We long ago traded predictability for the uncertainties of modern pluralism. Uniformity has been publicly "disowned." While today's consumer can be sure of what lies inside the bun of a Big Mac (two all-beef patties, special sauce . . .), one can never guess what lies behind the door of a Brethren church.

Elderly Brethren may yet recall the historic notion of "the order of the church"—Brethren should live and worship within permissible Brethren guidelines. In colorful contrast, today there exists a kaleidoscope of Brethren congregations that defies easy classification. Nonetheless, an analysis of the Brethren Profile Data suggests that at least the following four congregational types may be identified: 1) liberal-leaning mainline Protestant—these account for approximately 35 percent of our current national membership; 2) conservative-leaning mainline Protestant—30 percent of today's Brethren attend congregations that are liturgically similar to the liberal-leaning ones, but socially and politically more conservative; 3) small, rural "Bible-churches"—another 20 percent attend these more isolated congregations (that often have evangelical or fundamentalist leanings); 4) traditional Brethren—perhaps 7-8 percent of today's Brethren still attend churches that stress *traditional* Brethren rites, doctrines, and biblical interpretations.

This year-long series, which began in January, is based on a denominationwide survey the author has taken. Interested readers will want to study the subject more fully in Carl Bowman's contribution to the new Brethren Press book Church of the Brethren: Yesterday and Today, *an exciting newly told, authoritative story of the denomination.*

The vast range of shapes and colors in this modern congregational kaleidoscope can best be absorbed by contrasting two highly divergent types: "liberal-mainline" and "traditional Brethren" churches. How do these differ?

Typically speaking, "liberal-mainline" congregations have only one worship service a week. Over 90 percent have a full-time, salaried pastor who is seminary trained. The Brethren Hymnal is used as the main source of congregational singing, and three-quarters of our "liberal-mainline" churches have a robed choir. Virtually all of these congregations have adopted "bread and cup" communion during the Sunday morning service, while kneeling for prayer and wearing the prayer veil have all but disappeared. The pastors of almost all of these churches report that less than half of those attending church carry a bible with them, and that majority sentiment favors affiliation with the National and World Councils of Churches. In 81 percent of these churches, women hold important leadership positions.

By comparison, two-thirds of "traditional-Brethren" congregations have *more than one* worship service a week, in spite of the fact that only half of them have a full-time, salaried pastor. The Brethren Hymnal is less predominant—just 50 percent of them use it as their main resource for congregational singing. Few "traditional-Brethren" churches have a robed choir (20 percent), and none have communion during the Sunday service. Kneeling for prayer and wearing the prayer veil remain vital traditions, with the majority of women still wearing the veil to Sunday morning services. Without exception, ministers report that a majority of those attending worship carry their Bibles with them, and that majority sentiment is opposed to affiliation in the National and World Councils of Churches. It is rare for women to be found in major leadership roles.

Differences among congregations

	Brethren attending Liberal-mainline congregations	*Brethren attending Traditional-Brethren congregations*
Drink alcoholic beverages occasionally	50%	12%
Believe it's wrong to live like other Americans	30%	67%
Would enter combatant military service	21%	25%

Further differences between Brethren who attend "liberal-mainline" congregations and those attending "traditional-Brethren" ones are depicted in the accompanying table.

Like any kaleidoscope, the kaleidoscope of Brethren congregations lends itself to varied perceptions. It can be viewed as a confused jumble of elements with little plan or coherence, or it can be perceived as a marvelous spectrum of shapes and colors that form a dynamic whole.

Predictability and standardization can be attractive, as in the case of McDonald's. With a little more Brethren uniformity perhaps people wouldn't wonder so often, "Church of the What?" Still, the modern, multiplex Church of the Brethren has a more engaging menu than just spiritual hamburger. ☐

Carl Bowman is a member of the Bridgewater (Va.) Church of the Brethren, and teaches sociology at Bridgewater College. His study of the Brethren is part of his ongoing doctoral research at the University of Virginia.

Come to th

If we believe in the possibility of dynamic growth for the Church of the Brethren, let's send out evangelists and church planters charged to call people to the love feast.

by Jerry L. Miller

We may be overlooking our most important and uniquely Brethren resource for church growth and church extension. The love feast, so dear and central to who we are as Brethren, has a little-known history of opening doors for church growth and of building bridges for dynamic witness. According to the record, the love feast has been there at the birthing of new congregations. The love feast has attracted new persons to our fellowship. The love feast has led the way for church expansion on the mission field.

December 25, 1723, is the birthday of the Church of the Brethren in America. This birth was sealed with the observance of a love feast. Those 23 first members gathered around tables in the home of John Gomorry in Germantown, Pa., to wash one another's feet and observe the Lord's supper.

Shortly thereafter a great awakening of spirit took place among these early Brethren—an awakening that attracted great attention in the area. Central to this movement was the observance of love feasts. "Again the following summer (1725) there was a great movement among

feast

them, and love feasts were held, through which many were impelled to join them, and so their church fellowship experienced a rapid growth." Rapid church growth spurred on by the love feast. What would happen if today's church growth leaders got wind of this?

How about Chalmer Faw's experience as a missionary to Nigeria (see "Love Feast Where the People Are," MESSENGER, October 1985)? He has reported how the love feast opened doors for the church's message to spread. When the Nigerians witnessed whites from America washing the feet of their fellow Nigerians, the gospel came alive to them! The church became real!

Chalmer asked the chief of the Hwona tribe why he was so eager to have a love feast in his village. He responded, "Many times I have seen the white man take our land, impress our men, and violate our women. This is the first time I have ever seen a white man wash a black man's feet!" Isn't this church growth? Isn't this opening doors to new persons, and building bridges for genuine Christian community?

Further testimony to the bridge-building capability of the love feast comes from here in America. After Vivian Ziegler, of Atlantic Northeast District, participated in a love feast at the Brooklyn Church of the Brethren, she reported, "Women and men went to separate rooms for feetwashing. Very few spoke English and most were olive-skinned (Hispanics), but I got a real feeling of our being sisters in Christ. There were many tears and hugs, and it was a tremendous experience. The meal was vegetable soup, lunchmeat sandwiches, lemonade, and cake—a regular fellowship meal with lots of laughter and talking. After dessert, they observed communion in a more sedate manner."

These episodes raise some interesting questions. Could it be that the love feast, which already plays a major role in keeping our call to servanthood before us, is also calling us to a new thrust? Could it be that the love feast is also a call to evangelism? Maybe a fresh look at the love feast could provide us with insights and motivations that could spark a dynamic movement of numerical and spiritual growth in the Church of the Brethren.

A vision shared by Kermit Eby in his book *For Brethren Only* gives us a glimpse into some startling possibilities. "As I took part in the love feast, I was particularly stirred. The contrast between this little gathering of the Brethren and the world outside was overwhelming. As I sat, eyes closed and mind awake, I saw the people of the entire world, black and white, rich and poor, Russian and American, sitting around the table washing each other's feet." Can we imagine a love feast of such proportions? Certainly the great commission of our Lord is as all inclusive as Kermit Eby's vision. But if we were to claim such a vision and calling as our own, some changes in attitudes and custom would be required.

We would have to learn how to introduce people of various languages and cultures to the love feast. In order to do so successfully, we would have to seriously consider a challenge to the Church of the Brethren made by Anna Mow several years ago: "I feel we truly have something to contribute, but we cannot know what it is until we distinguish between what has become 'Brethren culture' and what is our basic faith."

Sister Anna then described an experience she had when, as a 15-year-old, she journeyed with her father from Elizabethtown to Philadelphia for a love feast. She was surprised when the Philadelphia Brethren offered cheese and crackers for the meal, since she was accustomed to a meal of bread with soup containing rice. Her father made no apology for the change of menu, and helped Anna to feel that "what food we ate was not the important matter in the feast."

Of course it's possible that even our

basic faith will be rejected by certain segments of society. For instance, we may find it difficult to translate the basic message of the love feast into an acceptable middle-class expression.

A story illustrates our problem quite well. A young California couple decided it was time to get involved in a church. So they began "shopping"—seeking a church where they would feel comfortable. Their "shopping trip" led them to begin attending worship services at the local Church of the Brethren. They attended services for several weeks and seemed to be satisfied. Then they heard about feetwashing. They were greatly disturbed to hear of such an old-fashioned and strange custom. It was enough of a shock to cause them to scratch the Church of the Brethren off of their "shopping list." The next Sunday they visited the Baptists.

I wonder, why do people such as this couple find offense at the very thing that won the heart of Chalmer Faw's Hwona chief? What we have to share may not be appealing to those who shop for churches the way they shop for the latest item in fashion, style, and taste. A symbol of downward mobility such as feetwashing may be downright distasteful to a lot of folks who are intent, instead, on "movin' on up."

Is the basic faith of the Brethren better suited to those who hunger for peace, justice, community, and a genuine experience of the Spirit? Maybe what we have is an offense to the upwardly mobile, but good news to the poor. It may be that those on the road to success and status will stumble and fall when they hear the love feast call. At the same time, those numbered among the dispossessed, the broken, the imprisoned, the refugee, and the poor in spirit could experience a lift to new heights by our offer to accept them as full participants at the Lord's table. For those who are prepared to respond to the gospel's radical call of "peace on earth and good will to all," the love feast may be a "symbol come of age." To those ready to lay down their trust in self, wealth, and power, it becomes a vivid reminder that God's love is healing for a broken world.

However, before we pat ourselves on the back for having such a superior religion, we must confess that we ourselves have, in many cases, strayed from the course. In many of our congregations today there is little serious effort made to prepare people for their first love feast. I have asked a number of "new Brethren" in different parts of the country to describe how they were prepared for their first love feast. A significant proportion of these people felt they received inadequate preparation and poor prior explanation of what the love feast was all about. The following descriptions are representative of what I've heard.

One sister said, "I don't recall much preparation other than being told I needed to wear a prayer covering. I was quickly supplied with one! The sermon given the Sunday before dealt with our biblical basis for practicing it the way we do, and also emphasized being right with our brothers and sisters before participating in love feast. This is the only preparation I recall receiving. I do not feel it was adequate."

Another person said, "I participated in a membership class. In the class, very little time was spent discussing what happens at a love feast. Because of this there were many things I was unprepared for, such as the food and meal, men and women being separated, and the very serious atmosphere. I had assumed it would be a more private experience, as I had experienced as a Methodist in communion."

The poor job we do sharing love feast with new people makes me ask, "Could it be that many of us are embarrassed by the love feast, and confused about its meaning for our own faith?" If we were church shoppers and not already faithful members, might many of us decide to shop elsewhere rather than let ourselves be identified with such an "old-fashioned" and "strange" practice?

If we are to respond to the vision of a universal love feast, if we believe in the possibility of a dynamic growth movement for our denomination, then we may need to submit ourselves to an earnest period of self-examination. We might ask ourselves how we're doing in the task of communicating the love feast. We might ask ourselves if God has given us something of vital importance to share with our world. We may want to consider sending out evangelists and church-planters, and charging them with the commission to call people to a love feast. We may want to train witnesses who dedicate themselves to proclaiming the good news that God has spread a banquet table where all people are welcome.

We may want to reread Luke 14. Not only does this favorite Brethren chapter challenge us to count the cost, it also contains the parable of the "great banquet." Perhaps these words from that parable, too, could become Brethren guideposts: "Go out quickly to the streets and lanes of the city, and bring in the poor and maimed and blind and lame. . . . Go out to the highways and hedges, and compel people to come in, that my house may be filled."

Maybe it all boils down to a matter of faithfulness—faithfulness to a vision and to a calling. "I feel we truly have something to contribute," said Anna Mow. "I saw the people of the entire world," said Kermit Eby. "This is the first time I have ever seen a white man wash a black man's feet," said the Hwona chief. Is God calling us to an expanded vision—a rethinking of who we are and of what we have to share?

Once long ago some other folks heard God calling. Immediately after their baptism, those eight original Brethren worshiped God and prayed. They then felt impressed by a word from the Lord: "Be fruitful and multiply." Is the word from the Lord any different today? ☐

Jerry L. Miller is pastor of the Woodgrove Brethren-Christian Parish, Woodland, Mich.

Others

by Terry Hatfield

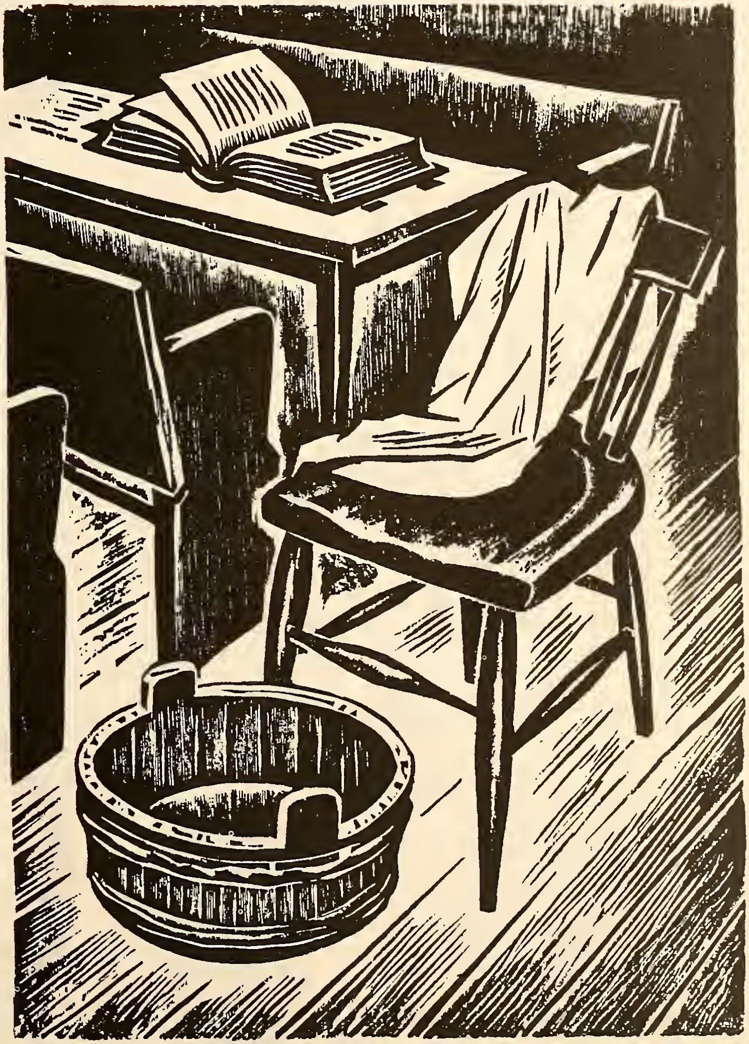
In a fellowship hall adjacent to the sanctuary of the Panther Creek Church of the Brethren, Roanoke, Ill., where for over a hundred years the bare feet of Brethren have touched the same rustic wood planks, there is a sense that "clouds of witnesses" are present. This poem was born out of that mystical presence of "others."

Damp feet on a wooden floor
Pressed against history.
Tongue and groove.

Sole to soul with oaken memories
Mixed in moisture
Then and now.

Pilgrims' shoes in mystic spaces
Next to mine
Toe and heal. ☐

Terry Hatfield is pastor of First Church of the Brethren, Peoria, Ill.



When Sunday becomes Shun-day

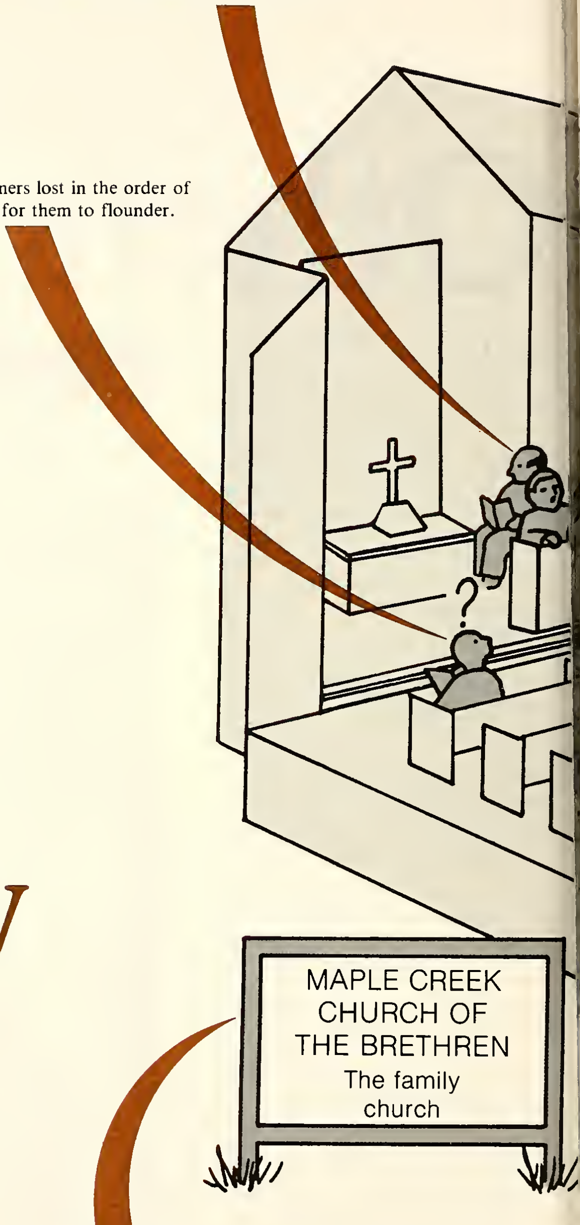
By Daniel W. Erlander

Most congregations maintain a few Sunday morning practices that, unknown to members, discourage strangers from ever returning to worship. These practices could make an excellent first chapter of a congregational manual titled *Successful Church Decline*. Does your congregation do any of these things? ☐

The author is in campus ministry at Pacific Lutheran University, Tacoma, Wash.

Make sure that only men serve as worship leaders so that women, young people, youth, and children feel left out.

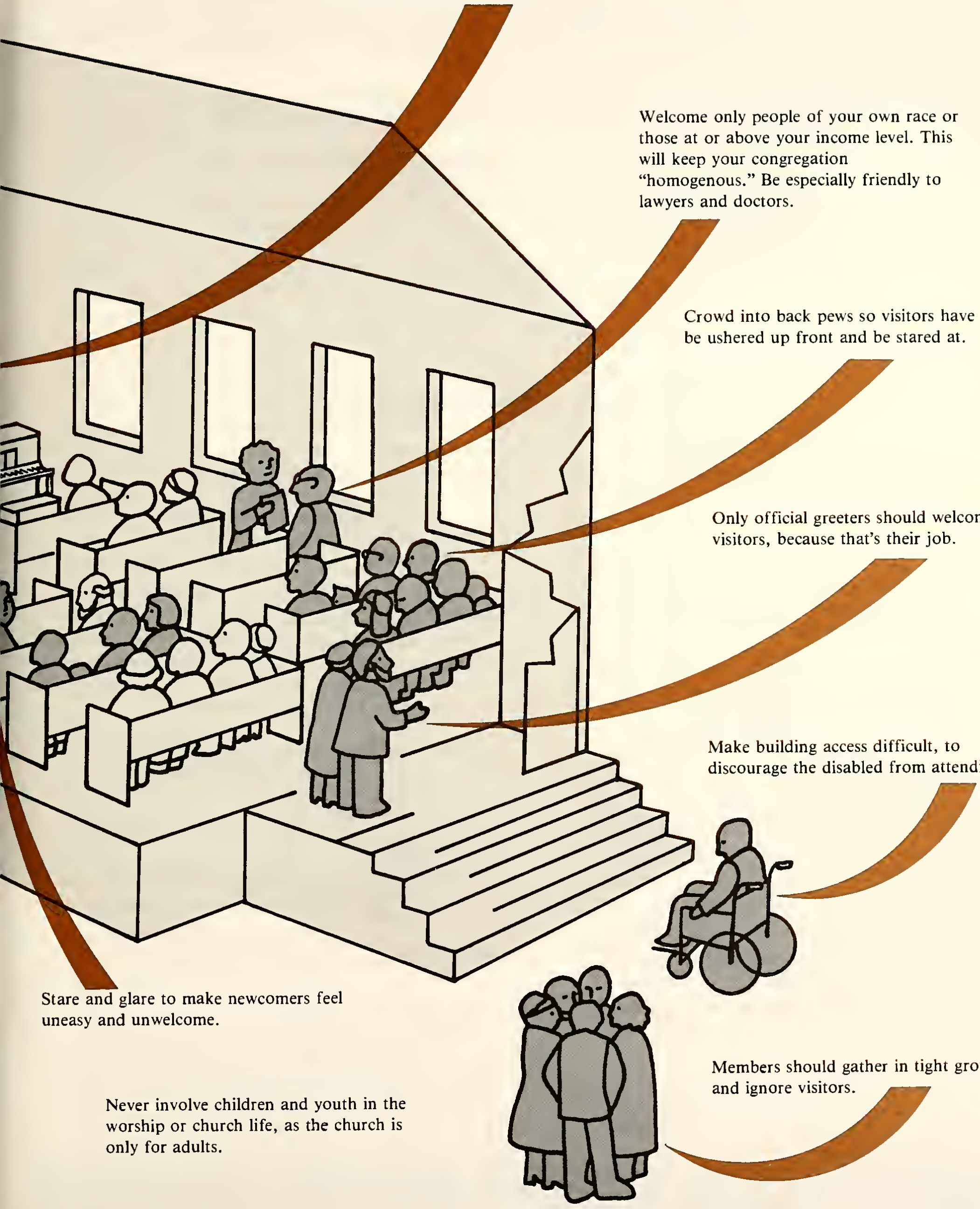
Never help newcomers lost in the order of worship. It's good for them to flounder.



Don't post worship times on outdoor signs, so visitors have to work hard to find out when to come. Also, describe the church as a "family" church to discourage singles from worshiping.

Sermons should:

- Use words that people who didn't grow up in the church can't understand.
- Use scholarly language that can't be understood by anyone except seminary graduates.
- Use exclusive language, such as "mankind," so certain people feel left out.



Welcome only people of your own race or those at or above your income level. This will keep your congregation "homogenous." Be especially friendly to lawyers and doctors.

Crowd into back pews so visitors have to be ushered up front and be stared at.

Only official greeters should welcome visitors, because that's their job.

Make building access difficult, to discourage the disabled from attending.

Stare and glare to make newcomers feel uneasy and unwelcome.

Never involve children and youth in the worship or church life, as the church is only for adults.

Members should gather in tight groups, and ignore visitors.

Constant communion

by Fred W. Swartz

Some years ago, when a seminary friend and I were visiting in a rather posh home, he was asked what kind of tea he would like. He replied, "I'd like some of that Constant Communion tea." On an earlier occasion he had been served a cup of the then new tea brand Constant Comment. He liked it and remembered its taste, even if he had trouble with the name.

We laughed about his little social blunder, but when you think about it, Constant Communion is not a bad concept. *We can have* a constant communion with the Father, Son, and Holy Spirit. The formula is simple:

The first step is simply the desire to have it. "Whoever calls upon my name, I will answer," Jesus promises. The divine presence is as near as our asking.

Secondly, we can have communion with God and Christ every time we break bread, because Jesus, the Bread of Life, is a constant reminder of the Ultimate Source from whom all blessings flow.

And thirdly, we have constant communion with Christ as we share our gifts and blessings with our sisters and brothers in need, and work for the right and availability of bread for all. ☐

Fred W. Swartz is pastor of the Manassas (Va.) Church of the Brethren.

Think on these things

It is not right
that the same world where vast numbers of people
call themselves Christian
is also a hungry world.

It is not right
that people who call Jesus "Lord"
and hear him say, "I am the Bread of Life"
hunger for more than bread.

It is not right
that the people who celebrate Jesus' ministry
by breaking bread and sharing wine together
offer only prayers for the starving.

Every person who is hungry
every child who starves to death,
every mind and body deformed by malnutrition
is Christ
once again
on the cross
suffering.

And every person who hears, "Feed my sheep,"
and refuses to share food
turns his or her back on Christ
passing by "on the other side."

It is right
that those who follow Christ gather great offerings—
provide emergency relief
and make storehouses of food available to the hungry . . .
but that is not enough.

It is right
that those who love Jesus' ways
recognize the right of all
to eat food with joy and gratitude
and give all people the ability to feed
themselves.

It is right
that Christians everywhere
work for justice and dignity,
loving the world even if it hurts,
eliminating all that hinders
the hungry from feeding themselves.

"Suppose a brother or a sister is in rags
with not enough food for the day,
and one of you says,
'Good luck to you,
keep yourselves warm
and have plenty to eat,'
but does nothing to supply their bodily needs,
what is the good of that?
So with faith;
if it does not lead to action, it is in itself
a lifeless thing" (James 2:15-16).

"And now, my friends,
all that is true,
all that is noble,
all that is just and pure,
all that is lovable and gracious,
whatever is excellent and admirable—
fill all your thoughts
with these things" (Phil. 4:8). ☐

By Morris D. Pike, from Your Need for Bread Is Mine, *Friendship Press, 1977.*

Small talk

by Kathy Kline

What is guilt?

When anyone is guilty in any of these ways, he must confess in what way he has sinned.

Leviticus 5:5

Feelings of guilt happen when you do something you know is wrong but you do it anyway. Take Marty, for instance. He was going to a movie with a group of his friends. He didn't have enough money, so he decided to take a little out of his church offering allowance. No one would ever know. But Marty began thinking about what he had done and felt bad about taking something that really didn't belong to him. He didn't even enjoy the movie that much. The feeling grew and grew until Marty decided to pay the money back. He felt much better when he admitted what he had done.

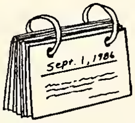
God forgives us even though we make mistakes like Marty made. It is true that no one would have ever known what Marty had done. But Marty knew, and he made the right choice to get rid of the guilt. Have you ever felt guilty? How did you get rid of those feelings?

A parable to ponder

Sometimes Jesus told stories to help us know the difference between right and wrong. These stories were called parables. Read the following parable sent in by one of our Small Talk readers. Could you write a parable?

God is like a barber,
 cutting out all the bad things,
 and growing in the new.

Angie Wallace, 5th and 6th grade
Everett, Pa.



A family project calendar

Divide 365 index cards equally among the members of your family. Have each person look up Bible verses and write them on the index cards (smaller children may need help). Punch holes in the cards and string them together with yarn or ribbon. Hang this on the wall where you eat together. Each day flip to a new verse. Before or after the meal, read the verse and tell why you chose it.

Secret Messages

Can you solve the puzzle? Each letter has a number. Find the number in the puzzle and insert the matching letter.

You might want to try one of these puzzles on your own. Send a message to your friends, but be sure to include the secret code or they won't know what you are saying.

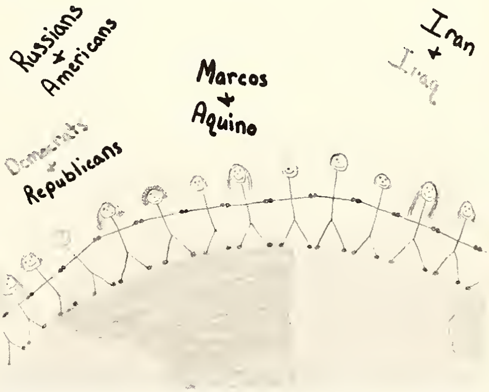
14	36	24	32	30	47	12	21
E	J	L	O	S	U	V	Y

36 14 30 47 30

24 32 12 14 30

21 32 47

Scott Buice, age 12
Lorida, Fla.



These things I command you, that you love one another.

John 15:17

Jennifer McCall, age 10
Rocky Mount, Va.

Small Talk is a monthly page for displaying children's art and writing, and to suggest ideas for fun. All children are encouraged to take part. Send your items to Kathy Kline, c/o Brethren Press, 1451 Dundee Ave., Elgin, IL 60120. All art work becomes the property of MESSENGER.

opinions

On peculiar people, wrong target, los

Geraldine Crill Eller

In June issue: peculiar people

A non-Brethren picking up MESSENGER to learn who the Brethren are might find an enigma in the June issue.

Their name. They call themselves "Brethren." That must mean they consider themselves children of God; all are brothers to each other. No, that can't be the answer. The opening page and "The Brethren Connection" chide them for being too friendly to each other. "Next Week at Conference" points the finger at too much time and energy expended on the "family reunion" spirit at their conferences. Evidently they are "Brethren" who are not to be "brotherly" when they assemble. That's odd!

The moderator says there is too much going on at Conference. "Morning to midnight" sessions exhaust the body and dull the spirit for worship. This supposedly creates ennui for the real business of worship. But there is a new item on the program, and the moderator says there is no English to describe the event. Webster's collegiate dictionary says "sing" is "to use the voice to make musical sounds." "Spiel" is the German word "to play." A "spieler" is one who is hired to stand outside a circus or market, talking a fast line to lure the public inside."

Have I not heard that these Brethren list themselves as one of the three Historic Peace Churches, supposedly teaching that "war is sin"? Am I to believe that, when their church paper gives cover distinction to a gang leader of a terrorist group pulling off terrorist tactics? Did Qaddafy and Arafat get ideas from John Brown history? They believe their cause is just. So did Brown. Can that be justified?

Trying to put a halo on John Brown seems to stem from very tenuous "Brethren connections." Having used an old Brethren meetinghouse for his arsenal, and having attended a few Brethren meetings while planning murderous raids would hardly change sin to sanctity. If I don't know who the Brethren are, this wonders me if they know who they are! The author of the article credits Brown with "changing the course of history." Oh, yeah?

Abraham Lincoln, being there, should be a good authority. On shaking hands with Harriet Beecher Stowe for the first time, he said, "So you are the little lady that caused this big war!"

Most historians credit the conscience-raising awareness to the pulpit, press, and the prayer meetings, ladies' clubs, sewing circles, ladies' aid meetings in the north. Julie Ward Howe, Wendell Philips, and Harriet Tubman were among the movers and shakers who "changed the course of history," not the leader of a terrorist gang in Kansas and West Virginia. What are the Brethren thinking?

I found it really impressive to "Walk with Onaldo." Seemingly he came from Brazil to scout out these Brethren, and he found them compatible. It sounded good to me, too. Then a woman from California reports "Brethren Diet Leaves Us Hungry." Now who are they? Does one suppose that Brethren preach better than they practice? Perusing their church paper in June still did not tell me "Who these Brethren are."

Haven't I heard that they were admonished to be "a peculiar people?" I'd say that in June they made it! ☐

Geraldine Crill Eller is a member of the Wenatchee (Wash.) Brethren Baptist United Congregation.

Vernard Eller

Ralph Watkins hit the wrong target

Ralph Watkins ("Confession: I'm a Gospel Humanist," May) has taken exception to my article that appeared in the Brethren Revival Fellowship's *BRF Witness*. I did not have space to spell out my underlying thesis. I did, however, cite my Brethren Press book, *Towering Babble*, as the best available statement of my position.

My thesis is that the Brethren currently are facing the same problem that is showing up in other denominations—namely, that the church is of two minds (with the respective brains being located in different bodies, as I shall explain). By and large, the great mass of Brethren out in the congregations (call them the "stockholders," if you will) think one way; and the evidence of Carl Bowman's reports in MESSENGER shows this way of thinking to be quite conservative. On the other hand, the professionally trained and employed leadership of the denomination (call it "management") thinks quite differently, judged simply by the public speaking and published writing it produces.

In this regard I have used a figure that has brought me a great deal of criticism, even though the figure itself is plain, obvious, and beyond question. As undoubtedly would be the case with any denomination, when one adds up the Church of the Brethren's "employed management"—including staff people at both the general and district levels, the religion faculties at seminary and college levels, and the active pastoral leadership at the congregational level—there is no

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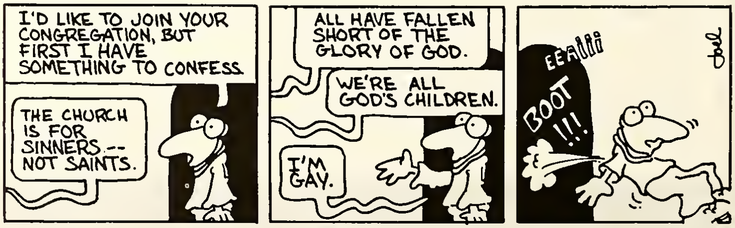
To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Opinions" are invited from readers.

We do not acknowledge our receipt of obvious "Opinions" pieces, and can print only a sampling of what we receive. All "Opinions" are edited for publication.

NOTICE: Church and district newsletters that reprint "Pontius' Puddle" from MESSENGER *must pay $5 for each use to Joel Kauffmann, 1014 South Seventh, Goshen, IN 46526.*

Pontius' Puddle


I'D LIKE TO JOIN YOUR CONGREGATION, BUT FIRST I HAVE SOMETHING TO CONFESS.
THE CHURCH IS FOR SINNERS -- NOT SAINTS.
ALL HAVE FALLEN SHORT OF THE GLORY OF GOD.
WE'RE ALL GOD'S CHILDREN.
I'M GAY.
EEAIIII
BOOT !!!
Joel

oorings

way the figure can come to any more than one percent of the total membership.

Now because my *BRF Witness* article simply did not provide opportunity for exploring the difference between the "stockholder" and the "management" mindsets, and because Ralph Watkins apparently did not consult any other of my works, he had to *guess* what was the difference I had in mind. In effect, he had to manufacture the target that he could then present as being my position. I suggest that he took a good shot at a non-existent target.

He seems to imply that the Eller-BRF-"stockholder" mindset is that which reads the gospel largely (if not entirely) in terms of getting yourself saved, without any real concern beyond that. Conversely, the Watkins-"management" mindset would be a reading of the gospel that sees it largely (if not entirely) in terms of social concern and the salvation of society itself. And it is this distinction that Ralph Watkins is making up. I challenge him to find anything I have ever said anywhere that would put me outside a social reading of the gospel.

My theology always has centered just where I think the New Testament centers it, namely, in the coming of the kingdom of God. And the Bible never portrays or defines the kingdom as anything other than a *social* entity, nothing more nor less than "human society in its intimate state of salvation and redemption."

Indeed, in *Towering Babble,* (which I wish people would read before they take me on) a major chapter is titled "The Theology of Justice." In it I show that, throughout scripture, God most often is pictured as "a judge." Further, according to the scriptural understanding, a judge is that authority whose primary responsibility is to get things set right (of course, set right in our personal relationship to him, but much more emphatically the setting right not only of humanity's social situation but the whole creation).

And turning now to speak only of the BRF as I know it, it is entirely uncalled for, just because the BRF confesses that its position is "conservative," automatically to lump it with that part of the Christian right that *does* show no concern or interest beyond that of personal salvation. No, if there is one thing clear about the BRF, it is that these "conservatives" are interested above all in conserving the initial "B" of their abbreviation—that is, conserving the *Brethren* tradition. And, of course, there is no Brethren tradition without a strong social concern.

The BRF record is a good one regarding support for Brethren-Service type activity such as Brethren Volunteer Service, disaster response, relief and rehabilitation, community service, and conscientious objection to war (as would be the case also with those conservative Brethren of the Old Order church).

In fact, I have no knowledge of any

Windows in the Word

by Timothy K. Jones

Worry

I recently found a letter in my mailbox describing a certain company's life insurance and pension programs for pastors. The slogan emblazoned across the envelope really caught my notice. It said, "Put yourself in control of your financial future."

It got me thinking. For I know that some say that living responsibly means substantial savings and plentiful IRAs. That freedom from anxiety hinges on big paychecks and lavish insurance. That gaining control means minimizing risks and storing up for the unexpected.

But then I see other models. I have friends who seem secure in following one who is almost oblivious to frantic questions about money bags and hungry multitudes. They've absorbed some of Jesus' seeming indifference to the nuts and bolts the rest of us think holds life together. They take Jesus at his word when he enjoins in the Sermon on the Mount, "Do not worry—about clothes, about food, about tomorrow."

George Mueller is a case in point. He was the English minister and orphanage founder of the 1800s, whose biography I recently read. Early in his ministry, Mueller decided it was wrong to receive a set salary. His salary came from the old system of pew rents, and since better pews were more expensive, it set up discrimination Mueller thought contrary to the spirit of Christ.

But that was not the only reason. Mueller wanted to live by radical trust, not a salary scale. As Mueller's biographer explains, Mueller "decided that from that time onwards he would ask no one, not even his fellow Christians at (the church he served as pastor) to help him financially. There would be no more 'going to (people), instead of going to the Lord.'" Despite some close scrapes, the amazing thing is that Mueller never was in real want from that day forward, nor were the thousands of orphans he would someday house on the same principles.

Later in life Mueller reflected, "This has been the means of letting us see the tender love and care of God over his children, even in the most minute things, in a way in which we never experimentally knew him before."

There has to be a corrective here to the American propensity for worrying about car payments and mortgages. Perhaps Jesus does not forbid financial planning and life insurance. And God does not call every Christian to the radical dependence of a Mueller.

But surely the life of faith is not found in cautious stockpiling or ingenious planning. Isn't Jesus saying that we overcome worry not with more control, but with deeper trust?

Surely he would have us learn that sweating over our bills and our things never secures our future. Even if it means loosening our clutch on tomorrow, Jesus invites us to open our futures to the God who provides. For God can be trusted. ☐

Timothy K. Jones is pastor of Christ Our Peace Church of the Brethren, The Woodlands, Texas.

BRF resistance to what I call "the Brethren Service philosophy." At present that philosophy is most prominently represented to us in our memories of M. R. Zigler—though we should bear in mind that the inheritance has come also through Dan West, Harold Row, Ralph Smeltzer, Ora Huston, and many others. And the hallmark of this philosophy is that the social witness of the Brethren is to be that of a servant people rather than that of an adversarial political-power bloc (Luke 22:25-27).

During its own era, "Brethren Service" was always careful to keep itself unaligned regarding any and all worldly power structures. It kept itself free from secular partisanship. It kept aloof from the worldly methods of power-politics (such tactics as boycott, propaganda, civil disobedience, hate-filled demonstration, and smearing of political opponents).

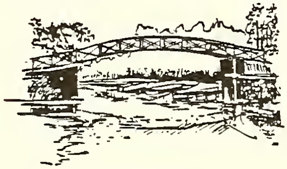
"Brethren Service" kept clear of all this, precisely that it might be free to witness to God's nonpartisan judgment against *all* worldly violence and power-play; free to witness to God's ministering love toward and concern for every person of whatever class or party, on whichever side of whatever political struggle; free to witness to God's eternal role as the Reconciler (and never the Polarizer) of humanity.

So Ralph Watkins is reading me wrong in taking the issue to be whether or not the Brethren "gospel" includes a social witness. Rather (though this is but one aspect of it) the issue I have had in mind is as follows: Eller, the BRF, and (I think) the "stockholders" generally are of the strong opinion that our Brethren social witness should be formed by our devotedly going to the New Testament, truly making it our rule of faith and practice, listening with great care and openness as it then instructs us in what would be the most Christlike character for such a witness. On the contrary, from what I read, it seems that Ralph Watkins and (I think) "management" generally take what could be called an "instrumental" approach to scripture.

Mennonite scholar John Howard Yoder, in his foreword to the recent Brethren Press book, Arthur Cochrane's *The Mystery of Peace*, introduces the term "instrumentalism." Instrumentalists do not come to God's word with a mind open to having God tell them what is his "truth." Instead, they come to scripture with the "truth" of some secular ideology already in hand (in the present case, the "truth" that the leftist political revolutionizing of oppressive rightist regimes will be the salvation of society). Thus they read scripture selectively and use it *instrumentally* as support and justification for the so-called "truth" to which they are already committed.

So, whether, with the "stockbrokers," scripture is to be used "authoritatively" or, with "management," used "instrumentally," this is what I see as the outstanding issue. And my new book, *Christian Anarchy* (published this fall by Eerdmans), is addressed entirely to the matter of "social witness" that we have been discussing here. I am eager to have Ralph Watkins (or anyone else) read it and then come back at me, shooting at *this* target in the furtherance of our thinking together. ☐

Vernard Eller is a professor of religion at the University of La Verne, La Verne, Calif.



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Galen R. Hackman

We have lost our moorings

There is so much the Church of the Brethren is doing that I appreciate. I am most encouraged by our renewed interest in mission and new church development. It was exciting to see three separate queries from three different areas of the nation come to Conference this year with a similar concern about the church's mission. The increased fervor around the idea of evangelism is indeed refreshing. I have always appreciated our commitment to social ministry—to being there in a time of disaster and caring for people's physical needs—and I am forever proud of what the Brethren have done and continue to do in this area. Also there seems to be a greater effort to have a more full participation of the various concerns within the church represented on study committees and in other forums.

What encourages me most is our ability to love and accept one another as fellow Christians and individuals of worth, regardless of background, training or expertise. At least this is true once an individual becomes Brethren. I've felt this love from many directions and hope that I can also demonstrate it to others. Not that there are not those within the church who enjoy "poking fun" at those who differ with them. Indeed there are, but they stand in the minority. For the most part, Brethren love and care for one another—and that's good.

My main concern for the Church is a theological one. We seem to have lost our theological moorings. While at one time the Brethren were known without question as people of the Book, I fear we have become known as a people who question the Book.

Under the guise of non-credal Pietism, we have drifted from the doctrinal and theological positions of historic, orthodox Christianity. What are the boundaries of belief for the Brethren? When is one "in the ball park" or out of it? Because of our desire to embrace all and exclude none,

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these are questions that are almost impossible to answer.

Too many of our leadership positions are filled with individuals who either reject or seriously question the historic faith of Christianity. Truths such as the holiness of a just God; the virgin birth, the vicarious, substitutionary atonement, and physical, empirical resurrection, and literal return of Christ; the full and sole authority, reliability, and accuracy of the biblical text; the need for personal salvation from a depraved nature; and the reality of eternal banishment from God for those who do not believe, are far too often held as suspect.

At best, to reject these positions is anti-intellectualism. Those who are fair in their examination of the biblical and historical data know that the evidence for these truths are both convincing and inescapable. At worst, the rejection of these truths is heresy. The great apologists of the faith—be it Augustine, Aquinas, or McDowell—have shown us the necessity of embracing these truths if we are to be Christians of intellectual integrity. And the great missioners of the church—be it

(Continued on page 30)

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INVITATION—Attend 9:00 Sunday School, 10:15 worship in Arizona at East Valley, a community church. Come to 111 N. 72nd St., Mesa. Mail inquiries to East Valley Church of the Brethren, 6350 E. Main St., #133, Mesa, AZ 85205. Tel. Pastor Calvin Hill (602) 983-1003 or Board Chair Paul Becker (602) 985-8819.

INVITATION—Winter visitors invited to join in worship with the Lorida Church of the Brethren, 15 miles S.E. of Sebring off US 98, turn right on Bay Street. Church school 9:30 a.m. Worship service 10:30 a.m., nursery provided. Norman L. Harsh, Pastor. Tel. (813) 655-1733.

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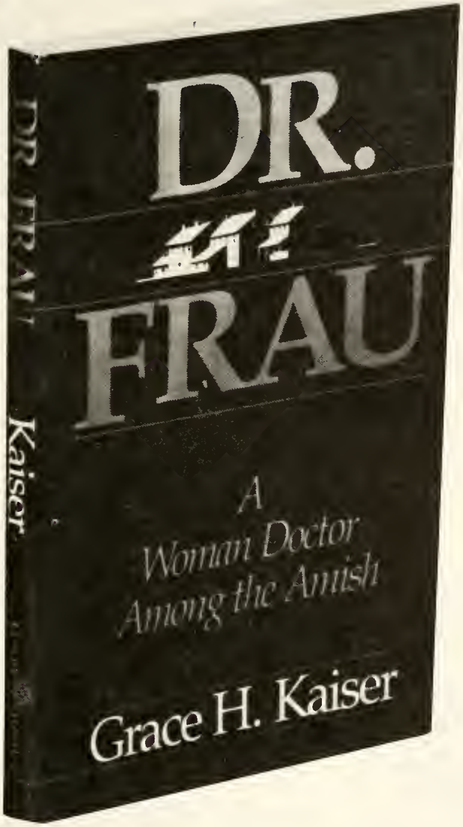
WANTED—Participants for 1986 Student/Young Adult Conference, Nov. 27-29 Camp Eder, Fairfield, PA. Theme is "Journeys Into the Word." Leader is Bob Bowman, Staff for Worship Resources of General Board of the Church of the Brethren. Registration begins Thurs. 3:00; conference closes Sat. 2:30. Cost is $50 including $15 registration fee due Nov. 5. Limited scholarship help available to BVSers and distant travelers. Open to post high young adults. Information contact Chris Michael, Youth/Young Adult Ministries, Church of the Brethren General Offices, 1451 Dundee Ave., Elgin, IL 60120.



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Carey or Wagner, or Kelly—have shown us the necessity of endorsing these truths if lasting growth is to occur.

Don't misunderstand me. I am not arguing for a stale, stagnant orthodoxy so narrow that leaders cannot flex their intellectual muscles. Nor am I advocating a position that is afraid to look seriously at itself. And neither am I calling for a return to a more conservative theology simply because it is the "in thing" to do. But, rather, I long for a position whose boundaries of belief are clearly drawn and based on a faithful commitment to the technique of scripture because it is God's Word to us.

Some respond to this kind of concern by saying that our theology as Brethren is found in our commitment to non-commitment in these areas. They often point to the statement made each month in the "Opinions" section of MESSENGER: "To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren."

However when this statement was originally issued, I seriously doubt that it was intended as a declaration of our theological position. Rather, as the statement says, our practice of acceptance is a "characteristic" of the church.

In reality, this non-commitment runs only in one direction. We have been very definite regarding what are more peripheral issues such as war, women's rights, certain political issues, and nuclear disarmament. And our open-armed acceptance of those with whom we differ runs pretty much in one direction also. We have less trouble embracing a universalist that we do a fundamentalist—both of whom, for different reasons, should cause us concern. Our ecumenicity—if indeed it can be called that—is lopsided.

I want the church to grow. We have begun new church development projects and are evaluating new areas of mission. This is good! But, upon what theological basis will these new works be started? Can growth occur where there is uncertainty concerning the faith? Without a firm commitment to biblical orthodoxy, do we really have anything to offer a spiritually hungry world? Can the blessing of God rest on the church when essential elements of the gospel are held at arms length?

This then is my concern. My vision for the church relates to the same. I love the Church of the Brethren and desire to see it healthy and mature. I have a vision of what the Church can be in the future—committed to the ministry of the Word; active in responding to social needs; leading people to personal salvation through faith in Christ; growing steadily in the US and abroad; demonstrating nonviolence and biblical pacifism; honoring God; reaching new lands; being led by the spirit; and one in purpose and in belief.

My prayer would be: O God, refine and purify our understandings of the faith and raise up followers who honor you through their commitment to both the living and the written Word. ☐

Galen R. Hackman is pastor of the Schuylkill/Big Dam Church of the Brethren, Pine Grove, Pa., and assistant secretary/treasurer of the Brethren Revival Fellowship. This article was originally a presentation during the "Day of Intercession" at the 1986 Annual Conference.

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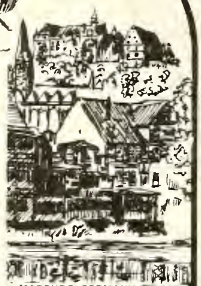

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Calderón, Rene, from Elgin staff to Denver Prince of Peace, W. Plains

Cullers, Harold G., from secular to Cedar Grove, Brandy Wine, Shen.

Davis, V. Jane, from Enders, W. Plains to Valley Hope, S. Plains, full-time counselor

Dolan, Kenneth, from Markleysburg, W. Pa., to Tear Coat, W. Marva

Encarnacion, Guillermo, from Falfurrias, S. Plains to Hispanic Ministry, Lancaster, Atl. N.E.

Finnell, Ralph T., from Hollywood, Mid-Atl., to Arcadia, Fla./P.R., part-time

Grove, Leland F., from Libertyville to Sheldon, N. Plains

Hall, James A., from West Goshen, N. Ind., to Root River, N. Plains

Heilman, Edwin C., to Petersburg Memorial, W. Marva

Heishman, Irvin R., from Bethany Seminary, to Hagerstown, Mid-Atl., full-time associate

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Johnson, Elwood, to Front Royal, Shen.

Johnson, James, from New Haven, Mich., to Ashland Dickey, N. Ohio

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Lease, Anna, to Union Bridge, Mid-Atl., part-time

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Moore, Rodney, from Chaplain, W. Plains to English River, N. Plains

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Rotruck, Gregory, from Jordan Run to Bethel, W. Marva, part-time

Sivo, Richard A., from other denomination to Canaan, W. Pa., full-time yoked

Snader Jr., Earl E., from Beaver Creek to Welty, Mid-Atl., part-time

Sollenberger, Carmon E., from Carson Valley, Mid. Pa., to Conewago, Atl. N.E.

Sweigard, Laurie E., to Fort Wayne, Lincolnshire, N. Ind., full-time associate

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Wright, Andrew J. O., from Springfield to Bear Creek, S. Ohio

Wedding Anniversaries

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Betz, Cora, 92, Walkerton, Ind., June 30, 1986

Blickenstaff, Daniel Levi, 84, Broken Arrow, Ore., May 2, 1986

Bollinger, Richard W., 30, Lititz, Pa., May 13, 1986

Boone, Doris Tedrick, 64, New Philadelphia, Ohio, March 16, 1986

Brown, Robert Henry, 80, Harrisonburg, Va., June 24, 1986

Buss, Verda, 91, Plymouth, Ind., June 3, 1986

Byer, Bradley, 36, Elgin, Ill. May 16, 1986

Carlisle, Grace Kuhn, 83, New Philadelphia, Ohio, June 17, 1986

Cox, Margaret A., 81, Warrensburg, Mo., May 27, 1986

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Greenly, Clarence L., 84, Lititz, Pa., May 9, 1986

Hanenkrat, Warren, 46, New Philadelphia, Ohio, March 31, 1986

Hanshaw, Vera, 85, Cedar Rapids, Iowa, May 30, 1986

Harpine, Maude, 93, Palmyra, Pa., April 15, 1986

Harpine, Edith, 75, Annville, Pa., May 10, 1986

Hartman, Roland C., 73, New Oxford, Pa., April 23, 1986

Hepner, Ben, 82, La Verne, Calif., June 12, 1986

Herman, Arthur D., 64, New Philadelphia, Ohio, Dec. 14, 1985

Hiller, Ora, 76, Ashland, Ohio, Feb. 18, 1986

Holsopple, Kathren Royer, 93, La Verne, Calif., June 27, 1986

Hostetler, Ammon J., 94, Orrville, Ohio, June 15, 1986

Huber, Elizabeth B., 89, Manheim, Pa., July 4, 1986

Hygema, Myrtle, 88, North Manchester, Ind., June 2, 1986

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Layman, Merle, 71, La Verne, Calif., June 13, 1986

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Martin, Sylvia, 91, Ashland, Ohio, March 21, 1986

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McCuen, Agnes, 80, Ottumwa, Iowa, June 14, 1986

McDaneld, W. Wallace, 78, Portis, Kan., April 19, 1986

McDonald, Georgia D., 78, Bridgewater, Va., May 9, 1986

Merritt, Earl, 89, La Verne, Calif., July 7, 1986

Miller, Fern C. Kreps, 85, Nampa, Idaho, April 30, 1986

Miller, Martha, 80, Lancaster, Pa., June 24, 1986

Mink, Pearl, 89, Dixon Ill., April 5, 1986

Mumaw, Esther, 96, Ashland, Ohio, March 17, 1986

Myers, Galene J., 88, Cando, N. D., April 20, 1986

Noffsinger, Lottie L., 85, Defiance, Ohio, March 12, 1986

Oden, Clements A., 68, Hagerstown, Md., April 4, 1986

Plowman, Carl, 74, Dixon, Ill., March 23, 1986

Rittenhouse, Joseph S., 87, Arcadia, Fla., April 25, 1986

Rhodes, Robert H., 72, Martinsburg, Pa., Dec. 1, 1985

Rhodes, Thomas L., 38, Martinsburg, Pa., April 5, 1986

Rogers, Meredith V., 72, Wabash, Ind., May 15, 1986

Shanck, Jane, 49, San Dimas, Calif., April 24, 1986

Sheneman, Frieda, 83, North Liberty, Ind., April 15, 1986

Shumaker, Curtis, 83, Windber, Pa., Feb. 1, 1986

Skiles, Faye M., 77, Flora, Ind., May 19, 1986

Smith, Glenn M., 71, Martinsburg, Pa., March 10, 1986

Snyder, Maurice D., 82, New Philadelphia, Ohio, Dec. 10, 1985

Snyder, Raymond J., 73, New Philadelpia, Ohio, March 10, 1986

Stayer, Mary Brumbaugh, 94, Flora, Ind., Feb. 21, 1986

Stickler, Russell, R., 85, Hartville, Ohio, March 4, 1986

Stoner, Nora, 92, Lancaster, Pa., Feb. 15, 1986

Stonesifer, Neva C., 84, Westminster, Md., June 8, 1986

Stufflebeam, Paul, 78, Ottumwa, Iowa, May 20, 1986

Little ships that never sail

An old poem tells about a man who worked on a midwestern farm all his life, while dreaming of a career at sea—of sailing ships, faraway places, seaports he could not even name. The years passed. Summers and winters came and went. Seedtimes and harvests followed one another. The land held on to him.

"Too old at last for work, his knotted hands
Have turned to dreams his youth saw
shining by
And at a window facing prairie lands
He sees the cloud-ships billowed down
the sky.
Each day he sits there, till the light must fail,
To build his little ships that never sail."

In the human heart are harbored many a little ship that, if their existence were known, could tell the world where we would sail. As an old saying has it (as rendered by King James), "For as (a man) thinketh in his heart, so *is* he" (Prov. 23:7).

King David had it in his heart to build a temple to the Lord (1 Kings 8:17-18), but it remained for his son Solomon to get it done. David's ship, for all the king's purpose and power, never left its port.

One day Jesus was hanging around the treasury at the temple in Jerusalem, intrigued by the sight of people dropping offerings for the support of the temple into the alms chest. Many well-to-do people tossed in large amounts of coins, which jangled ostentatiously down the trumpet-shaped tube. Then a poor woman came along and, hoping no one was witnessing her humiliation, dropped in two copper perutas. Jesus called his disciples over and said, "Hey, boys, look here. This poor widow's gift wasn't worth two cents. But still she put in more than all those show-offs put together. Now how do you figure that one?"

Jesus' religion was that of inwardness—of motives—and he knew the woman had it in her heart to give much that her worldly circumstances made impossible. Jesus knew all about little ships that never sail.

And Jesus knew all about ships that *could* sail, but don't.

He was working a crowd in Judea one day when a well-dressed young man came up to him and said, "Hey, I've been good since I was a kid. I've kept the rules. What lack I yet?" Jesus looked him up and down, and replied, "What lack you yet? Son, I'm not talking about paddle boats. With your money, you could refloat the *Queen Mary.*" Meddlesome preacher. The young man walked away with burning cheeks.

At Norfolk Annual Conference, under a banner of "Go Forth in Faith," we heard much about "Adventure in Mission," a bold call to members of the Church of the Brethren to advance outreach giving on all fronts—in congregations, in districts, at Bethany Seminary, in Brotherhood ministries. Maybe it was the presence in Norfolk of a fleet of "tall ships" bound for the Liberty Weekend whoop-de-do, but I caught the image there of us Brethren on a sailing venture. I got the clear impression that we Brethren were seriously committed to increasing our giving, to enlarging our worldwide witness. We talked of "expanded ministries for 1987"—more BVSers, a new Asia portfolio, "TRaining in Ministry" (TRIM), more worship resources, more programs of nurture and witness, bigger and better interpretation projects.

That was in late June. In early September General Secretary Don Miller sent out a sobering letter to all Church of the Brethren congregations. There is, he wrote, a "disquieting development that puts all the Adventure in Mission plans, all the 'Going Forth in Faith' in jeopardy." General Board staff are asked to "scale back program expenditures this year lest upward of a million dollars be required from reserves." A significant adjustment in 1987 budgets is being contemplated.

What's happening? Congregational giving is only 2.6 percent ahead of last year—far less than what is needed to do what we are already doing as a denomination, to say nothing of adventuring in mission in 1987. Investment income has been reduced by lower interest rates. Bequests are below budget. "These and other factors," warns the general secretary, "point to a possible 1986 shortfall of major proportions."

Will we let that happen?

As we think in our hearts, so are we. Were we serious in pledging to be better stewards? Over four hundred congregations have already confirmed their participation in Adventure in Mission. Would we talk and sing at Norfolk of "going forth in faith" and then be less than faithful stewards? Would we be satisfied with "cloud-ships billowed down the sky"? Would we build "little ships that never sail"?—K.T.

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The Magic in Giving

Paul Hoffman

The magic is what giving does to Paul Hoffman. I don't think change can come any other way. I can talk, but I don't change until I give.—McPherson, Kan.

Diane Serfling

I'd like Hannah, who is only eight months old, to learn how to tithe. And to learn that when you give, you don't end up with less than you started with.—Preston, Minn.

April Riehl

When I give money I feel happy because I care about other people. And when they feel good, I feel good.—Hopewell, Pa.

Andy Murray

Giving is a way of breaking out of the constant pressure we have to take care of ourselves. It's a very real way of connecting ourselves to a larger world.—Huntingdon, Pa.

Harold and Priscilla Martin

Tithing is a God-given responsibility. It brings blessings not only to those for whom it is intended but also to us as givers.—York, Pa.

Chuck Kensinger

The real magic with money is not what I do with it in my magic show. It's what happens in people's lives as they give substantially of the money they have.—Martinsburg, Pa.

The magic in giving is seen in the feelings giving evokes: joy, purpose, partnership. It comes in reaching out to your neighbor—neighbor as defined by Jesus. It is in letting God's grace speak through you.

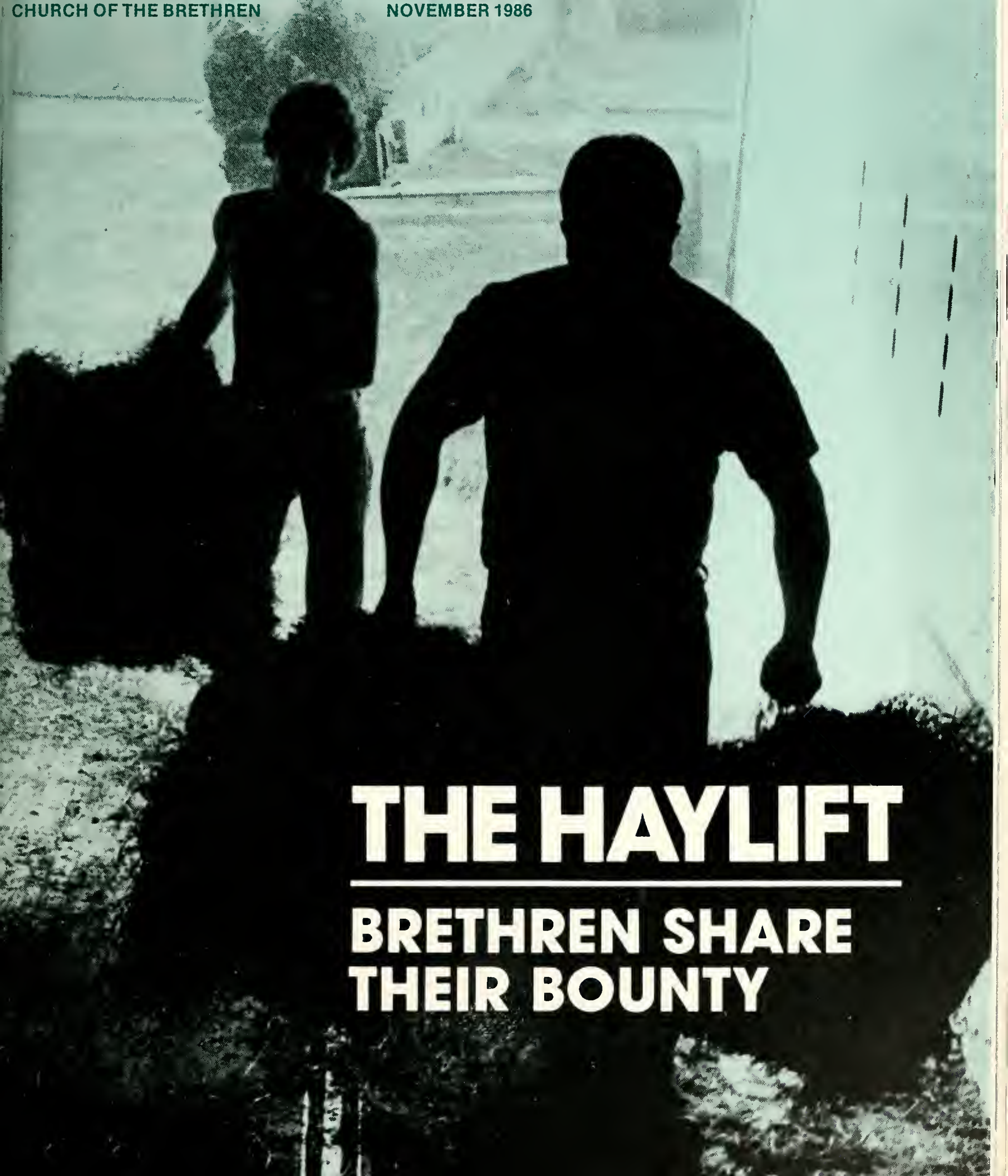
On November 9—Presentation Sunday in the Adventure in Mission program—hundreds of congregations will testify to what giving means to them.

Join them in claiming your own special moment of magic.

Church of the Brethren General Board
1451 Dundee Avenue, Elgin, IL 60120

messenger

CHURCH OF THE BRETHREN NOVEMBER 1986



THE HAYLIFT

BRETHREN SHARE THEIR BOUNTY

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13 **Did Conference Soft-Pedal Sin?** Carl Bowman is at it again. Continuing his year-long series, Bowman examines a discrepancy between the church's official and unofficial views of homosexuality.

14 **The View at the Mountaintop.** Twenty-seven hundred Brethren youth gathered in Estes Park, Colo., this past August to receive a vision from the mountain. That vision came in various forms. Wendy Chamberlain McFadden reports on the 1986 National Youth Conference.

22 **Friends in China.** Janet West Schrock cultivated lasting friendships while teaching English in China, part of the church's Chinese Agricultural Exchange program. She shares her experiences and insights.

COVER: Brethren farmers have been loading hay in semi-trailers one bale at a time since July and have sent countless bales rolling south to feed cattle that otherwise might have starved. New Windsor-based ace photographer Phil Grout followed Brethren Samaritans from Somerset, Pa., to small towns in Southside Virginia to get our haylift photos. The story of how Brethren are sharing their bounty is told on page 10.

In Touch profiles Nelson T. Huffman, Bridgewater, Va.; Philip and Dustin Rhodes, Broadway, Va.; Shirley Norman, Markleysburg, Pa. (2) . . . **Outlook** reports on the European Peace Church Assembly. Mission philosophy committee. US-Soviet Youth Quest. 1987 Conference theme. End of Royers' Africa service. Deaf fellowship anniversary. Electronic mail. BMC milestone. German hymn study. EYN woman earns degree. BVS workcamp. Disaster grants. Selective Service decision. Interfaith Broadcasting Commission. (start on 4) . . . **Worldwide** (7) . . . **Update** (9) . . . **Small Talk** (21) . . . **Windows in the Word** (24) . . . **Opinions** of Michael R. Willoughby, Barry Shutt, James Alexander, Wilbur A. ("Wip") Martin, and Lois R. Nafzinger (start on 25) . . . **Pontius' Puddle** (25) . . . **Turning Points** (31) . . . **Editorial** (32).

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messenger

EDITOR
Kermon Thomasson
MANAGING EDITOR
Wendy Chamberlain McFadden
EDITORIAL ASSISTANT
Don Fitzkee
SUBSCRIPTION SERVICES
Norma Nieto, Sandy Kleist
PROMOTION
Kenneth L. Gibble
PUBLISHER
Connie S. Andes

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letters

WAS JESUS PREJUDICED?

Lauree Hersch Meyer's article on the counter of Jesus with the Canaanite wom (August/September), while giving some help insights, is based on the assumption that Je showed his own gross ethnic prejudice and call the woman a dog. For Meyer there is "the sti of Jesus' awful humanity"—terribly erring, j like ours.

The grave difficulty in this approach to t story, if we are Christians, is that Jesus, at le at such a point as this, is not seen as our Lord b as one whom we judge and find wanting. V then reject the witness of the early church th Jesus "in every respect has been tempted as are, yet without sinning" (Heb. 4:15). Jesus the Gospels does not characterize himself as o more sinner like the rest of us. But in the articl Jesus, within the framework of the story, presented that way: God draws him out of pr judice as can happen to us.

Jesus said to the woman, "It is not fair to ta the children's bread and throw it to the dog (Matt. 15:36). If we have seen something of t fullness of who Jesus is in the Gospel records, need not suppose that Jesus was using a term scorn for this woman and other Gentiles. Miche in the *Theological Dictionary of the New Test ment*, writes: "The choice of *kynario* (diminutive, "puppy") shows that Jesus has i mind little dogs which could be tolerated in th house. The metaphor of Jesus recognizes th distinction which God demands between Jew and Gentiles, accepts the historical privilege Israel and limits the earthly work of Jesus (Joh 12:20-26). This is how Mark 7:27 interprets th saying. The children of the house must b satisfied first."

DALE AUKERMAN
Union Bridge, Md.

REAGAN BIBLICAL? UNBELIEVABLE!

In the July MESSENGER (Opinions), the statemen by Robert D. Kettering, that Ronald Reagan i more biblical than our denomination is absolutely unbelievable, and an insult to our denomination. Is being anti-abortion and pro-prayer in the schools all that is biblical? Sure, it is a sin to kill the unborn, but what about killing these babies after they grow up and are forced to go to war? Or does life begin at conception and end at birth?

As for prayer in the school, the Supreme Court said that no one could compose a prayer and force school children to repeat it. Besides, it seems ridiculous to me to say that no one can pray in school. A person can send up a silent prayer to God any time, anywhere, and who can stop him?

The Reagan administration is spending billions on weapons to destroy and kill, while cutting off programs to help the sick, the handicapped, the aged, the poor, the children, widows, and orphans. Reagan is taking from the poor and giving to the rich. Is this biblical?

I suggest that Robert Kettering compare the whole Bible with the Reagan policies. Also, remember that Ronald Reagan is an actor, who ds scripts exceedingly well, and his echwriters could qualify for the top award in ion. An apology is owed our denomination Robert D. Kettering.

PEARL DILDINE WEAVER
rion, Ohio

EAKING WITH FORKED TONGUE

The editorial insertion made in the Opinions icle by Robert D. Kettering (July) could be sleading. While the quote from the Annual nference paper was accurate, it wasn't made ar that on the abortion issue our leadership vays speaks with a forked tongue. There has vays been the superficial appearance that, as a nomination, we are opposed to abortion. But e fact is, every action taken by the General ard, the Elgin staff, and the Washington Of- e has always been in defense of abortion.

If the Church of the Brethren really is opposed abortion, after more than 18 million deaths in r own country since it was legalized, isn't it gh time we came out of the closet and tried to t it all stopped?

Our pro-life organization asked for an insight ssion at Annual Conference a few years back hen the abortion issue came up, and for a ex- bit booth, too. We were denied both. Isn't that range, for the women had all the time and op- ortunity they wanted to present their pro- ortion position. Yet we were told that our osition wasn't in harmony with that of the urch on the issue. If we are opposed to abor- on, and our position is opposite of that of the urch, where else can the church be but in the ro-abortion camp?

WESLEY BRUBAKER
Valkerton, Ind.

HAT'S OUR BABY

We were pleased to see the article "Heifer roject Begins Five-Year Growth Plan" (July). lso, the Heifer Project "Live Aid" ad in the ame issue was most welcome.

We have been disappointed that Heifer Proj- ct, which was the brainchild of our own Dan Vest over 40 years ago has not received the at- ention and exposure by MESSENGER that it leserves. Granted it is no longer our Church of he Brethren baby, as it were, but its astonishing growth and acceptance by numerous other religious bodies is all the more reason that this seed planted by Dan West should not be neglected by he denomination that helped bring it into being.

The fact that the White House recently cited Heifer Project among 19 volunteer-service projects in a field of 2,300 entries for consideration should also bring joy and satisfaction to Brethren.

ROBERT AND ARNELIA WALKER
La Verne, Calif.

VIVID EXAMPLE OF DIVERSITY

It is not uncommon for diverse opinions to appear in MESSENGER, but the June issue carried an unusually vivid example. A man coming out of Brazil looking for a church that exemplified New Testament teachings rejoiced when he discovered the Church of the Brethren ("Onaldo Pereira: He Came to His Own"). A woman from a depressing congregation scouted the church from the plain section of Pennsylvania to California and failed to find the satisfaction she experienced when she affiliated in 1969 ("The Brethren Diet Leaves Us Hungry").

These two people represent two quite distinct groups within the church. One sees the church changing to the time in which we live and still retaining the essential values of earlier years.

The other would have the church go back to the 19th century and emphasize the values it did then.

Annual Conference agendas give a clear picture: In 1911 its burning question was whether the church should relax its rules regarding the expulsion of members who would not observe the order of dress. How strange that would have appeared in 1986.

CHAUNCEY SHAMBERGER
Fruitland, Idaho

HYPOCRISY AND HERESY

Some hypocrites happily wait for Jesus to rapture them away from possible nuclear annihilation, while willfully supporting and contributing to the nuclear stockpile by their extravagant standard of living and by military-related employment.

I'm not sure that biblical prophecies say the end of the world will be caused by man-made instruments. But it is heretical to suppose that the children of the Prince of Peace are permitted by God to participate in the manufacturing of destruction initiated by Satan.

Are we ready for Jesus' return when we are helping create the very thing that we want him to deliver us from?

KEITH A. GOSS
Mechanicsburg, Pa.

FAITH NEEDS FEELING

Many words in any language do not have a single, precise definition. Chalmer Faw, in "By faith, not by feelings" (June), presented only one side of the word "feelings." People are "feeling, emotional" entities; action and response are directed by these characteristics.

We are often admonished to use only "faith and reason," not "feelings or emotions" as our guides in decision-making. "Faith and reason" are to be the schoolmasters for "feelings and emotions," not to take their places. "Faith and reason" without "feelings and emotions" are sterile and mechanical.

"Feelings and emotions" without "faith and reason" will have little or no substance, perhaps only "froth."

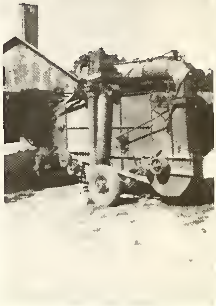
We agree with the statement in the article, "The feelings we like come after the act of faith and obedience." Yes, we believe Jesus felt "comfortable" on the cross, because he had lived a life of "faith and obedience."

PHIL AND MARGARET ZINN
Tampa, Fla.

page one

Seems like the giving just never stops. As you will read on page 10, folks from all over the Northeast and Southeast have responded to the plight of drought-stricken farmers in the Southeast by providing hay, grain, trucks, gasoline, and drivers. And they're on a roll.

One farmer in Lowry, Va., was so touched by the generosity of farmers in La Grange and Kosciusko Counties, in Indiana, that he decided to do a little giving of his own.


John Byrne's thresher

John Byrne had an old-time John Deere threshing machine just sitting in his barn. One of the last of its kind made in the United States, it had not been used since 1948. He "thought the world of it," but when he received a load of hay from the Church of the Brethren's Northern Indiana District that included donations from Amish and Mennonite farmers in La Grange County, he got an idea. John knew that some "plain" Amish and Mennonite farmers still use threshing machines, which are basically stationary combines. And he thought just maybe those Amish who donated hay for the farmers in his area might be in need of a threshing machine.

Garry Tom, who was helping to coordinate the relief effort in Northern Indiana, checked, and found that the Amish did need one. In fact, they were so glad to be getting a thresher that they bought another semi-load of hay to ship south.

Garry and his brother Max now had to figure out how to get the thresher sent north. They figured the easiest way was to ship another load of hay to Lowry and have that truck bring the thresher along back. So they assembled another load, which included much of their own hay, and sent truck driver Marvin Miller on his way.

A few days later he was back, and delivered his load to Orvey Bontrager's farm, where the threshing machine is now being stored. Ezra Yoder and Orvey will be coordinating the use of the machine in their area, "come threshing time next year."

All John Byrne asks in return is to be allowed to come out and see the thresher in action one of these days. His new Amish friends will certainly give him an invitation. After all, there's been no problem with giving up to now. — DON FITZKEE

in touch

Nelson T. Huffman: He has the 'spark'

Turning 85 this month, Nelson T. Huffman, of Bridgewater, Va., may not climb stairs as well as he used to, and his days as a four-year letterman in basketball are long over. But his love of music and his enthusiasm for it have not dimmed.

For 40 years "Prof" Huffman taught music and directed choirs at Bridgewater College. He retired from the college in 1965, but continued directing the choir at the Bridgewater Church of the Brethren for several years longer. In 1966, the still energetic music director founded the Rockingham Male Chorus, made up of Rockingham County area men who were former members of Huffman choirs. The chorus became a popular fixture in the area, and just closed its 20th season. A special occasion for the chorus came in 1974 when it was featured at the Roanoke Annual Conference.

Music has filled most of "Prof" Huffman's life, since he began singing in his father's store in Rileyville, Va. Traveling salesmen would set little Nelson on a nail keg and give him change to sing for them. "That's how I made my first money!" he recalls.

Nelson outgrew the nail keg, and now the white-maned old musician uses a swivel chair while directing the Rockingham Male Chorus, but his popularity goes on.

Key to that popularity is "Prof" Huffman's infectious wit and good humor. He genuinely likes to help people enjoy themselves. "I decided you can't do much that's worthwhile unless you're enthusiastic," he says. "You have to have the spark."

His spark is still alive, as evidenced this past summer, when a song he wrote about Bridgewater was chosen as the official song of the town, which celebrated its sesquicentennial in 1985.

Bridgewater's song is just one of the many Huffman creations through the years. His first composition was done in 1921—"Bridgewater Spirit," the fight song for Bridgewater High School. Since then, "Prof" has written, composed, arranged, and recorded enough songs to make up an evening of choral performance, according to his own reckoning. Included among them are hymns 655 and 658 in *The Brethren Hymnal.*

A town, a county, a college, a congregation, a denomination have all had their lives enriched by the gifts of music and enthusiasm shared by Nelson T. Huffman.—NICK WAKEMAN

Nick Wakeman is a staff writer for The Daily News-Record, *Harrisonburg, Va. This article is adapted from one that appeared in his paper.*

Philip and Dustin Rhc

If you were to scour the countryside in search of 12-year-old boys with a burning passion for history, you could be hard pressed to find many. In the end, you might be forced to settle for Philip Rhodes, who at least finds history "pretty interesting."

Philip and his cousin Dustin Rhodes, of Broadway, Va., turned their interest in Brethren peace martyr John Kline into a first-place exhibit at a history fair at James Madison University in Virginia this spring.

Elder John Kline, who rode over 100,000 miles on horseback during the Civil War working at peace and reconciliation, fit well into the conflict-compromise category at the April 18 National History Day convention at JMU.

Philip, 12, son of Lois Rhodes, explains that he became interested in John Kline because people were "always talking about him in church a lot." Linville Creek Church of the Brethren, which Philip attends, is built on land that was given by

Shirley Norman: 'Serv

Coordinating disaster relief and raising a family of 10 children are remarkably similar in some ways, according to Shirley Norman. And Shirley knows—she has done both.

Shirley, of Union Chapel Church of the Brethren, in Markleysburg, Pa., was recently licensed to the ministry and last March became flood relief coordinator for the Preston County (W. Va.) Ministerial Association.

Says Shirley, who became a widow four years ago, "When my husband died, I thought my life had ended." But when floods struck West Virginia and eastern Pennsylvania last November, Shirley began to realize that her ministry was only beginning. "It has just been marvelous how God has opened one door after another," she says.

Twenty-nine of 55 West Virginia counties were declared national disaster areas following the floods and, according to Shirley, 111 of 135 homes in Albright, W. Va., where she now works, were destroyed by the flood. Shirley is, as she

dding Brethren historians

Kline, and the Civil War peace activist is buried in the adjacent cemetery. Dustin, 13, son of Ben Rhodes and Brenda Cousins, attends nearby Bethel Church of the Brethren.

Spurred by this initial connection with the story of John Kline, the boys consulted local historian Sam Lindsay, owner of Tunker House, a historic home and meetinghouse, who took them on a tour and provided them with books and articles about John Kline. According to Sam, "These two are energetic boys."

Using information obtained from Sam and from John Kline's diary, Philip and Dustin put together their prize-winning exhibit—photos of important events in Kline's life, two reports on Kline, excerpts from his diary, and a recorded interview with Sam Lindsay.

Their first-place finish earned the boys an opportunity to compete at the state competition in Lynchburg.

Despite their success, Philip and Dustin seem to have maintained a proper measure of humility. Said Dustin of the other entries in the fair, "I thought all of them were better than ours."

Elder John Kline would have appreciated such a humble confession.—D.F.

BOOKS
JOHN KLINE
MARTYR FOR PEAC
CONFLICT
COMPROMISE

Philip (left) and Dustin Rhodes display their John Kline exhibit.

hours a day'

says, learning about disaster coordinating "from the mud up."

"I've done it all," she explains, "from mucking out basements to sitting behind a desk to talking with Senator Byrd in Washington." She is paid for 32 hours of work a week as flood relief coordinator, but has put in as many as 91 hours in a single week.

But Shirley's relief work is just a trickle compared to the flood of other activities she is involved in. Three years ago Shirley founded Caring People Ministries in Markleysburg, where she runs a large, free-clothing exchange and food pantry for residents of the mountain area west of Uniontown, Pa. In the winter she runs a soup kitchen too.

As a recovered alcoholic who grew up in poverty, Shirley feels that she is uniquely qualified for ministry to the poor. "I thank God every day for the thorns in my life," she says. Her past allows her to relate to all types of people. Her Family in Crisis support group meets weekly, and over three years has dealt with problems such as battering, sexual abuse of children, alcoholism, drug addiction, rape, and incest. She has also been involved in an "Alternative to Abortion" program with Teens for Christ.

In her congregation Shirley serves on the ministerial commission, sometimes prepares the church bulletin, does secretarial work, and serves on six different boards.

Shirley wants to get more involved in Brethren Disaster Response, where she believes she can apply what she has learned as a flood relief coordinator and a mother of 10. Speaking of her family, Shirley comments, "That's where I learned to run work crews and make instant decisions."

While others might feel burdened by so many undertakings, Shirley downplays their weight: "I feel this is what God wants me do. I thank him for it because it is something I can do that is useful to others."

Doing something for others has become a habit for Shirley, who sums up her life when she exclaims, "I just serve the Lord 24 hours a day."—D.F.

Assembly examines peace church role

The first European Peace Church Assembly, organized by Church and Peace and its network, took place in Braunfels, Federal Republic of Germany, in June.

This assembly was seen as a first step in uniting the peace witnesses of European churches and religious communities, as preparation for an eventual ecumenical peace council, and as an invitation to the broader church community to join in the process of becoming a peace church.

Those attending the meeting represented both West and East European countries, the three historic peace churches (Quaker, Mennonite, and Brethren), small religious communities, several of the established churches, the International Fellowship of Reconciliation, and many others.

Keynote speaker Hildegard Goss-Mayr spoke on the "risks and promises on the way to becoming a peace church." After raising the question of whether the churches are capable of meeting the challenges involved, she pointed to the strong sign of hope evident in the spirit that comes through new communities around the world.

Most important, she said, were developing concrete and practical proposals saying no to all life-destroying powers and yes to all life-affirming ones. This no and yes "take us through the path of suffering" and need that indispensable support of community, prayer, fasting, and the spirit and presence of God with us.

The assembly included worship in different traditions, singing and discussion, and work sessions. The work groups formed around topics such as the characteristics of a peace church, community, the contributions of women's experience to peace, peace education and service, liberation struggles, and economic alternatives for the peace church.

Interest groups formed around various proposals for action, which were brought back to the main session.

Brethren attending the assembly were Cheryl Cayford, a Brethren Volunteer Service worker at the International Fellowship of Reconciliation, and Colin and Lucinda Douglas, who live in West Germany, where Colin is a theology student. —CHERYL CAYFORD

Members of the mission philosophy study committee are (front) Karen S. Carter, Benton Rhoades, (back) J. Roger Schrock, Robert A. Hess, Charles Bieber, Roger Ingold.

Mission philosophy committee invites input

A committee named by the 1986 Annual Conference to review the mission philosophy and program of the Church of the Brethren met for the first time August 12-13.

The committee agreed to engage in careful study, characterized by an openness to the Scriptures and to strongly held views within the Church of the Brethren. It will also seek and consider the views of people and groups overseas who know the Church of the Brethren and who think seriously about the nature of the church and its mission.

Because this process of study and dialog requires time, the committee expects that a final report will not be available for the 1987 Annual Conference. It does plan, however, to hold a hearing at that Conference to allow discussion between conferencegoers and the committee.

The committee invites written comments about the issues and hopes raised by the three 1986 Annual Conference queries related to mission philosophy. Send such correspondence to Annual Conference manager Doris Lasley, 1451 Dundee Ave., Elgin, IL 60120.

Youth quest takes Brethren to USSR

Two Brethren youth were among 19 young people from across the US who participated in the Fellowship of Reconciliation (FOR) US-Soviet Youth Quest this summer.

Suzanne Lydic and Kirk Yager spent nearly three weeks in the Soviet Union, where they met with a variety of groups and individuals, including sociologists, Methodist and Baptist clergy, the Soviet Peace Committee, and US embassy officials.

The group's goals were to explore together the meaning of nonviolence, to learn to appreciate cultural differences, to overcome misperceptions, and to become empowered to seek change for peace and justice.

Yager, of the Beacon Heights church in Fort Wayne, Ind., brings those goals down to earth: "If you know people over there and you've met them, it's hard to have bad feelings toward them."

Lydic, from the Lebanon (Pa.) church, agrees. "I really loved the country and the people. We are told to hate Russians because they hate us," she said, "but they were always open to us and would ask what Americans thought of Soviet citizens. It was too bad we couldn't say, 'They love you.'"

Christine and Ralph Dull, members of the Lower Miami (Dayton, Ohio) church, served as group leaders for the trip.

Elgin and New Windsor can get electronic mail

The denominational offices in Elgin, Ill., and the New Windsor Service Center in Maryland can now be accessed by MCI Mail. MCI Mail is one of several "electronic mail" services.

With a modem to connect the computer or word processor to a telephone line, messages can be sent instantly to another electronic mail user. Some services allow a letter to be sent to a postal center near the destination. The letter is then printed and sent on, via US mail.

Electronic mail, which costs about $1 for three pages, is not always the best alternative to the US postal service. But it can avoid delays in important news releases, reduce retyping of working drafts, and eliminate telephone "tag."

The General Offices in Elgin can be contacted by sending to user name "COBELGIN." The user name for the New Windsor Service Center is "NWSC." For more information, contact David Miller, director of computer services, Church of the Brethren General Offices, 1451 Dundee Ave., Elgin, IL 60120.

Deaf fellowship marks 15th year of ministry

Many congregations say, "Let those who have ears to hear" heed the gospel of Jesus Christ. But the Frederick (Md.) Church of the Brethren goes one step further by ministering to those who cannot hear.

The Frederick Deaf Fellowship, named "Ephphatha" (Mark 7:31-37), marked its 15th anniversary in September with a weekend of "celebration and revival." Appearances by "The Tenth Coin," a signing and drama troupe from New York, and guest speaker Emory Dively, deaf campus chaplain for the National Technological Institute for the Deaf, highlighted the weekend.

Dively spoke during the combined Sunday morning worship service, which was reverse-translated for the hearing people in attendance.

The Deaf Fellowship at Frederick is one of very few across the denomination, according to Tracy Lee Wiser, part-time staff person for the deaf. Some 50 deaf worshipers attend special Sunday morning services twice monthly. The Deaf Fellowship joins the hearing congregation on the other Sundays.

"There is always the extended hand of fellowship from the hearing members of the congregation to our deaf members," says Wiser.

Among the church's programs for the deaf are Sunday school classes, Bible studies, and a recently implemented time of sharing during worship. The church office has a Telecommunication Device for the Deaf (TDD), which allows deaf members to call the church and talk with any hearing member of the congregation.

Additionally, all church meetings and activities are interpreted upon request. Sign language classes are available for hearing members of the congregation who want to learn to communicate better with their deaf brothers and sisters.

Ralph and Flossie Royer

Royers' Africa work ends after 35 years

Ralph and Flossie Royer terminated mission service in Africa in July, after 35 years in Nigeria and Niger.

Flossie (Miller) began work in Nigeria in 1951, as a hospital nurse. Ralph, who was born at Virgwi, Nigeria, to Brethren missionaries Harold ("Red") and Gladys Royer, returned to Nigeria as a mission worker in 1953. After their marriage, Flossie and Ralph continued service in education and nursing until 1976.

For four years (1969-73) Ralph was superintendent of Waka Schools. Flossie worked as a nurse at four locations—Virgwi, Lassa, Garkida, and Waka, as well as working with the Girls Brigade.

In January 1976 the Royers moved to Niger, at a time when the Brethren were responding to a major West Africa drought and famine. In Niger Ralph worked mainly in community development projects. Since 1980 that work has been carried out through Church World Service, for whom Ralph has worked as an "appropriate technology" consultant. Flossie has worked since 1980 as a nurse for the US Peace Corps contingent in Niger. For the past two years, Ralph has been director of all CWS work in Niger.

The Royers are now living near North Manchester, Ind., where they are developing a small farm acreage.

'Anointed!' is theme of 1987 conference

Under the banner of the single word "Anointed!" the 1987 Annual Conference will explore the richness of the Brethren anointing service.

In a statement that highlights the many biblical references to anointing, Moderator Guy E. Wampler lists six characteristics of the ritual: setting apart for a sacred purpose; hospitality; gladness and festivity; coronation and installation; preparation for burial; and healing.

"The church needs poignant symbols," Wampler writes. "This Annual Conference theme encourages the church to reclaim anointing, particularly for services of installation and for healing.

"Even if we do not engage in the ritual, the symbol lifts before us timely dimensions of our faith. In the present world, in which some Brethren are prone to feel small, almost defeated, isolated, ill, or uncommitted, the theme of 'Anointed!' fosters the spirit of gladness, royalty, hospitality, healing, and consecration."

In addition to developing the theme, the Annual Conference Central Committee at its August meeting selected speakers and worship leaders for the Cincinnati Conference.

Speakers are Guy E. Wampler, moderator; Donald E. Miller, general secretary of the General Board; Clyde R. Shallenberger, chaplain at Johns Hopkins Hospital; Deanna Brown, pastor of the Kalamazoo (Mich.) church; and John David Bowman, pastor of the Manchester (North Manchester, Ind.) church.

Worship leaders are William A. Hayes, Barbara Cuffie, Beth Sollenberger Morphew, René and Karen Calderón, and Mary Jo Flory Steury.

The Saturday evening service will be a festival of music and celebration, lifting up the "oil of gladness" (Psa. 45:7).

Durnbaugh's 'Hymnody' is first volume in series

The German Hymnody of the Brethren, 1720-1903, by Hedwig T. Durnbaugh, has just been released by the publishers of *The Brethren Encyclopedia.*

Durnbaugh's study of German hymns is the first volume in a series that will examine aspects of Brethren life and thought, reflecting the common heritage of the Brethren movement that originated in Schwarzenau, Germany, in 1708.

Durnbaugh is librarian for special collections and cataloging at Bethany Theological Seminary.

In her volume, Durnbaugh examines hymns in eight major German hymnbooks and several smaller collections, identifying writers, analyzing the theology of the texts, and describing unique threads of Brethren faith and witness.

The works in the series will be of primary interest to reference libraries and scholars, but may also have some appeal to the general reader, according to series editor William R. Eberly, professor of biology at Manchester College in Indiana.

The Brethren Monograph Series will include books of interest to all five Brethren bodies—the Old German Baptist Brethren, the Brethren Church, the Fellowship of Grace Brethren Churches, the Dunkard Brethren, and the Church of the Brethren.

EYN woman is first to get B.D. degree

Among 18 graduates of the Theological College of Northern Nigeria was the first woman from Ekklesiyar 'Yanuwa a Nigeria (EYN—the Church of the Brethren in Nigeria) to receive a divinity degree. Yamtikariya Joseph Mshelia, from Shafa village, received a bachelor of divinity degree.

The 26-year-old teacher, mother of three children, "has broken the myth in EYN that theological education is not for women," reports Nvwa D. Balami. "She also feels that women have not been given their rightful place in the church, and she hopes to bring a change among EYN women. While she goes into teaching ministry, she also determines to enlighten women with her new experience and raise the level of their aspiration."

"She now represents a new age, and change among our women," says Balami.

Mshelia and her family live at Waka, where her husband teaches Bible knowledge.

Imani House

BVS workcamp refurbishes housing in Chicago

Twenty-eight volunteers, including 21 members of Brethren Volunteer Service Unit #176, helped refurbish housing in Chicago during the July workcamp sponsored by BVS. Under the direction of Habitat for Humanity, the workcampers put up drywall, painted, and built a fence. The four housing projects were in the Uptown area of Chicago.

Home base was the People's Church of Chicago, whose facility was shared with several community programs, including a theatrical group, a children's workshop, and a women's shelter. Workcampers had the option of helping to staff the shelter at night.

After the two-week workcamp, the BVS unit moved to Imani House, a retreat center on Chicago's South Side, for a two-week orientation. Sessions focused on faith perspectives, biblical pacifism, the teachings of Gandhi, the farm workers' ministry, life goals and BVS, race and sex discrimination, and Central America. The group visited Operation PUSH and the Church of the Brethren General Offices.

Members of Unit #176 are pictured above. Refer to page 31 for a list of project assignments.

First row: Laura Rudnicki, Susan Godfrey, David Garland, John Vance, Heidi Loomis (leadership). **Second row:** Ellen Weaver, Scott Sevart, Bev Hoover, Kim Smith. **Third row:** Joe Detrick (leadership), Cyndie Mason, Maggie Williams, Teresa Glick, Dewey Williard, Diane Sturm, Jerome Sturm, Lisa Purcell, Kathy Matz. **Fourth row:** Birgit Pomper, Joyce Stoltzfus (director of BVS), David Snyder, Cole Arendt (leadership), Annette Painter. **Back row:** John Trowbridge, Don Fitzkee.

Flooding in Argentina prompts disaster aid

A grant of $20,000 has been made from the denomination's Emergency Disaster Fund to aid victims of flooding in Argentina.

The money, channeled through Church World Service, will be used for food and health assistance, seeds and seed credit for small farmers, and credit for home repairs in the Chaco and Buenos Aires areas, which were hard hit in late 1985 and spring 1986.

A grant of $2,000 provided immediate assistance to victims of Typhoon Peggy in the Philippines. Though damage was extensive, a larger grant was unnecessary because of response from the international community and the US military, according to disaster coordinator Jan Thompson.

House decision favors peace church position

The House Appropriations Committee declared "null and void" Selective Service System (SSS) regulations that would have prevented church-related agencies that require a commitment to a statement of faith from employing conscientious objectors in time of conscription.

The regulations that were shot down likely would have prevented the Church of the Brethren, Mennonite, and other Christian agencies from serving as alternative service programs for conscientious objectors.

"The testimony of our denomination, Mennonites, and the National Interreligious Service Board for Conscientious Objectors (NISBCO) did make an impact in this case," said General Board peace consultant Charles Boyer.

The House committee language was forceful: "The Committee objects to the recent regulatory changes which overturn longstanding Selective Service procedures. The Committee believes these changes compromise fundamental rights of conscience and impose unjustifiable hardship on men seeking exemptions, deferments and alternative service."

Ecumenical corporation will aid religious TV

The National Council of Churches and three other religious groups plan to form a corporation to support television productions by each of the groups. The ecumenical corporation will be called the Interfaith Broadcasting Commission.

The NCC will be joined by the US Catholic Conference, the Jewish Theological Seminary of America, and the Radio-TV Commission of the Southern Baptist Convention.

For the past 35 years, NBC has produced religious television programs in conjunction with the four religious agencies. In 1980 the four groups formed IN-ET, an unincorporated association administered by the NCC, designed to serve as a focus for the faith groups in negotiating with the networks and to increase acceptance by local stations of the network religious programs.

"We will be doing the same kind of programing that we've done all along," said William Fore, who will represent the NCC on the corporation's board of directors, "but instead of it being done by an NBC crew under an NBC producer—with our approval—it will be the reverse."

worldwide

Coca-Cola Co. announced September 17 that it will sell its remaining interests in South Africa, as a statement against apartheid. It emphasized that the holdings would be sold to a mixed racial group. The Southern Christian Leadership Conference had announced in August that it would call for a boycott if Coca-Cola and other US companies had not divested by January 15, but Coca-Cola said the SCLC had not affected the decision to leave South Africa. Operation PUSH said in early October that there may be "misinformation" about the nature of the divestiture, and that it is trying to determine whether Coca-Cola did "truly divest." Operation PUSH is not currently boycotting Coke, but will consider a boycott if the investigation shows the company did not disinvest.

Waka Teacher's College, in Nigeria, has been made an *advanced* teachers' college. Its graduates will now be qualified to teach at the secondary level, in addition to the elementary level. Gana Dibal, a member of Ekklesiyar 'Yanuwa a Nigeria (the Church of the Brethren in Nigera) and a 1973 graduate of Bridgewater College, in Virginia, has been named principal.

A Baptist health worker and three relatives, who were local health workers, were tortured and killed by contras in Nicaragua. According to reports from Provadenic—the health service of the Baptist Convention of Nicaragua—and from CEPAD, the Evangelical Committee for Aid and Development, the four men were taken from their homes July 31 by about 100 armed and uniformed men who shouted, "Long live the National Guard," a reference to the army of the deposed dictator, Anastosio Somoza. Church World Service, the relief and development arm of the National Council of Churches in the US, has asked the US State Department to investigate the murders. The letter to Secretary of State George Shultz recalled President Reagan's June 24 assertion that "As a condition of our aid (to the contras), I will insist . . . that no human rights abuses be tolerated."

Delegates are sought for a fact-finding trip to El Salvador and Nicaragua, scheduled for January 20 to February 7. Sponsored by the Fellowship of Reconciliation and Witness for Peace, the trip will give up to 20 people an opportunity to view the crisis in Central America first-hand. Delegates should be comfortable with a biblical, faith-based approach in personal and group life, be prepared to operate in a spirit of reconciliation and active peacemaking, and be able to adjust to difficult living conditions. For more information, contact Sandy Sweitzer, FOR Task Force on Latin America and the Caribbean, 515 Broadway, Santa Cruz, CA 95060.

Black farmers in South Carolina have received emergency assistance from Church World Service, the relief and development division of the National Council of Churches. A $10,000 grant is part of CWS's response to Southeastern farmers, particularly small and minority farmers, who have been hardest hit by the drought.

'Consistent ethic' PAC links peace, abortion

Supporting candidates who demonstrate a "consistent life ethic" is the goal of a newly formed political action committee (PAC) composed of politically moderate Christians. A consistent life ethic means that the candidate is "pro-life on abortion, pro-life on arms control, and pro-life on poverty issues."

"Organizations of the Christian right often focus on the life of the unborn and ignore many other problems that also threaten life, such as poverty and militarism," said JustLife's president, William Leslie. "Organizations of the Christian left make the opposite mistake. They ignore the unborn."

Members of JustLife—mostly evangelical Protestants joined by some Roman Catholics—support aggressive negotiations with the Soviet Union to end the nuclear arms race, stop all testing and production of nuclear weapons, and reach an agreement for verifiable multilateral disarmament.

On poverty issues, JustLife supports government programs that help the poor to become self-sufficient, while abroad it favors trade policies and aid programs to help develop strong economies that benefit all.

The group favors passage of a constitutional amendment to prohibit abortion while advocating health care and childcare programs that it believes will enable women to make responsible decisions against abortion.

The 30-member advisory board includes a number of well-known evangelical leaders, including Mennonite author Ronald J. Sider, David Hubbard of Fuller Seminary, Edward Dayton of World Vision, Tony Campolo, Vernon Grounds, Bill Pannell, and John Perkins.

Wampler takes petition to Senator Thurmond

Annual Conference Moderator Guy E. Wampler met with Senator Strom Thurmond (R—S.C.) in August to discuss pending legislation regarding the deportation of Salvadoran refugees and to present the senator with two documents from the Norfolk Annual Conference.

Wampler presented Thurmond with the Annual Conference resolution "Making the Connection" and a petition with nearly 400 signatures of conference attendees who support the Moakley-DeConcini bill. This bill, which would delay deportation of Salvadoran refugees, "fulfills a moral responsibility of the United States to protect those whose lives are endangered by the civil war in El Salvador," says the petition.

Wampler spoke forcefully of the Church of the Brethren's concern for refugees who have fled El Salvador, and pointed out that it is part of the national heritage to offer protection to those whose lives are endangered, as has been done recently for refugees from Poland and Afghanistan.

Senator Thurmond chairs the Senate Judiciary Committee, which in September failed to vote on the bill. In the House, the bill was attached to the larger immigration bill, but was deleted in the House-Senate conference committee.

Africa aid diverted to Central America

To get the votes needed to pass the $100 million military aid bill requested by President Reagan for Nicaraguan counterrevolutionaries, the US Congress included $300 million in "economic" aid to four Central American countries. Of that $300 million, $225 million was taken from an Africa famine relief fund that the churches won last year after hard lobbying.

The reserve fund was part of an $800 million famine aid bill approved by Congress in April 1985. Bread for the World, a 45,000-member grassroots organization, said efforts by private groups to free up the reserves for development needs in Africa met with opposition by the administration earlier this year.

The four Central American countries—El Salvador, Guatemala, Honduras, and Costa Rica—already receive 16 times more US aid per capita than do African countries, according to the Mennonite Central Committee.

Despite the impression that Africa's famine needs have abated, nearly 18 million Africans still depend on food aid to survive, says the United Nations Office of Emergency.

The $300 million portion of the broader contra aid bill was designated "Economic Support Funds" (ESF), but the history of ESF allocations has shown that such appropriations are ill-defined and are often used for military-related objectives, says MCC.

Plan for disarmament endorsed by churches

More than 100 religious and civil leaders have recommended a set of actions designed to eliminate all nuclear weapons by the year 2000.

Among those who signed the Citizens' Declaration on Worldwide Nuclear Disarmament and spoke at a public signing ceremony was Leland Wilson, director of the Church of the Brethren Washington Office.

The declaration is addressed to the governments of all nations possessing nuclear weapons, and to all nations harboring ambition to acquire nuclear weapons.

The declaration:

- accepts President Reagan's February 1986 proposal for complete elimination of Soviet and US intermediate-range forces in Europe;
- accepts General Secretary Gorbachev's January 1986 proposal for the elimination of all strategic nuclear weapons, to be accomplished in stages and completed by the end of 1999;
- says the best way to move toward nuclear disarmament is 1) to freeze the arms race immediately, including stopping all testing of weapons and delivery systems, and 2) to halt US and Soviet preparations for war in space;
- recommends balanced and scheduled withdrawal of all Soviet and US forces from Central Europe;
- recommends similar military disengagement between the Soviet Union and The People's Republic of China;
- endorses the Nuclear Non-Proliferation Treaty of 1968.

The declaration recommends that the money saved through disarmament be used for Third World development, assistance to poor people within developed nations, economic reconversion activities, and reduction of the US federal budget deficit.

update

A peace piece. A cast of Soviet and US youth kicked off an eight-city tour of North America in York, Pa., in September, with a week of practice and the first performance of "Peacechild." Anneke Martin, of York First church, was part of the 150-voice area chorus that sang in the musical, which depicts how Soviet and US youth work together to create peace between their two countries.

Names in the news. The University of La Verne honored alumnus Dale Ott, director of the Brethren Service office in Geneva, Switzerland, for 40 years of "Meritorious Christian Service." . . . Manchester College chemistry professor Edward G. Miller is a silver medalist in the Council for Advancement and Support of Education's 1986 Professor of the Year competition. . . . General Board chairman Phillip C. Stone, a Rockingham County, Va., attorney, has been initiated into the American College of Trial Lawyers, whose membership is limited to one percent of the practicing bar in the US, and is by election. . . . Jamie Metzler of Memorial Church of the Brethren in Martinsburg, Pa., has begun a three-year Mennonite Central Committee assignment in Haiti, where he is working with forestry and agricultural extension. . . . Robert Earhart concluded 13 years of pastoral ministry at Pasadena and began his new position as Director of Church Relations for the University of La Verne September 1. . . . Melinda Jones of the La Verne (Calif.) church was selected as the "Outstanding Foreign Language Teacher" for the Los Angeles area by the California Foreign Language Teachers Association. Only three teachers in California were given this award.

Milestones. The Eagle Creek church, near Williamstown, Ohio, celebrated its 150th anniversary August 22-24. A hog roast kicked off weekend festivities, which also included a campfire vesper service and a Sunday afternoon program. . . . The Welty church near Smithsburg, Md., also celebrated 150 years. A full day of activities included two services, a picnic, a concert of sacred music, and a reception. . . . Briery Branch church, near Dayton, Va., observed its 100th anniversary this past summer by holding a picnic with a historical theme. . . . Special services were held at the Rayman Fellowship church in Friedens, Pa., to celebrate the congregation's centennial. . . . The Circleville (Ohio) church remembered its 75th anniversary the weekend of September 5 with an evening of sharing and singspiration, an old-fashioned bean supper, and two Sunday services. . . . On Charter Day at the Germantown (Pa.) fellowship, 14 members signed a charter to recognize that Germantown is again an active, worshiping, witnessing congregation. The speaker was Barbara Cuffie of First church in Baltimore. . . . Members of the Longmeadow Church of the Brethren in Hagerstown, Md., held a special Sunday afternoon service September 14 to dedicate their new church offices. . . . The Ridgeway Community Church (Harrisburg, Pa.) celebrated its 25th anniversary September 14 and 15. Saturday's festivities included a multimedia presentation on the history of the church, while Atlantic Northeast district executive Earl K. Ziegler spoke at the Sunday service. . . . The Live Oak (Calif.) Church of the Brethren celebrated its 75th anniversary on May 25.

Build one for the gipper. Coaches, alumni, athletes, trustees, students, faculty, staff, and friends have volunteered thousands of hours of labor to build the Dwight Hanawalt Recreation and Physical Fitness Center on the University of La Verne campus. The facility, dedicated at homecoming on November 1, honors Hanawalt, who in 40 years as professor of physical education coached seven sports teams, including 37 years as football coach.

On campus. As part of a new Distinguished Scholar-in-Residence program, Elizabethtown College is hosting two noted Anabaptist and Pietist scholars. John A. Hostetler, an expert on the Amish, will help establish a Center for the Study of Anabaptist and Pietist Groups. His wife, Beulah Hostetler, is instructor for a course on "Anabaptist and Pietist Groups." . . . John C. Trever is the J. Omar Good Visiting Distinguished Professor of Evangelical Christianity at Juniata College for 1986-87. Director of the Dead Sea Scrolls Project at the School of Theology in Claremont, Calif., he is internationally known for his dating of the Dead Sea Scrolls. . . . Paul A. and Rachel Hartsough Phillips, members of the Rock Run church near Goshen, Ind., have pledged $50,000 to aid endowment of the Peace Studies program at Manchester College. Established in 1948, Manchester's program was the first peace studies program for undergraduate students in the US.

special report

Brethren haul in the

by Don Fitzkee

It was an exceptional growing year in Northern Indiana, one of the best in recent memory. Rains were plentiful and fell at the right times. The corn grew tall and the hayfields were lush.

In the parched Southeast, there are no more hayfields. Forty percent of this year's corn crop can be written off, thanks to the worst drought in any part of the US in this century, according to US Department of Agriculture estimates. Damages are estimated at $2 billion, and the figure is expected to rise as the dimensions of the disaster become clearer, say agriculture officials. High temperatures led to at least 75 deaths in the region. And it is hardly over yet. Drought conditions were not expected to ease until well into the fall.

"This is only the beginning," laments Don Leiter, director of the Georgia Christian Council and former pastor of Christ Church of the Brethren in Carol Stream, Ill. "We are really in tragic straits here in Georgia." According to Leiter, prior to the drought, in May, it was likely that one-ninth of the farmers in Georgia would not "make it" while "one-third were in serious trouble." Now, says Leiter, that third will not make it without donations of hay and money.

Already Brethren farmers in places such as Kosciusko County, Ind.; Otisco, N.Y.; Waterloo, Iowa; Morrill, Kan.; and Somerset County, Pa., have responded with generous donations of hay and grains.

By the first week in August, 17 semi-truckloads of hay totaling 190 tons were delivered from Kosciusko County, Ind., to Bedford, Halifax, and Franklin counties in Virlina District, according to Max Tom, an Indiana dairy farmer who, along with his brother Garry and associate district executive Ron Finney, helped organize the response in Northern Indiana.

Much of the donated hay has come from farmers' own surpluses, said Finney, but others are buying hay to donate. He attributes the phenomenal response in his district partly to the fact that Northern Indiana was touched by drought last year. "I really believe that's the reason there is such an outpouring from farmers here. They experienced some of the same thing last year."

Not only farmers are contributing to aid victims in the Southeast; independent truckers and trucking companies have donated trucks and drivers to transport the hay. Jan Thompson, coordinator of the denomination's disaster response program, underscores the importance of transportation: "One of the things we're starting to realize about *free* hay is that 'tain't necessarily free." He estimates transportation costs at two dollars a bale even when the trucks are donated.

In Somerset County, Pa., the Gribble Trucking Company donated seven trucks and drivers and covered all transportation costs to haul seven loads of hay to Seneca, S.C., reported Jay Cristner, pastor of Rockwood (Pa.) Church of the Brethren. As of early August, said Cristner, 15 truckloads of hay and oats were transported from Somerset County to Lynchburg, Boydton, and Gretna, Va.,

INTERNATIONAL

hay

and to Seneca, S.C., with plans to ship more.

Trucks from the New Windsor Service Center in Maryland, which ran virtually around the clock in late July and early August, transported 22 truckloads of hay, some from Somerset, and four loads from Otisco, N.Y., near Syracuse, to Oakridge, N.C.

In Waterloo, Iowa, despite the depressed farm economy, hay donations came in quickly, though transportation plans proved frustrating, according to Paul Roth, pastor of the South Waterloo Church of the Brethren. While South Waterloo's disaster response chairman, Dick Burroughs, worked to arrange transportation, the large, round bales, weighing between 1,100 and 1,700 pounds each, kept rolling in.

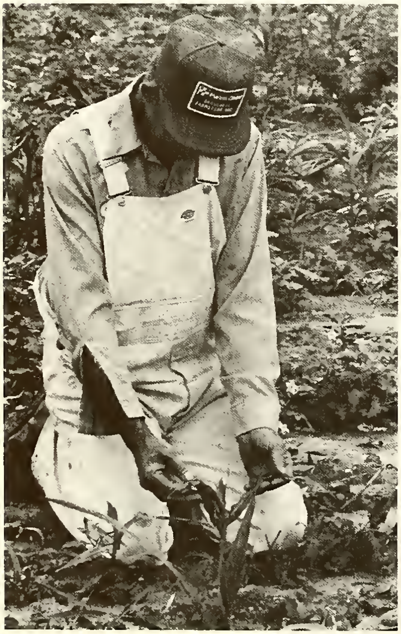
John Deere Waterloo Operations and Warren Transport eventually offered 11 semi-trucks and drivers, while two smaller companies donated the remaining three trucks needed to transport 270 bales to Des Moines. There they were loaded on government boxcars and hauled south in mid-August. Burroughs estimated the value of the donated transportation at $2,800.

In Morrill, Kan., John Jackson, pastor of the Morrill Church of the Brethren, received a call on July 23 that hay for a government shipment was needed the next day. He contacted farmers from the Morrill and Sabetha congregations, and within a day 400 bales were donated, more than could be hauled.

A truck from Bailey Grain and Supply hauled the hay to Topeka, where it was loaded onto Air Force planes and flown to Greenville, S.C.—all within 24 hours.

"These farmers up here have had it

Opposite: *Brethren Service trucks from the New Windsor Center roll across the Virginia countryside, carrying life-giving hay to hungry dairy herds in the state's south-central counties. In the foreground are a parched hayfield and a dried-up farm pond.* **Right:** *Somerset, Pa., dairy farmer Hayes Ling donated three semi-trailer loads of hay toward the haylift.* **Below:** *Pastor Paul Roth watches Lael Hoskins load hay for the shipment coordinated by the South Waterloo (Iowa) congregation.*



Brethren-donated hay hits the spot for Robert Seamster's holstein heifers in Phenix, Va. **Below:** *Seamster shows what drought has done to his 1986 corn crop.*

tough themselves, and for them to give hay to someone else shows a lot of faith," said Jackson.

Though the grassroots response has been strong throughout the North and Midwest, Jan Thompson expects such activity to wane within the next few months. But the task will not be over then.

Church World Service, which is coordinating a national network to distribute hay, grain, and seed, estimates that three million tons, or 150 trainloads, will be needed in the Southeast. CWS, working in cooperation with the Federation of Southern Cooperatives and other farm organizations, has termed its response "farmer-to-farmer" to understand the importance of aiding small and minority farmers who, according to Kenlynn L. Schroeder, CWS national disaster response program director, will not receive any government aid.

After issuing an initial appeal for $50,000, CWS has since asked for $3 million in cash and commodities. The Church of the Brethren has responded with a $20,000 grant from the Emergency Disaster Fund.

"CWS is trying to coordinate the grassroots effort from farmer to farmer and look into long-term planning," says Thompson.

He cautions against underestimating the scope of the relief effort and warns that problems stemming from the drought will remain acute well into next year. Even with adequate aid now, farmers will not be able to feed their own cattle until the first cutting of hay next May or June.

In addition to hay, southern farmers also need grain for feeding cattle, hogs, and chickens; seeds for replanting; fuel; and fertilizer. Without continued aid, farmers in the Southeast will not recover. ☐

Readers who wish to donate hay or other commodities should contact Jan Thompson at the New Windsor Service Center, P. O. Box 188, New Windsor, MD 21776. Tel. (301) 635-6464. Money should be directed to the Emergency Disaster Fund, 1451 Dundee Ave., Elgin, IL 60120.

Who are the Brethren of 1986?

Did Conference soft-pedal sin?

by Carl Bowman

The most controversial sections of Annual Conference's 1983 position paper, "Human Sexuality from a Christian Perspective" are those that grapple with the Christian response to homosexuality. Here is the official Brethren position as spelled out in that paper: "Some persons, for reasons not fully understood, experience a romantic attraction for persons of the same sex. Some of these persons claim Christ as Lord and are actively involved in the life of the church. They need the active support and love of the church as they struggle with God's plan for their lives. In ministry to homosexual persons, the church must guard against oversimplifying Christian morality. Instead the church should endeavor with Christian love and with gentle evangelistic skill to offer redemptive help."

In summary, the official church position voted by Conference delegates challenges Brethren to show Christian love and "nonaccusatory acceptance" toward homosexuals, admitting them into the church as fellow human beings in need of God's grace.

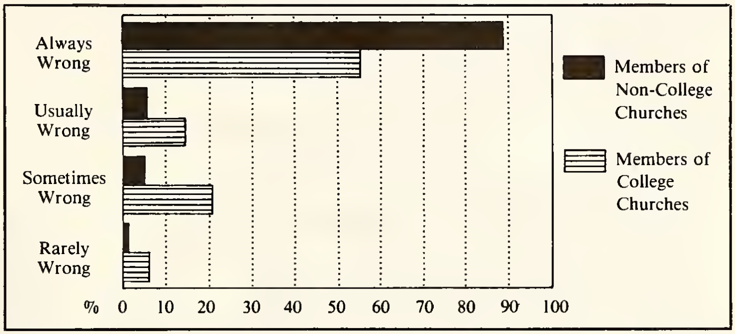
Acceptance, however, does *not* mean approval. In fact, the paper states that "homosexual behavior is contrary to the heterosexual norm that runs throughout scripture." Thus, the Church of the Brethren affirms that *heterosexuality* is God's intention for creation, while maintaining that "this biblical affirmation . . . does not automatically exclude every other choice of sexual expression or nonexpression."

How does this official Annual Conference position compare with the *unofficial* Brethren position on homosexuality gleaned from the Brethren Profile data? First, contrary to the counsel of Annual Conference, most pastors say that their congregations would *not* receive a practicing homosexual as a new member. If pastors' hunches are correct, then most Brethren congregations reject the essence of the Annual Conference position.

> *This year-long series, which began in January, is based on a denominationwide survey the author has taken. Interested readers will want to study the subject more fully in Carl Bowman's contribution to the New Brethren Press book* Church of the Brethren: Yesterday and Today, *an exciting newly told, authoritative story of the denomination.*

Second, national membership data show that Brethren overwhelmingly denounce homosexuality as morally reprehensible. Eighty-five percent of today's Brethren believe that homosexual relations between consenting adults are "always wrong," while only 2 percent feel that such relations are rarely or never wrong. What is more, in spite of the church's official advocacy of "the right of homosexuals to jobs," only 9 percent of Brethren favor allowing homosexuals to teach in the public schools. This compares with 70 percent who believe homosexuals should be barred from teaching.

HOMOSEXUAL ACTIVITY BETWEEN CONSENTING ADULTS



In short, the general Brethren sentiment is hardly one of "nonaccusatory acceptance." The typical Church of the Brethren member would also restrict the access of homosexuals to jobs. Brethren rate homosexual activity as much more objectionable than showing disrespect to parents, telling lies, smoking, drinking, having an abortion, getting divorced, or watching X-rated movies.

In the face of overwhelming censure, who are the 15 percent of today's Brethren who *don't* feel that homosexual relations are "always wrong"? What makes some more tolerant? Higher education and membership in a "college church" appear to be the keys. Only 60 percent of Brethren who have received graduate or professional training consider homosexual relations to be "always wrong." This contrasts with the 94 percent figure for Brethren who have never attended college.

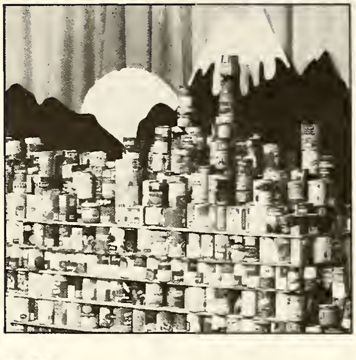
In a related vein, Brethren who attend our denomination's college churches are much more liberal in their viewpoint than those who don't. Out of the 64 congregations in our sample, Manchester, Bridgewater, and Elizabethtown were all counted among the *seven* most tolerant. (See the graph for a comparison of the members of college and non-college churches.)

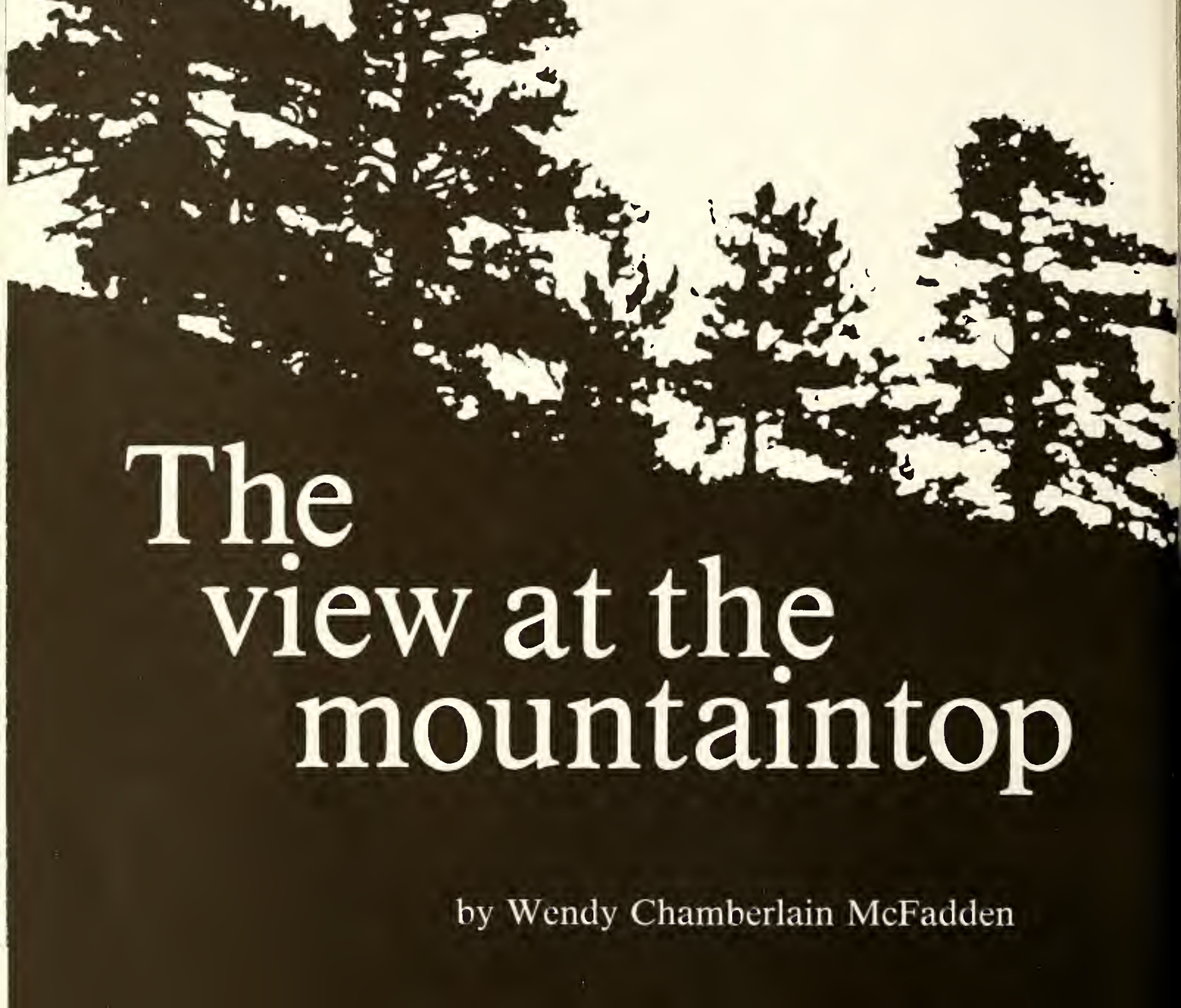
Marital status is a third factor. Single and divorced Brethren are more accepting of homosexuals than are either married persons or widows. Their tolerance is probably heightened by the fact that they, too, fall short of American cultural ideals regarding marriage and family. Like homosexuals, single and divorced adults lack socially acceptable channels of sexual expression.

Finally, age and residence play a role, with younger and more urban members reporting more tolerance of homosexuals than older, more rural Brethren.

The picture that emerges is of an official Brethren position and an "unofficial" popular sentiment that are awkwardly out of step. Judged by the criteria of the 1983 paper on human sexuality, the attitudes of our national membership appear harsh and unforgiving. From the vantage point of the general membership, however, the official church position can be seen as soft-pedaling sin. Of course, the issue of what constitutes sin, and how the Christian should respond to it, is one that the Brethren have struggled with for almost three centuries. ☐

Carl Bowman is a member of the Bridgewater (Va.) Church of the Brethren, currently teaching sociology at Bridgewater College. His study of the Brethren is part of his ongoing doctoral research at the University of Virginia.





The view at the mountaintop

by Wendy Chamberlain McFadden

CONTROLLED ACCESS AREA
NOTIFY ROCKY FLATS PLANT PROTECTION BEFORE ENTERING
GATE P-12

Clockwise from opposite page, left: *More than a ton of canned food was stacked on the stage before being donated to a clearinghouse; David Parker combined signing and music; speaker Jim Myer preached on five biblical mountains; about 200 people held a prayer vigil at the Rocky Flats nuclear weapons facility; clowning was a part of most worship sessions.*

Twelve thousand cans of pop a day. That's what it took to keep National Youth Conference going, reported Bob Neff as he began his message on the last day of NYC.

Well, maybe the number is a bit suspect. But maybe it's not an exaggeration. Youth at this year's quadrennial event racked up some very large numbers.

- About 3,300 youth and adults attended, making this the largest NYC ever and stretching the camp's seams to the utmost. Several hundred were housed in motels in the town of Estes Park. Four large-screen video monitors helped people see the stage in Longhouse.
- A total of $9,644 was collected in four offerings. Proceeds went to Heifer Project International, Witness for Peace, Habitat for Humanity, and the Global Food Crisis Appeal.
- Hundreds and hundreds of cans of food—weighing 2,157 pounds—were brought from across the country for donation to the Colorado Food Clearinghouse.
- SERRV sold $8,094 worth of handcrafts. Brethren Press netted $15,150. And the YMCA gift shop did even better, taking in more than $17,000 in just one day, according to one unofficial source.

But of course the most significant and lasting effects of National Youth Conference have nothing to do with numbers and everything to do with the hearts and minds of the individuals who traveled to Colorado for a "Vision from the Mountain."

That theme tied together the main sessions, as the focus moved from "vision of ourselves" to "vision of community" to "vision of the world" and, finally, to "vision of God." The theme was reinforced by the song "The Vision," written for National Youth Conference by Kurt Ritchie, of Lynchburg, Va.

Most of the speakers ended up number one on someone's list. For Debbie Monroe, of the Olympic View Church of the Brethren in Seattle, the best speaker was Jim Myer. Kathy Heitzman, from Nampa, Idaho, particularly liked Millard Fuller and Joan Martin. Pennsylvanian Melody Shenk thought "Andy Murray was great. He really tuned in to us." Andy got praise also from Mike Bonham, of South Bend, Ind.: "He was pretty rad."

"The sermons have been terrific," summed up John Glick, pastor of the Agape church in Fort Wayne, Ind. "I've really been inspired."

Each main session included a brief faith story, most told by youth. Steve Brunk, for example, described a love feast that he experienced when his family took a one-year assignment in Ecuador. "I didn't understand everything that was said, but the feelings were there," Steve recalled. "I decided that when I returned to Iowa I would be baptized. That experience made me realize how important the Church of the Brethren is to me."

Main sessions were livened by the participation of clowns, music from the conference band and choirs, and occasional readers' theater. Departing completely from a typical worship service format was the one-act drama "A Peasant of El Salvador," performed by Peter Gould and Stephen Stearns.

Drawing upon actual events that have taken place in El Salvador over the past few years, the two actors presented the story of a simple farmer whose life is tragically affected by relentless violence there.

The play "made real the conflict in Central America, and made me want to do something about it," reflected Darla Kay Bowman, of Buena Vista, Va. "It really makes me want to work for peace."

Bolstering the two main sessions each day were about 50 workshops, many of them so crowded they had to turn people away. These ranged from spiritual growth (life in the Spirit, Bible study) to personal issues (drugs and alcohol, human sexuality, conflict resolution) to current events (prison ministry, Latin America, South Africa) to crafts and activities (quilting, clowning, juggling) to peace (Christian response to war, Brethren World Peace Academy).

Kyle Hall, of Oakton, Va., was impressed by the workshops on nonviolence training, a series of three that prepared people for a vigil at the Rocky Flats nuclear weapons facility (see page 16). He also enjoyed "New Life in the Spirit," a workshop led by Doug and

A 'first step' for peace

They came down the mountain in a caravan of five buses—200 youth and adults. They gave up an afternoon of recreation at Estes Park for a long bus ride (paying $5 for the privilege) and an hour of standing in the hot sun outside a barbed-wire fence. Their only witnesses were the cars and trucks that roared past on the highway, and the ever-present security guards.

They came for a prayer vigil at Rocky Flats, where, they were told, 6 to 10 bombs are manufactured every day—bombs made to trigger the awesome nuclear devices the United States is steadily stockpiling.

Why had they come? Some came out of "curiosity" and others "because it's our duty as peacemakers." One person spoke of the prayer vigil as "a first step to further involvement" in peace activities.

About three fourths of the participants had never taken part in a demonstration or vigil before. "I feel helpless so much of the time," said one of the participants; "this is one small thing I can do."

Said another, "Christian discipleship means we work for life and against that which is destructive. That's why I'm here."

During the vigil, the participants sang songs of faith, talked with each other about how to work for peace, and listened to several speakers. One speaker, Phil Rieman, declared that "the power of nuclear weapons manufactured at Rocky Flats cannot equal the power of love which God gives us."

Prayers were led by several youth who asked God to guide humanity in the way of peace. "We pray for government leaders, for the workers at Rocky Flats, and for ourselves," prayed one youth. Then all joined in the Lord's Prayer before heading back to the buses.

—Kenneth L. Gibble

Kenneth L. Gibble is co-pastor of the Arlington (Va.) Church of the Brethren and promotion consultant for Messenger. *He was one of the speakers at National Youth Conference.*

(Continued from page 15)

Charlene Fike. "It let me know the Spirit is moving in the Church of the Brethren, even though it's not always evident in my church and district," said Kyle.

Jeff Deahl, from Iowa, commented on Ramona Pence's workshop on rock music, which he said helped him better understand a parent's point of view.

NYCers could start their day with devotions at 6:30 or an uphill hike to watch the sun rise. Free time in the middle of the day could be devoted to singing in the choir, ringing handbells, or playing in the band, all of which performed several times during worship services.

The sessions were translated into Spanish by Janet Stutzman, of Wenatchee, Wash., for youth from Ecuador and Puerto Rico. Sign language became an important part of the week through the tireless work of signer Kathy Guisewite, a teacher from the Ivy Farms Church of the Brethren in Newport News, Va., and the presence of David Parker, who combined sign language with contemporary music (see sidebar article, page 20).

The day was not over when the main session adjourned. Late evening activities included a coffeehouse, square dance, ac-

Opposite page: *LuAnne Harley drew laughs and applause for her performance Sunday of selections from "For Heaven's Sake."* **This page, far left:** *Kristin Murray and other clowns dramatized the creation story.* **Left:** *musicians had a chance to be part of the conference choir, the handbell choir, the jazz band, or the conference band.* **Below:** *actors Peter Gould and Stephen Stearns transported the youth to a small village in El Salvador by way of a one-act drama, "A Peasant of El Salvador."*

tor Norman Dietz dramatizing the gospel story, a session on miming, comedians Fran Peavy and Charlie Varon using humor to tackle the sober subject of nuclear war, and a talent show.

As at past National Youth Conferences, the most popular late-evening activity was a concert by Andy and Terry Murray. The audience, obviously well familiar with all the ballads and folk songs, was evidence that the appeal of the Juniata College-based musicians has not waned.

Picking one or two highlights from the week was tough, said many youth. According to quite a few people, all the sessions were good, the mountains were spectacular, new friends were made—even the cross-country bus ride was fun. Though everyone seemed to remember the chaos of registration and housing assignments the first day of NYC, by week's end that seemed distant enough to regard it more charitably. ("Is there a term for sheer excitement followed by sheer panic? That was registration day," recalled NYC coordinator Brian Harley.)

National Youth Conference is sponsored by the General Board's Parish Ministries Commission. Assisting Brian in the planning were steering committee members Monique Faison, Carson, Calif.; Shauna Fredrickson, Seattle, Wash., Mark Hinkle, Indianapolis, Ind.; Dale Leverknight, Johnstown, Pa.; Nathan Poling, Lombard, Ill.; Dennis L. Brown (adult advisor), Fort Defiance, Va.; Chris Waltersdorff (adult advisor), York, Pa.; and Chris Michael (staff for youth/young adult ministries), Elgin, Ill.

The NYC experience depends in large part on each individual, since some youth look for spiritual growth, some tune in to the peace and justice issues, some want mainly to make new friends.

For one female Hoosier, the best part was "the guys—'cause there were a lot of them." For Carrie Sines Durst, of Ridgely, W.Va., NYC was helping her become "more aware of myself and my own Christian beliefs." Noting that this was her second NYC, Bridgewater College student Sara Stump, who hails from Oklahoma, said that now that she is older the content "relates more to what I'm interested in. I enjoyed this one more."

Perhaps Myron Hufford, of Mulberry, Ind., summed it up pretty well for many of the youth at NYC '86: "The highlight was being able to come." ☐

Focusing the vision

Through the main speakers at National Youth Conference, the youth explored the overarching theme of "Vision from the Mountain" by examining four different aspects—vision of ourselves, vision of community, vision of the world, and vision of God.

The first three speakers focused on a "vision of ourselves."

"I wish I had a vision on *this* mountain—that told me who I really am and what I'm doing here and what my purpose is," said Bob Bowman, a member of the General Board's Parish Ministries staff. In his opening address, he used the story of Elijah's encounter with God on Mount Carmel to emphasize God's vision for those at NYC:

"Didn't I go to the cross to tell you who you really are? Called you to a purpose higher than any you've had? That's why I called you to Estes Park—because I have a vision for you, and I will give you a new name."

LaVon Rupel, a counselor at University of the Pacific, Stockton, Calif., continued to explore the idea of the vision entrusted to the youth. "The world needs new visions—of peace, of human cooperation, of reconciliation. The key to these visions is you," she said.

LaVon listed five ways to develop clear visions:

—believe in God's unconditional love for you;

—identify your own best gifts and talents;

—choose well your friends and relationships;

—select Christians heroes and "she-roes";

—commit yourself to Christ in the journey of faith.

Former Annual Conference moderator Jim Myer used the stories of five biblical mountains—Moriah, Sinai, Carmel, the Mount of Transfiguration, and Calvary—to examine some of the qualities of God.

"Has there been a Mount Calvary experience in your life?" he concluded. Noting a 20-year decline in church membership, he told the youth, "If the trend is going to change, it's going to be your generation that says, 'We commit ourselves unreservedly to Jesus Christ, with no question marks.'"

Taking a short break from a 1,000-mile walk to fight hunger, Millard Fuller shifted the conference focus to a "vision of community." He told the youth that his Habitat for Humanity is based on "a simple vision—that all of us are created in the image of God and that all of God's creation should have a simple, decent place to live." Working now in 141 US cities and 16 countries, Habitat builds almost two houses a day, he reported. "Every house we build is like a sermon loudly proclaiming the love of Jesus."

"Everyone's for peace," said Millard, "but the question is, 'What *makes* for peace?' We believe it is better to build houses than missiles. . . . In everything we do, we simply seek to exalt Christ. We are the hands and feet of Jesus."

Asserting that "salvation is not an individual matter," Arlington, Va., copastor Ken Gibble focused on the biblical vision of community. Often symbolized by a meal, this image is "a looking forward to the glorious feast in Isaiah, the marriage feast of the Lamb," he said. "We are to begin preparing for it by feeding the hungry now."

Inserted into Ken's message was a depiction of the banquet, presented by a troupe of clowns from the afternoon workshop on clowning. With the assistance of Arlington parishioner Karen Gallego, he concluded his message with a two-person dramatic reading that he had written.

Appearing at her third National Youth Conference, Joan Martin, campus

Left: *Joan Martin used a camera to illustrate her point, "Through what lens do you see?"* **Top:** *Millard Fuller, of Habitat for Humanity, energetically described the "theology of the hammer," and urged the youth to be "yeast in the whole loaf."* **Above:** *Steering committee member Dale Leverknight anoints Molly Bowman during a solemn and powerful anointing service on Sunday night.*

minister at Philadelphia's Temple University, asked the youth, "Through what lens do you see?" Describing the skewed vision of the disciples who saw Christ transfigured, she pointed out that the view of the world is distorted unless seen through the lens of Jesus Christ.

Andy Murray, Juniata College's campus minister and director of the Peace and Conflict Studies program, moved the youth to the next aspect of the conference theme. "We all try to catch a vision, a glimpse, a look at God." Describing the Bible as "a record of our human search for God," he focused on the contrasting images of the lion and the lamb in the book of Revelation.

"Is the vision of God one of grandeur and majesty, of political and religious power? Yes," explained Andy. "Is that the ultimate vision of God? No. The lion is the lamb. There is not a conflict between a mighty God and a suffering God."

For many participants the spiritual and emotional climax came Sunday night at the anointing service, which focused on the need for God's healing. Assisting Ralph and Barbara McFadden were singers Molly Bowman, LuAnne Harley, Nathan Poling, Eric Rojas, Mike Ulrich, and Greg Weaver, who performed selections from the drama "For Heaven's Sake." After an explanation of the importance and meaning of anointing, all were invited to consider participating in the ritual.

The week was summed up by Juniata College president Bob Neff. "Going down the mountain is tougher than coming up," he warned. "How do we make our way back down the mountain? Is our vision strong enough, large enough, powerful enough, to last us a lifetime—even two generations?"

Contrasting the weak vision of a Len Bias, a star athlete who died of cocaine, and the strong vision of a Moses, who only saw the Promised Land from the distant vantage point of Mount Pisgah, Bob urged the youth to make sure their visions were "two-generation" visions.

"As you wrestle with the question of 'How strong is my vision?' remember *whose* you are," said Bob. "It will be enough to make it through the valley."—W.C.M.

Janet Stutzman (far left), of Wenatchee, Wash., translated the entire conference into Spanish for the youth from Puerto Rico and Ecuador.

Breaking the language barrier

Unique to this National Youth Conference was the presence of seven Spanish-speaking participants—Raquel Parra from Ecuador; Amariliz Rivera, Dorilsa Gonzalez, Luís Rivera, Mary Morales, and Arturo Torres from Puerto Rico; and Rafael Medina, adult advisor for the Puerto Rico youth.

Two youth invited from Nicaragua were denied visas, and a number of NYCers signed a list that accompanied a letter to Secretary of State George Shultz. That letter expressed their disappointment that the two Nicaraguans were denied the chance to take part in the conference.

The Hispanic young people gave the conference high marks. "The people are very warm, very friendly, and the messages that have been given each evening have been very interesting," said Mary Morales, of the Castañer Church of the Brethren in Puerto Rico. "It's been a great spiritual message that's been brought each night."

She and Amariliz Rivera, also of Castañer, said they wished the conference could last longer so that they could get to know even more people. Amariliz was pleased that the other youth "try to talk with us even though we can't communicate very well with them because of the language."

Sixteen-year-old Raquel Parra, from the Evangelical United Church of Ecuador, enjoyed "meeting youth from many parts of the United States and being able to share the Bible and to sing. I will never forget these impressions," she said.

The experience "has broken the language barrier," said adult advisor Rafael Medina. "We have greatly enjoyed this because we have met as brothers and sisters in Christ, we have made new friendships, and it has been a marvelous experience that has helped us grow so much spiritually and emotionally." He noted that the worship of Jesus Christ is very similar in Puerto Rico and in the United States.

During one open-mike session that focused on becoming aware of individual gifts, one of the Puerto Ricans noted that for them the real gift that week was Janet Stutzman, who translated the entire conference into Spanish.—W.C.M. ☐

David Parker: Music for the eyes

There's no question about it—David Parker was the hit of National Youth Conference. By the end of the week he had become the Brethren version of a superstar.

No, this wasn't David Parker, the baseball player. This Pittsburgh-based performer uses sign language—with a rock-and-roll rhythm—to interpret popular music. His electrifying style had the youth on their feet immediately, clapping, singing along, and cheering wildly. Several specially set-up performances during free time were filled to capacity.

Angela Taylor, of Ridgely, W.Va., was one of many who said David Parker was her favorite part of NYC. "He has spirit, and he gives that to others," she explained.

Said Carolyn Swigart, of Girard, Ill.: "He's pretty cool."

The appeal came partly because "this was the first time the leaders acknowledged we were youth," said one person bluntly. "They disregard the fact that we are youth, not old people. David Parker brought more life into the service."

David is founder and director of "Breakthrough," an organization designed "to share music with people who can't hear, and sign language with people who don't know about sign language." The group has performed all across the country and into Canada, signing in schools and churches, at conventions, on television, even three times at the White House.

While NYC was not an unusually large audience for him, David said it was different because of its spiritual orientation. "For me that's exciting to be in a setting where I can be a hundred percent David."

He received some criticism for choosing a secular song—Stevie Wonder's "I Just Called to Say I Love You"—for his first appearance during a worship service. Though he had changed the sign for "call" to "pray," some observers still thought he should have chosen a religious song.

"I chose Stevie Wonder mainly because of the age of the group," David said later. "When they go home and hear the song on the radio, I hope they'll remember that we did "call" as "pray." If that's all they remember from meeting me this week, then I'm glad I was here."

Though much of David Parker's stage time at NYC was spent signing popular music, he also teamed up with Deanna Brown, during one skit, to sign the Lord's Prayer.

Citing songs such as "Heartlight" (from the movie "E.T.") and "You Light Up My Life," he said he saw nothing wrong with using secular songs to convey a Christian message. "Sometimes I think we trap ourselves, if a song isn't labeled Christian."

He added, "With adolescents, especially those who aren't sure which side of the fence they're going to fall on, sometimes you have to hit them exactly where they're at, and then bring them over to where you hope they wind up going."

All of his songs, both secular and religious, emphasize relationships. "I won't do certain songs," he said. "I want my programs to convey a feeling of concern for others. To just jump around and do rock and roll music is not what I'm there for."

David described a conversation he had with five tough-looking kids who hadn't been to any sessions and "came to NYC just because their parents wanted to get rid of them for a week."

"They remembered the sign for God," said David. "Even if they were putting me on, they remembered that sign. If I had their attention for five minutes, that's why I came."—W.C.M.

Small talk

by Kathy Kline

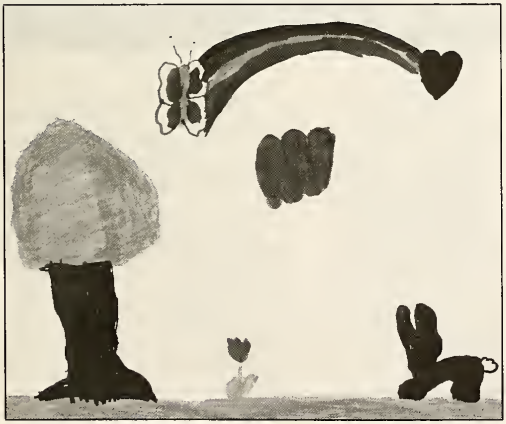
Thanksgiving

Always give thanks for everything to God.
Ephesians 5:20

It feels wonderful to be thanked. Saying thanks is a way of showing appreciation to another person. Sometimes it is easier to remember to thank people than to thank God. How many times does God feel forgotten when we don't let him know how grateful we are for health, for friends, or even for sunshine?

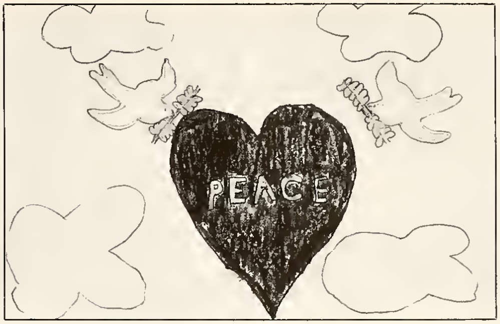
The Thanksgiving holiday is the time of year we set aside to show our thankfulness to God. It comes at the end of the harvest, when all the food has been canned and frozen for the winter months ahead. But we should not thank God only during holidays. Every time you open a fresh can of peaches in the winter say, "Thank you, God, for giving me these peaches." It might be nice to thank whoever canned them, too!

Things to be thankful for



Thank you, God, for the beauty of our world.
Kelli Wiersma, age 8
West Milton, Ohio

Answers: 1. health, 2. friends, 3. food, 4. creation, 5. play, 6. music, 7. church, 8. home, 9. family, 10. talents.



Thank you, God, for peace.
Amy Brinkman, age 12
Keyser, W.Va.

In other words

Unscramble the words and write the answers in the blank. If you need help, refer to the hints.

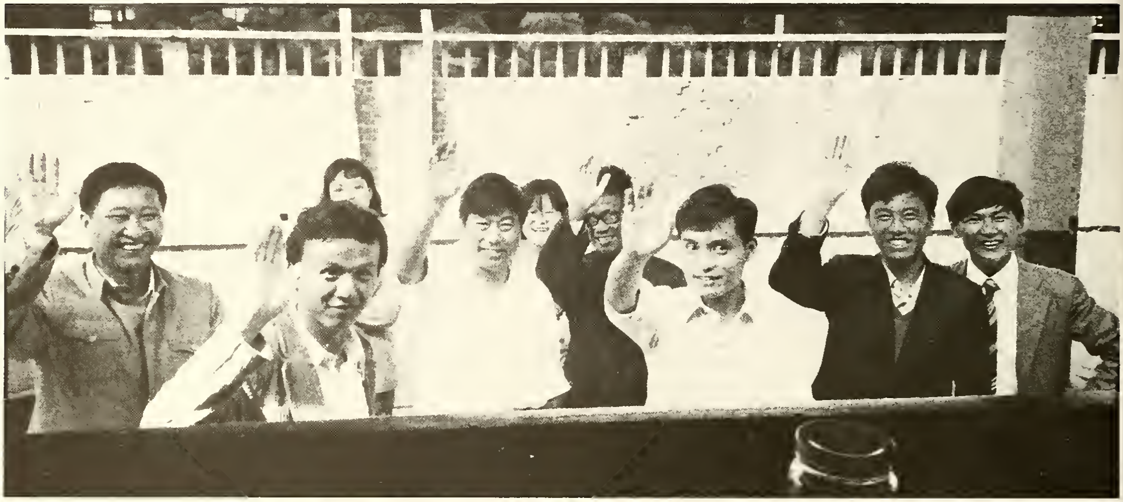
When you're done, try making your own puzzle. Think of some other things you are thankful for. Mix the letters up and see if your friends can figure them out. Remember they may need some hints too!

1. **atehhl** ___________
   When you are not sick you have good ___________.
2. **rnedifs** ___________
   The people you have fun with.
3. **ofdo** ________
   The things you eat.
4. **catenoir** _____________
   Everything that God made.
5. **alyp** ________
   What you might do after school with your friends.
6. **sucmi** _________
   It is nice to listen to.
7. **rcchhu** ___________
   Where you go on Sunday.
8. **meoh** ________
   The place you live.
9. **myflai** ___________
   The people you live with.
10. **lanttes** ____________
   The things that you do best.

Small Talk is a monthly page for displaying children's art and writing, and to suggest ideas for fun. All children are encouraged to take part. Send your items to Kathy Kline, c/o Brethren Press, 1451 Dundee Ave., Elgin, IL 60120. All art work becomes the property of MESSENGER.

Friends in China

She found her Chinese friends as hungry for American cultural understanding and technology as for English language skills.



by Janet West Schrock

Gao was just 10 when he and his two sisters were left to fend for themselves. His father, a top town official, was in prison, and his mother was forced to hard labor in the countryside.

At 18, Gao, along with thousands of youth, interrupted his incomplete education and went to the countryside following Chairman Mao's "Frontier Movement" to "build China by our own hands." His health suffered as he worked in rice paddies and shouldered heavy loads of soil up and down mountainsides near Hangzhou.

Finally, at age 22, he decided that the rebuilding of China required technology, not hard hand labor. After a month of intense preparation, Gao took the exam and was selected for university study, the only applicant chosen out of the hundred who applied.

I remember Gao's story fondly. He was a student of mine in May 1985 when Beverly McGaughy and I taught in the English Training Institute at Jiangsu Academy of Agricultural Sciences (JAAS), in Nanjing. Gao is overcoming extreme shyness, the result of fear, and humiliation by the public criticism and imprisonment his parents endured during the Cultural Revolution. Learning a second language has "loosened my tongue," he told me. "My body is a little weak, but my mind is strong."

At JAAS, Beverly and I conducted English and American culture training for agricultural specialists who were preparing to study and do research in English-speaking countries. Our assignment was part of the Church of the Brethren Chinese Agricultural Exchange program, the first church-sponsored program to be welcomed into the People's Republic of China since the revolution more than 36 years ago. A more extensive English training program is in operation today.

We were surprised by the high level of our students' English-speaking ability. We were asked to lecture on 12 topics about American life, including geography, educational system, government and elections, history, social problems, the American family, minorities, mass media, agriculture, customs and habits, holidays and recreation, Chinese scholars in the United States, and religion.

These lectures were taped, duplicated, and eventually carried back to the various provinces by many of our students. Dissemination of this sort is a good example of how carefully the Chinese plan and make use of their limited resources. (It's rather awesome that students of English all over China are now listening to our lectures!)

China is eager to understand how, in a few short centuries, our vast society has produced, developed, and brought about our advanced technology. The country is as hungry for American cultural understanding and technological development as it is for English language training.

We also conducted conversation and writing classes where students wrote their resumés and letters to American universities for research positions. The conversation classes provided us an extraordinary window into Chinese life. Accounts and stories came from 26 provinces from Inner Mongolia to Canton to northernmost Harbin, a luxury not afforded to visitors on a typical guided tour of China.

In talking about their lives, the students were remarkably candid about their experiences during the Cultural Revolution. We listened to deep personal accounts of their tragedies and struggles during that recent, dark period of China's history. It seemed to me that classmates heard stories of other classmates for the first time in our intimate groups.

Our students didn't appear to spend much time regretting the painful past. They believe there is so much to do in the immediate future for China that they must move forward. Technology is crucial to the survival of a country swollen in population, limited in communication technology (it takes hours to make a phone call to Beijing, and then hearing is problematic), crippled by the loss of so many years of war, poverty, and fear, but unbelievably hopeful and optimistic about the future.

We were provided opportunities for travel, including Hangzhou, a beautiful and popular choice for vacationing Chinese; a small village in the countryside along the Fuchun River at the site of an enormous hydroelectrical project that furnished power to the whole province of Zhejiang plus part of Shanghai; and Beijing. We enjoyed a very comfortable 20-hour train ride from Beijing to Nanjing, witnessing endless planting, cultivating, and life pulsing.

Eighty percent of China's people live in the countryside and produce the food to feed China's one billion plus people. China has enjoyed a surplus of grain for the last two years, a monumental accomplishment for a country that has one fifth as much arable land for five times as many people as does the United States. It is difficult for the Chinese to understand how only 5 percent of our population can grow enough food for all of us and produce surplus for export. I saw little wasted soil or untilled land except on steep hillsides. There is no such thing as "highway landscaping"—cultivation comes directly to the railroad or roadway. During harvest time for wheat or rape seed (oil is used in cooking), threshing is done on the paved road, making traveling by car precarious. I enjoyed several parks, but I did not see lawns.

Opposite: *Students in Nanjing wave good-bye to teacher Jan Schrock through her train window.* **Above:** *Jan Schrock (third from left) bikes with her students near Nanjing.*

Pearl Buck compared the countries she knew well when she stated that the Chinese are like Americans—both live on vast lands, have big hearts, and they love to laugh. She compared the Japanese to the English—crowded island countries, more formal, and sharing similar outlooks on life. I was reminded of this contrast many times, feeling so comfortable and

More China involvements

The General Board hopes to initiate a new cultural exchange program with China.

"To promote understanding, friendship, and good will between the American and Chinese peoples" is the purpose of the new Chinese/American Culture and Peace Exchange between the Foreign Experts Bureau of the State Council in China and the General Board Asia program.

Under this exchange program, which is tentatively scheduled to begin in July 1987, Chinese undergraduate students will study American life and culture at universities in the US while American teachers of advanced English, macroeconomics, and banking will teach in China.

As this new Chinese exchange program is set to begin, the five-year-old Brethren Service/Chinese Agricultural Exchange Program has received positive evaluations from representatives of the Chinese Ministry of Agriculture and has been granted a three-year extension, says program director H. Lamar Gibble.

Gibble met with Chinese officials in China in July, and together they developed a more detailed, precise agreement. They also agreed to expand the program beyond the university setting to include participants in more practical agricultural operations in the US, such as working in orchards or greenhouses. This must be accomplished within present budgetary constraints, however.

The Chinese Agricultural Exchange Program facilitates the exchange of Chinese and American agricultural scientists in order to build bridges of understanding and to share agricultural techniques to combat the problem of hunger in the world.

Twelve Chinese scientists have taken part in the program thus far. In separate arrangements made by Jan Schrock and Beverly McGaughy, four other scientists have been able to secure research assignments.

This year Martin Doherty, from Washington, D. C., is teaching English at Nanjing.—D.F.

right at home with everyone during our stay.

A few lasting impressions remain.

I saw many examples of equal rights for women, a condition Chairman Mao put in place in 1949. "Women are needed to hold up half the sky," he said, to emphasize the fact that women are essential in rebuilding China. This is in direct contrast to the old "feudal" days when women were supposed to be quiet and subservient. A poignant reminder of those days was the occasional sight of elderly women hobbling along the street with bound feet.

People we talked with seemed to accept the one-child-per-family rule. This drastic measure is essential for China's survival. Children are prized, well dressed, pampered, and cared for by parents and grandparents alike. Old people believe that grandchildren provide them happiness and a longer life.

Minorities may produce two or three children per couple. (Would we grant our blacks, Hispanics, and Indians this privilege?) This was another reminder of the different values between China's homogeneous society and our heterogeneous one.

Learning English is a major occupation in China. Students listen daily to Voice of America. If I walked alone, invariably strangers would approach, saying, "Hello, may I practice my English with you?" Our 18-year-old guide at the caves near Jiande was studying English on her own in the evening, after work, without a teacher.

In an accelerated "Key" school for children who score highest on standardized exams, we saw energetic teachers conduct classrooms of 60 students, who sat on backless benches, kept their eyes glued to their teacher, and recited formally.

Material and economic progress was evident everywhere. New roads and buildings were under construction. The responsibility system provides the opportunity for peasants in the countryside to become wealthier. After producing their quota, farmers may sell the remainder and pocket the profit. Refrigerators, fans, televisions, and washing machines—marks of success—are able to be purchased.

One must make many compromises to pursue an academic career. Scholars make less money and live apart from family much of their lives. Most are assigned by the government to units throughout China after their government-paid education. Chinese students specialize very early in their education. A liberal arts education along with an extended adolescence is not known in China.

Beverly and I are grateful to the Church of the Brethren for selecting us to begin this project at JAAS. I hope that training and exchanges will continue and that more people from both countries will stretch their arms across the Pacific and experience the joy of education and cultural exchange. ☐

Janet West Schrock directs a program for teaching learning-disabled adults in Washington, D. C. She continues to work with Chinese scholars in Washington and plans to return to China in 1987.

Windows in the Word

by Timothy Jones

Awe

A few years ago a friend and I were discussing our experiences in the Christian faith. Despite life-long involvement, my friend confessed that the church sometimes left him bored and empty. "I have been studying and teaching Sunday school classes for years," he complained, "but I am frustrated at how I never seem to get anywhere."

A woman I know once shared similar longings in a small group. "During all those years I was growing up in the church," she related, "we talked about God's power. We sang about God's power. But I have never really experienced God in a dramatic way."

Most of us face times when we conclude that such circumstances are the best we can hope for. We stop expecting much from life or the church. We grind through one more task, dutifully showing up for church with an "I've-been-this-way-before" written across our faces. And we rarely ask if it can be different.

But it can. I see a window on another way in the Bible. For all their warts and imperfections, scores of characters there seem captivated by the wonder and adventure of living with God. They act amazed, astonished, filled with awe.

To no great surprise, we find that awe was a common reaction to Jesus. He heals a leper, stills a storm, casts out a demon, and people scratch their heads in amazement.

What surprises us, however, is the biblical claim that Jesus' followers elicited similar amazement when they took up his work. Onlookers were bewildered at the outpouring at Pentecost, for example. People were astonished to find Peter and John healing a cripple at the temple gate. The apostles amazed crowds with the boldness of their sermons. In Acts, Luke captures the early believers' almost physical sense of the presence of God with accounts of rushing wind or shaking rafters. People witnessed not only proclamation, but vivid demonstration.

Even more surprising is the early church's growing belief that this astonishing God of the miraculous was not about to confine his workings to a narrow strip of Palestinian geography, which suggests something significant for God's people today. For this means that God can make a difference when our Christian life grows stale or tired, or our congregational life seems more like a round of committee meetings or social events.

The great Methodist missionary E. Stanley Jones once wrote about a minister who discovered this. He passed a church with an intriguing slogan on its notice board. "Jesus Christ is in this place," it said. "Anything can happen here."

"He went in," Jones said, "knelt at the altar of prayer and surrendered his frustration and emptiness. Jesus Christ *was* in that place, and met him. He went out of there a new man. . . ."

The more that it can be said of our Christianity, "Jesus Christ is in this place," the more we can expect people to greet our witness with wonder. Even awe. God is far from boring or dull. Nor will we be, when Christ is given room to work. ☐

Timothy K. Jones is pastor of Christ Our Peace Church of the Brethren, The Woodlands, Texas.

On what's wrong with the Brethren

Michael R. Willoughby

Future leaders—where are they?

I am concerned about the future of the Church of the Brethren. I graduated from Manchester College as the one and only religion major of the class of '86.

This is perhaps not as alarming as I think. But then I realize that there is only one junior religion major at Manchester as well. While it may be only a coincidence that two classes have been short on religion majors, I get the feeling when I see only one sophomore religion major that there is a definite and alarming trend.

Certainly there must be many reasons for this apparent lack of concern in the future of the leadership of the Church of the Brethren. I ask myself what the impact will be in a few years when many of our current pastors have retired. From where is the leadership going to come?

Am I wrong in assuming that the education that I have received from the religion department at Manchester will be of considerable advantage when I go on to attend Bethany Seminary? Or do people believe that their interests are better served by ministers who have not been through a college program as well as seminary training? Are these institutions not serving the church in the manner which they should? If not, what can (or should) be done?

I have a strong feeling that the problem lies elsewhere than in the fine institutions of Manchester College and Bethany Seminary. Where do ministers come from in the first place? Isn't it the responsibility of the congregation to recognize and call forth the leaders of tomorrow? Are churches not doing this? Are there no potential leaders in the church? "Hello? Is anybody there?"

I believe there is. Maybe a better question is: "Where are the potential leaders of tomorrow going, and why?"

When the local churches will call forth and provide the necessary support—not just monetary, but also the very much needed long-term encouragement—for the very young people who are considering ministry in the church as a vocation; when the church can provide adequate support to retain its pastors; when there comes a day that applicants to our Brethren colleges are turned away due to an over-capacity of Brethren youth; and when there is an over-supply of pastoral candidates, instead of the lack that exists today; it will be then that I will stop worrying about the future of the leadership of the Church of the Brethren. ☐

Michael R. Willoughby is a licensed minister in Michigan District and a 1986 graduate of Manchester College, North Manchester, Ind.

Barry Shutt

Needed: Trust in the larger body

Most of the Brethren would agree that there is a great value in having the delegates from our congregations come together each year at Annual Conference to consider the many important matters before the church. With our varied interests and understanding, Conference provides a unique opportunity for the church to grow as ideas are exchanged. A real beauty of Conference is to watch how people with such diverse backgrounds and interests can struggle with the issues, and then come to an agreement as the position papers or reports are approved.

Most of the Brethren would also agree that the Holy Spirit is at work in the delegate body as the business of the church is conducted. We begin each day with Bible study and prayer and ask God to lead us in our deliberation. But I would ask, "Do we really believe that God's spirit leads us?" One could easily argue that few of us do.

When the General Board gave its financial report there was a noticeable increase in the "restricted" or "designated" monies. Apparently a growing number of our congregations and individuals are restricting the use of the money they send to the Brotherhood Fund. In so doing they limit the ability of the General Board and the Elgin staff to carry out the decisions of Annual Conference—the same Conference we claim is "led by the Spirit."

Perhaps the time has come for all of us to think about what we are actually doing when we send "restricted" monies to our districts and to the General Board, which is given the task of carrying out the wishes of the districts and Annual Conference. If we tell little Johnnie that he should not take his ball and go home when he doesn't get his own way, maybe we should tell our congregations that they should not act so "childish" when they don't get their way at Conference. If we believe that Conference *is* led by the Spirit, should we then not *trust* the collective wisdom of the "body" when it makes its decisions? "Going forth in faith" requires that we trust and support the decisions of the larger body and and trust and support those we have "called" to carry out those decisions. ☐

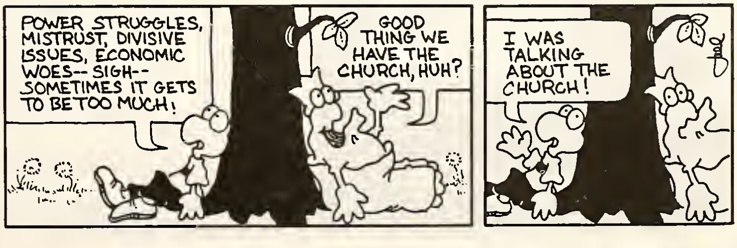
Barry Shutt is pastor of the Richland Church of the Brethren, Richland, Pa.

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Opinions" are invited from readers.

We do not acknowledge our receipt of obvious "Opinions" pieces, and can print only a sampling of what we receive. All "Opinions" are edited for publication.

Pontius' Puddle

NOTICE: Church and district newsletters that reprint "Pontius' Puddle" from MESSENGER must pay $5 for each use to Joel Kauffmann, 1014 South Sevent, Goshen, IN 46526.


POWER STRUGGLES, MISTRUST, DIVISIVE ISSUES, ECONOMIC WOES-- SIGH-- SOMETIMES IT GETS TO BE TOO MUCH!
GOOD THING WE HAVE THE CHURCH, HUH?
I WAS TALKING ABOUT THE CHURCH!

From the
Office of Human Resources

A Continuing Call . . .

For **Brethren Volunteer Service** Applicants.

Orientation for one and two year assignments will begin on these dates:

March 15, 1987 (Spring Unit)
May 17, 1987 (Post-30 Unit)
July 12, 1987 (Summer Unit & Workcamp)
August 16, 1987 (BVS/BRF Unit)
September 13, 1987, (Fall Unit)

Write:
Karen Shallenberger
Church of the Brethren
1451 Dundee Avenue
Elgin, IL 60120

James Alexander

Renewal is needed by the Brethren

Only a few of you know me. I'm not a "famous" Brethren. I am not well known in the leadership circles of our church, as is our new general secretary, Donald E. Miller. Neither am I well known in the dissenter's circle in our church, as is Harold Martin. I am, in my opinion, a rather typical but outspoken Brethren. I have a "love/concern" relationship with our church. I love the church. On the other hand, it concerns me to see where it is going at times. Isn't that where the "typical" Brethren stands?

I am in the Church of the Brethren by choice. It was not an accident of birth. I want to be a Brethren. There are many, many things that I greatly appreciate about the church. Let me name a few.

I'm totally sold on the heritage of the Brethren. How can anyone in any way dispute that the Brethren movement of 1708 was a genuine move of God? How can we look at the lives of our great string of Brethren leaders and deny that God has been among us? I am inspired by the faith of Alexander Mack, Peter Nead, Dan West, M. R. Zigler, and Anna Mow. Our heritage is filled with courageous men and women who "fought the good fight" for justice and peace. And it's not just voices from the past. People such as Jim Myer, Dale Brown, and Vernard Eller are still heralding the way for us Brethren today.

I am a Brethren because Brethren recognize the dual nature of the gospel. If there is one thing that our leaders have said to us again and again, it is that people need "water to live" as well as living water. We Brethren agree with Jesus that "man does not live by bread alone," but we are not so foolish as to suppose that humanity can live without bread at all. Perhaps we have sometimes emphasized service to the exclusion of evangelism, but at least we recognize that without servanthood there is no gospel. We have, in so many ways, taught the world a deep, deep lesson about Christ's love.

I am Brethren too because we have taught our fellow Christians some lessons about peace and justice that we Brethren have always known. This doesn't mean that I am for sacrificing our distinctive Brethren position for the sake of ecumenism, nor am I without any doubts about our association with the World Council of Churches and the

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National Council of Churches. But it does mean that I am glad that we are ecumenical. If ecumenism is our tool and not our god, we can go far with it.

I am Brethren because of the church's emphasis on "Sermon of the Mount" Christianity. I am very happy about the commitment of our denominational staff and pastors to radical discipleship.

Finally, I am a Brethren because I believe in the integrity of the conscience in decisionmaking. It is unfortunate that some Brethren take that to mean "follow your conscience." But it is a fact that, in matters of faith, attitudes cannot be legislated. We must win others by convincing them.

As you can see, for many reasons, I *choose* to be in the Church of the Brethren. Yet the Bible tells us that we will perish apart from a vision. I also have a vision for the Brethren. That vision can be described in one word – renewal.

I envision a renewal that is faithful to the past. I don't hope for a 19th-century revival, but I hope that we will see the "old ways" in the correct light and fearlessly adopt that which is good. I hope for a return to an authentic and non-dogmatic biblicism. In other words, I hope that we will become more authentically a "people of the book." We need to be fearless and unflinching in our devotion to the Bible.

I have a vision of the Brethren finding a new life in the Holy Spirit. I don't mean raising hands every Sunday and speaking in tongues. What I hope for is an openness to raise hands and speak in tongues if that is how the Spirit leads. I want to see us become an authentic "people of the Spirit."

Finally, I have vision of the Brethren responding to today's world. I see us speaking out against injustice and militarism. I see us saying "no" to the spirit of the age. Yet I do not want us to become a political party. I see good in capitalism and socialism. I see good in Republicans and Democrats. I want us to rise above politics and be an "over and against" voice of conscience calling the world to faith in Jesus.

I'm a Brethren. I think that I am a "typical" Brethren. After all, aren't most of us in a love/concern relationship with our church? Don't most of us want renewal? ☐

James Alexander is pastor of the New Hope Church of the Brethren near Stuart, Va.

Wilbur A. ("Wip") Martin

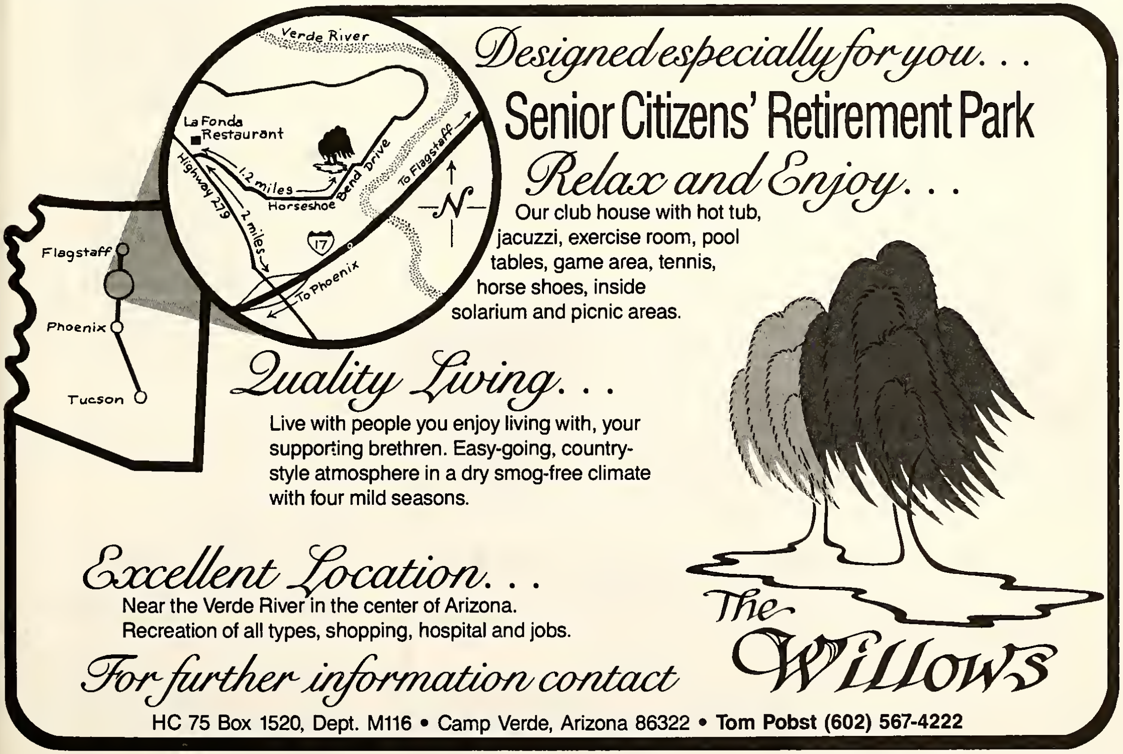
Brethren made wrong choices

In the last 25 years, Church of the Brethren membership has been reduced by 40,000. This is almost the size of a small city's population.

There are three areas where we Brethren side-stepped:

We made a wrong choice, when we dropped the word "Gospel" from *The Gospel Messenger.* When the word "Gospel" was dropped from the magazine's logo, the gospel in too many of our pulpits was dropped also from the messages. People are converted to Jesus Christ when they are presented and confronted with the gospel of saving grace. Our decline in church membership will continue if we do not return the message of the gospel to our Brethren pulpits and publications.

We made a wrong choice concerning Christian missions. We as a Brotherhood were lulled to sleep when a few showcases



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of growing churches on the mission field gave us the tragic idea that our mission era was ended. Then, being a part of the World Council of Churches, little was said about the unreached persons. We embraced the problems of social justice and service, which are certainly important. Our Christian responsibility as Brethren, however, is to give everyone a valid opportunity to accept Jesus Christ as Savior and Lord.

Christ's church (speaking of the Protestant wing and tradition) is, in our time, moving into the third and likely last stage of Christian missions. The first stage began with William Carey of England, the father of modern missions. Our first missionary in this stage from America was Adoniram Judson. The second stage took place around 1900 through the Student Volunteer Movement. This is where we Brethren got on board. We had outstanding men and women who went to India, China, and Nigeria. The Christian church is now in the third stage of missions, and by God's grace we want the Brethren to be in on this opportunity and commission responsibility.

Today Wycliffe missionaries alone are sending out twice as many missionaries as all the member denominations of the National Council of Churches combined. There is a growing strong and determined group of Brethren who are ready to regroup and who desire to be an active part of this third era of Christian missions. Mission work is a must for growth and renewal in the Church of the Brethren.

We made a wrong choice when we discontinued the Bethany Bible School. Bethany Seminary had such a strong urge to be academically accepted by mainline seminaries that it sacrificed not only Bethany Bible School but lost the opportunity to train hundreds of this caliber of students, many of whom would have made good pastors and leaders.

It has been about five years since we sensed the great need of re-establishing the Bethany Bible School work without presuming upon the name. Many are accepting and supporting the work. The Brethren Biblical Institute is simply trying to pick up the pieces and to train the same type of students that Bethany Bible School reached.

What are the positive prospects of the Brethren changing, awakening, and moving toward not only a numerical growth but toward experiencing a closer walk with God? There is no question that we will have a much better working relationship with each other if we again include in our ministries and missionary work the planting and watering of the seed of the gospel message. Then we can expect God to give us the needed increase. ☐

Wilbur A. ("Wip") Martin is pastor of the Fort Myers Church of the Brethren, North Fort Myers, Fla., and operates the Brethren Biblical Institute there.

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Lois R. Nafzinger

My Bible says abortion is sin

I am 85 years old and have enjoyed MESSENGER for many years. I read it from cover to cover. It isn't like it was when I was growing up, but neither are

(Continued on page 30)

Do You Know These People?

A Guide for Biblical Studies Quiz

(a)

Pastor of Ridgeway Community Church of the Brethren, Harrisburg, PA, writer for Winter '86-87 New Testament survey

Pastor of Manassas Church of the Brethren, Manassas, VA, co-writer for Winter quarter lessons

(b)

(c)

Pastor of Prairie City Church of the Brethren, Prairie City, IA, writer for Spring '87 lessons on Luke

Brethren pastor serving the Lawrence Mennonite Fellowship, Lawrence, KS, co-writer for lessons on Luke

(d)

(e)

Co-pastor of Franklin Grove Church of the Brethren, Franklin Grove, IL, writer of Spring '87 mini-series on Hosea

Retired missionary and seminary professor, living in Quinter, KS, writer for Summer '87 lessons on Romans

(f)

(g)

Old Testament professor, Bethany Theological Seminary, Oak Brook, IL, writer of Fall '87 lessons on Genesis

Professor of physics, Manchester College, N. Manchester, IN, co-writer for Fall '87 lessons on Genesis

(h)

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Answers: (a) Jonathan Hunter, (b) Fred Swartz, (c) Jeff Bach, (d) Jean Hendricks, (e) Donna Ritchey Martin, (f) Chalmer Faw; (g) Eugene Roop, (h) Dwight Beery

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opinions

(Continued from page 28)

we like the people of 60 or 80 years ago.

I am concerned about the condition of our society and its ills such as fornication, abortion, adultery, and child abuse.

I grew up as a minister's daughter and was taught from early childhood that some goings-on were more sinful than others. Exodus 20:14 says, "You shall not commit adultery." Proverbs 30:20 says, "This is the way of an adultress: she eats, and wipes her mouth, and says, 'I have done no wrong."' Isn't that what many people are thinking and saying today?

I put adultery, fornication, and abortion in the same class. My Bible classes them as sins, no matter who commits them. It teaches that those who commit them will forfeit their place in the kingdom of heaven.

No church group is as poorly informed as the Church of the Brethren. Any education materials we publish on abortion should be prepared by people who consider life sacred. We should begin our attack on abortion by preventing pregnancies that should never occur. In the past 25 years we have so thoroughly forsaken the teaching that sex outside of marriage is sin that we have a whole generation of young people who have never heard of it. Parents, pastors, and Sunday school teachers should teach children the position the Bible takes on these things. Good Christian parents teach their children the difference between right and wrong, and set a good example.

Good teachings on fornication and adultery are found in these scriptures: Leviticus 20:10-22; Mark 7:20-21; Romans 1:21-32 and 6:23; 1 Corinthians 3:9-13 and 6:9-10; Galatians 5:19-21; Hebrews 13:4; and James 4:4.

Abortion *should* take place if conditions prove something is abnormal with the unborn baby, and it could not possibly live long or would need to be in an institution all its life. Such an expense not many families could afford. If a fetus is so badly deformed or underdeveloped, I think God would understand and say it would be all right to have an abortion. It would save many a heartache and much money. What joy would a child be if it had to be cared for in an institution all its life?

Babies who are to be aborted, but are in perfect health, can find a good home with couples who can't have children. This is much better than destroying them. ☐

Lois R. Nafzinger is a resident of Earlton Village, in Cecilton, Md.

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INVITATION—Attend 9:00 Sunday School, 10:15 worship in Arizona at East Valley, a community church. Come to 111 N. 72nd St., Mesa. Mail inquiries to East Valley Church of the Brethren, 6350 E. Main St., #133, Mesa, AZ 85205. Tel. Pastor Calvin Hill (602) 983-1003 or Board Chair Paul Becker (602) 985-8819.

INVITATION—Winter visitors invited to join in worship with the Lorida Church of the Brethren, 15 miles S.E. of Sebring off US 98, turn right on Bay Street. Church school 9:30 a.m. Worship service 10:30 a.m., nursery provided. Norman L. Harsh, Pastor. Tel. (813) 655-1733.

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turning points

176th BVS Orientation Unit

(Orientation completed Aug. 2, 1986)

Fitzkee, Donald, Manheim, Pa., to MESSENGER Staff, Elgin, Ill.
Garland, David, Somerset, England, to House of Hope, Israel
Glick, Teresa, Pottstown, Pa., to Brethren Woods, Keezletown, Va.
Godfrey, Susan, Red Lion. Pa., to Bar 41 Ranch, Wilbur, Wash.
Hoover, Beverly, Acme, Pa., to Morrison's Cove Home, Martinsburg, Pa.
Mason, Cynthia, Charlottesville, Va., to National Interreligious Service Board for Conscientious Objectors, Washington, D. C.
Matz, Kathleen, Lafayette, Ind., to Bread and Roses Catholic Worker House, Olympia, Wash.
Painter, Annette, Glen Morgan, W. Va., to Friendship Day Care, Hutchinson, Kan.
Pomper, Birgit, Schliersee, West Germany to Western Ave. Community Center, Bloomington, Ill.
Purcell, Lisa, Rehrersburg, Pa., to Youth Service Center of Dundalk, Baltimore, Md.
Rudnicki, Laura, Rochester, Pa., awaiting overseas assignment
Sevart, Scott, Detroit, Mich., awaiting overseas assignment
Smith, Kim, Lebanon, Pa., awaiting overseas assignment
Snyder, David, Pleasant, N. C., awaiting assignment to El Salvador
Sturm, Diane, Harrisonburg, Va., to Brethren United Foundation, Quito, Ecuador
Sturm, Jerome, Harrisonburg, Va., to Brethren United Foundation, Quito, Ecuador
Trowbridge, John, Bloomington, Ill., to Ulster Quaker Service Committee, Belfast, North Ireland
Weaver, Ellen, Lancaster, Pa., to Alaska Children's Services, Anchorage, Alaska
Williams, Maggie, Moorefield, W. Va., to Family Crisis Center of Dundalk, Baltimore, Md.
Williard, Dewey, Winston-Salem, N. C., to Church of the Brethren Youth Services, Manheim, Pa.

Licensing/ Ordination

Collins, David H., ordained July 13, 1986, Green Hill, Mid-Atl.
Cullers, Harold Glenn, licensed July 13, 1986, Mt. Carmel, Shen.
Dubble, Carol, ordained July 13, 1986, Mount Wilson, Atl. N.E.
Farkas, Matthew, licensed July 13, 1986, Morrellville, W. Pa.
Heishman, Irvin Russell, ordained July 22, 1986, Manassas, Mid-Atl.
Keeling, Calvin Montgomery, ordained July 6, 1986, Bakersfield, Pac. S.W.
McGann, Elaine Hartman, ordained July 15, 1986, Harrisonburg, Shen.
Nehring, Roger A., licensed July 6, 1986, Mt. Morris, Ill/Wis.
Ritchie, Ricky Lee, licensed July 13, 1986, Midland, Mid-Atl.
Sager, Stephen Darl, licensed June 15, 1986, Calvary, Shen.
Sherck, Ronald George II, ordained July 6, 1986, Pleasant Valley, N. Ind.
Shoemaker, Ernest Beverly, licensed June 22, 1986, Summit, Shen.
Steele, Randy Lee, ordained June 8, 1986, Bethany, Mid-Atl.
Vecchio, Joseph V., licensed July 13, 1986, Pasadena, Pac. S.W.
Yoder, Leon Ray, ordained July 6, 1986, Ellicott City, Mid. Atl.
Zumbrun, Melvin J., licensed July 13, 1986, Blue River, N. Ind.

Pastoral Placements

Baldwin, Terry Lee, to Silver Creek, N. Ohio
Bransen, Merrill C., from Bethel/Greenville, W. Pa., to St. Joseph, Mo.
Gehman, G. William, to Big Swatara, Atl. N.E.
Gehman, Sharon K., to Big Swatara, Atl. N.E.
Mayer, Don, from other denomination to Sunnyslope, Ore./Wash., interim
Shearer, Clark, from other denomination to Wabash, S/C Ind.
Wenger, Richard C., to West Goshen, N. Ind., interim
Yoder, Gary Dean, to Wakarusa, N. Ind., part-time

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Carpenter, Herman and Mary, Bolar, Va., 60
Cox, Horace and Mary, Mt. Solon, Va., 50
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Eidemiller, Dan and Glenna, New Carlisle, Ohio, 50
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Ikenberry, Otis and Olive, Ottawa, Kan., 67
Johansen, Charles and Vera, Freeport, Ill., 50
Lauver, Wilbur and Florence, Ottawa, Kan., 58
Miles, LeRoy and Grace, Leonard, Mo., 50
Miller, Wilmer and Luella, Windber, Pa., 52
Overstreet, Ralph and Wilma, Ottawa, Kan., 51
Petry, Earl and Lizzie, West Manchester, Ohio, 73
Rhoades, Floyd and Margaret, New Carlisle, Ohio, 50
Rissler, Jacob and Helen, Leola, Pa., 50
Royer, George and Evelyn, Ottawa, Kan., 62
Stitzel, Quinter and Iva May, Lanark, Ill., 60
Swartz, George W. and Avis Mundy, Roanoke, Va., 50

Deaths

Bowser, Margaret, 92, Kittanning, Pa., July 28, 1986
Brandt, Christine F., 80, New Carlisle, Ohio, July 2, 1986
Brower, Fred, 91, Logansport, Ind., July 17, 1986
Edwards, Edna Cooper, 85, Harrisonburg, Va., Aug. 1, 1986
Johnson, Lucielle Shober, 77, Salem, Va., May 18, 1986
Jordan, Keigh M., 68, Bringhurst, Ind., July 30, 1986
Kagey, Lydia Ann, 92, Harrisonburg, Va., Aug. 14, 1986
Kettering, George, 75, Myerstown, Pa., July 25, 1986
King, Charles, 91, Kittanning, Pa., June 8, 1986
King, Ella B., 82, New Oxford, Pa., June 24, 1986
Kinzie, Bessie Juanita, 88, Cushing, Okla., July 7, 1986
Knorr, Gladys, 90, Lanark, Ill., July 23, 1986
Kurtz, Doris, 58, Leola, Pa., May 23, 1986
Lefever, Timothy, 68, York, Pa., March 8, 1986
Leffel, Fannie, 86, Vinton, Va., April 19, 1986
Lichty, Robert, 73, Lanark, Ill., June 5, 1986
McKelvey, Walter, 81, Kittanning, Pa., March 8, 1986
Neff, Bernard, 73, Johnstown, Pa., Nov. 10, 1985
Neff, Lester C., 80, Enon, Ohio, July 25, 1986
Nelson, Robert, 66, Logansport, Ind., May 7, 1986
Oldham, Emma, 90, Sidney, Ohio, July 14, 1986
Protsman, Mary, 74, Sidney, Ohio, July 1, 1986
Prowant, Gladys, 76, Dupont, Ohio, July 19, 1986
Ritchey, Thelma C., 80, Hollidaysburg, Pa., Aug. 9, 1986
Robenson, Paul, 88, Bradenton, Fla., Aug. 9, 1986
Sanger, Isaac J., 87, Washington, D. C., July 21, 1986
Smith, Anna, 66, Myerstown, Pa., Aug. 6, 1986
Statler, Marvin Earl, 74, Sebring, Fla., July 28, 1986
Stump, Mable Ruth, 83, Cushing, Okla., Feb. 4, 1986
Sutton, Charlotte, 50, Logansport, Ind., May 14, 1986
Swihart, Winifred Davis, 88, New Philadelphia, Ohio, March 5, 1986
Taylor, Monnie, 87, Roanoke, Va., July 17, 1986
Tenney, John E., 76, Westminster, Md., June 7, 1986
Thompson, Nina E., 89, Flora, Ind., April 16, 1986
Wagner, Calvin, 79, Myerstown, Pa., June 9, 1986
Wakeman, Edith, 86, South Bend, Ind., Jan. 14, 1986
Weller, Everett, 87, Antwerp, Ohio, July 28, 1986
West Sr., Richard E., 56, New Philadelphia, Ohio, March 11, 1986
Wickert, Elsie, 77, Dixon, Ill., July 4, 1985
Wineland, Anthony W., 69, Orlando, Fla., April 22, 1986

editorial

We've a story to tell

I sat in my car outside the baggage claim area at Chicago's O'Hare Airport—the world's busiest. O'Hare is a place that requires "street savvy" to maneuver and to survive. Awaiting my passenger, I knew I could "park" right there in an inner traffic lane as long as I stayed at the wheel, my car engine idling. If a cop told me to move on, I could make a gesture toward compliance by moving forward a car length or so. Or, if he was really testy, I could make a fast loop around and come back to resume my holding pattern.

A woman stopped her car beside mine, right smack in the "through traffic" lane. Dumb! She got out to scan the crowd for her passenger, airily ignoring at first a cop's irate call for her to "Move it, sister!" She got her comeuppance, however. When she got in her car to "move it," she flooded her engine and killed it. She ground and ground the balky starter, desperation growing on her face. Car horns blew pitilessly and angry drivers railed at her. Life in the fast lane was, for her, becoming untenable. Frantic, she jumped out and tried to push the car.

I turned off my engine, jumped out, got a purchase on her car's back bumper, and lent my weight to the cause. A few car lengths ahead we veered off into a niche that sheltered her from the crush of traffic.

As I walked back to my car (trying to be nonchalant and to mask my huffing and puffing) I noticed approving smiles on the faces of many curbside spectators, who apparently were taking vicarious satisfaction in my good deed. The man parked behind me tooted his horn and gave me a "thumbs-up" sign and a grin.

I felt smug being the only person in that O'Hare throng willing to jump into the thick of things and help a desperate person. But how sweet it is to give when you see a need, can personally do something about it right then and there, and get the satisfaction of direct involvement.

Witness the Brethren involvement in this past summer's haylift—donating and delivering hay to desperate drought-stricken farmers in the Southeast, our cover story this month. What a heartening story of Brethren generosity, of willingness to work long hours at organizing, loading, delivering, unloading. Farmers in financial hotwater themselves who wanted to give to alleviate the plight of other farmers.

What's the secret in such outpourings of good will and giving? Simple: You can identify with the ones in need. You can see where your efforts, your gifts, your work, your time are going to count. You can find out the results at once, and know you have been effective. In fact the recipients of your generosity may personally contact you and offer thanks. Wow, what a warm, toasty feeling!

It's the same with disaster response volunteering, when a flood or a tornado hits. If you volunteer, you're there, you see the need firsthand, you pitch in, and wind up feeling good about yourself. Even if your response is sending a check to the Brethren Emergency Disaster Fund, you have the satisfaction of soon hearing what generous amount the Brethren have donated toward relieving victims of that volcanic eruption in Colombia or that earthquake in El Salvador.

And remember the golden era of Brethren "foreign missions" when furloughing missionaries visited your little congregation out in the boonies and brought home to you the reality of Brethren work among peoples in faraway places with strange-sounding names? What fun it was to shell out and to feel a part of saving lost souls in India, China, Nigeria, Ecuador.

Half our congregations already are committed to participation in Adventure in Mission, the new stewardship thrust that we hope will increase Brethren giving by several percentage points. Will it work? Only if we can be creative in bringing home to people the ministries their gifts can make possible. I hear people saying, "Give us the programs, we'll give the money." Well, we have the programs, but it will require the best of our communications skills—among our General Board and its staff, district leadership, and congregational task forces—if we are going to make every brother and sister realize, "Hey! I can make a difference! I can plug into this!"

Brethren rightly complain sometimes that they feel far removed from the causes they're asked to support. But it doesn't need to be like that. We've a story to tell. And dare we be complacent when TV preachers and all sorts of fund appeals are so slickly and effectively soliciting for money among the American public, including our own Brethren membership?

We have great things going, and more great things envisioned. And they are just as meaningful, worthwhile, and appealing as the witnessing and serving we have done in the past. But the story has got to be told and told effectively if our Adventure in Mission is to be a success with all Brethren across the denomination marching off in step on that adventure.—K.T.

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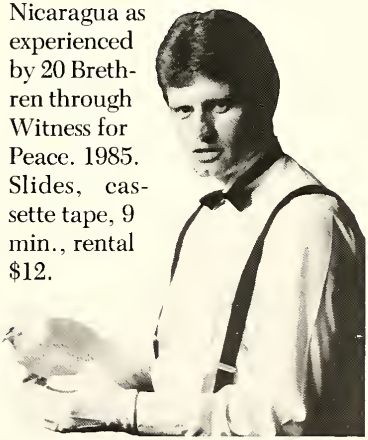

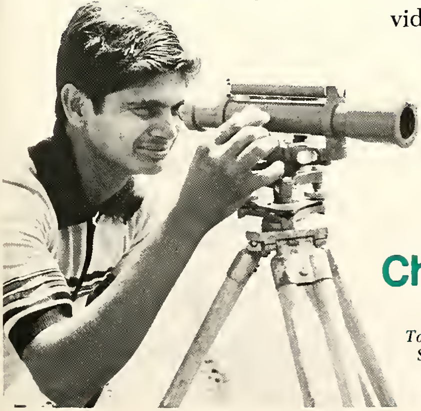

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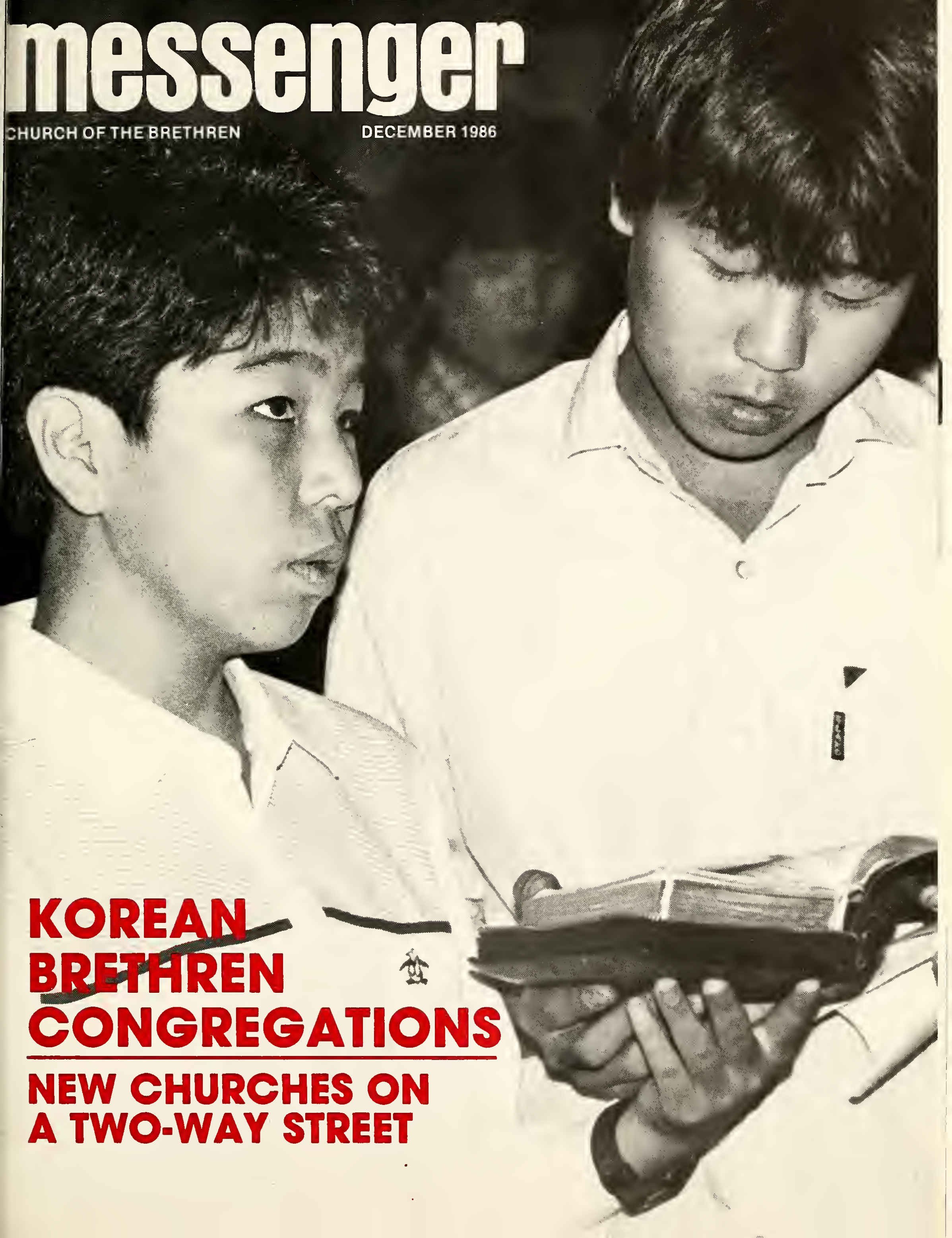
DECEMBER 1986



KOREAN BRETHREN CONGREGATIONS

NEW CHURCHES ON A TWO-WAY STREET

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12 **Seeing as Simeon.** David S. Young wonders if it is possible for us to really discover Christmas.

15 **The Church of the *What?*** Carl Bowman admits no one can accurately predict the future, but takes a stab at it anyway. Wrapping up his year-long series, Carl gazes over the horizon and sees tough times ahead for the ordinances and doctrines of the "the Church of the *What?*" . . . if we don't shape up.

18 **Korean Brethren Congregations: New Churches on a Two-way Street.** The Korean Brethren in California still have much to learn about their new denomination. At the same time, they have much to teach to the rest of the Brethren. Story and photos by Randy Miller.

23 **Alzheimer's: Pinecrest Treats It Special.** Sufferers of Alzheimer's disease have special needs. One Brethren home is working hard to meet those needs. Story by Don Fitzkee.

25 **'Endless Night, Endless Mourning.'** Ronald E. Keener tells us what Alzheimer's disease does to victims and their families. He knows. His father died from the disease.

26 **New Life for the Aging.** Chalmer Faw finds hope in inner renewal for those undergoing the physical decline of aging.

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EDITOR
Kermon Thomasson
MANAGING EDITOR
Wendy Chamberlain McFadden
EDITORIAL ASSISTANT
Don Fitzkee
SUBSCRIPTION SERVICES
Norma Nieto, Sandy Kleist
PROMOTION
Kenneth L. Gibble
PUBLISHER
Connie S. Andes

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letters

TOO FEW AT THE FEAST

I read with interest and concern Jerry Miller's "Come to the Feast" (October). Eve Brethren should read this article.

I keep hearing that the love feast is being aba doned by Brethren. I agree with Jerry Miller th we need to send out people to call others to t feast. Something is terribly wrong if we let th ordinance slip from us.

What's wrong? Is the love feast too "ol fashioned" and strange? Too embarrassing ar confusing? Is there too little communication ar self-examination?

Should there be more time dedicated preparation?

These are timely questions that Mr. Mill raised. We must spread the Good News ar invite all people to come to the banqu table.

In my own congregation, Evergreen church Greene County, Va., I've seen attitudes towar love feast change over 50 years. At our last lov feast there were only six men. There weren many women either.

We are faced with a real challenge to accept, faith to exercise, and a vision to renew. We hav something worthwhile, as Brethren, to hold o to. May God send us more people willing t share, who are appreciative of the heritage an traditions of the Church of the Brethren.

CLYDE H. KNIGHT
Stanardsville, Va.

WOULD JESUS WASH FEET TODAY?

When Abraham looked out from his ten (Gen. 18) and saw visitors approaching, he mad certain that water was available for washing thei feet. When Jesus wanted to illustrate humilit and service, he washed his disciples' feet.

But times and customs change. We don't tak inventory of the bathroom when the doorbel rings so that we are ready for our visitors to wasl their feet. If Jesus were in America today h most likely would use a modern illustration to impress us with the need for humility and service

For every person who joins the church becaus feetwashing is included in the love feast, there is another who is deterred from joining—or who joins but does not participate in feetwashing.

CHAUNCEY SHAMBERGER
Fruitland, Idaho

A FOCUS ON THE FRUITS

No MESSENGER cover story has stirred me more than October's "A Church With No Back Pews."

I am excited and encouraged as a member of the Church of the Brethren to read an article in our denominational magazine that focuses on the fruits of the charismatic renewal as those fruits are manifested in the lives of a surrendered and committed people. The "astonishing life" evidenced in Communion Fellowship is what I believe the renewal is all about.

I pray that the vision of this new congregation will invigorate our denomination, becoming ours individually and corporately, enabling us to be he full gospel church of Jesus Christ as God intended in the power and renewal of his Spirit.

Joyce H. Ruffner

Winchester, Va.

THE PRICE OF FRINGE GROUPS

The well-written Doug Fike/Communion Fellowship article ("A Church With No Back Pews", October), though it mentioned Anabaptism frequently, speaks much more loudly of Pietism. Granted we have an Anabaptist/Pietist background. If so, should we not say it in such a pro-charismatic writing?

"Good intentions" are fine. According to the present Church of the Brethren Yearbook, Communion Fellowship gave one big fat zilch to the Brotherhood Fund in 1985. We could use some of the "good intentions" in Elgin right now. I pray for some in 1987.

The longer we pay too much attention to fringe groups of the church, the more financial problems we have, and the more our membership decreases. Some good Brethren are leaving for more liturgical worship styles too.

Luke H. Brandt

Gap, Pa.

RUN THIS UP THE FLAGPOLE

As a new subscriber, when I received my first copy of Messenger (October), I started reading at the beginning—Letters. I was dismayed and angered to read your facetious, disrespectful remark about our American flag.

My son fought for the flag you are dishonoring. Did you?

Please cancel my subscription. I certainly don't need you. By the way, when you cancel, spell my name correctly.

Dorothea A. Davis

Denver, Colo.

SPEAK UP FOR EL SALVADOR

The most intensive air war ever launched in the western hemisphere is going on in El Salvador.

The press remains silent about the bombing of this little country. President Reagan has effectively hushed discussion of human rights. Silence prevails as US tax dollars support state terrorism. Few dare to stand up in Congress and defend the innocent citizenry from the US-supported air force that terrorizes them.

As the silence continues here, the bombing gets louder in El Salvador.

In the name of God, Brethren, let's speak out on the situation.

Tom Zerger

Dearborn, Mich.

AN EYE ON THE SPARROW

The August/September Messenger has many articles opposing killing, from Civil War times to modern times (with their abortion-for-any-reason killings).

Where were you writers when a child needed a home with love?

Where were you when Reagan pushed through his demand for $100 million for his contras in Nicaragua (who cannot account for the $50 million they got in 1985)?

Where were you Messenger objectors when the US news media reported that these contras were supplying heavy drugs to the United States?

Where were you when we were told that these contras were horribly torturing and killing 10,000 Nicaraguans yearly?

Where is your great Christianity? Where is your great love for home and church and freedom, when refugees are desperately seeking safety from these atrocities?

When will Messenger writers stand up and be counted . . . on the Lord's side?

George D. Weybright

Syracuse, Ind.

WE FEEL LIKE STRETCHING

We had not experienced a "singspiel" before last June, when Annual Conference moderator Don Durnbaugh presented "That Bright Morning" at Norfolk.

His production opened up for us in a unique way a period of history important in our heritage. It supplemented what we had learned from the June Messenger cover story on John Brown and his struggle with the horrible ills of slavery in America.

We are appreciative of Brethren who are willing to take risks and be vulnerable in trying new ideas and airing controversial issues. The singspiel and the article both came in for criticism from across the Brotherhood. We feel both were worthwhile, and helped us to grow.

So, to our leaders and historians, we say, "Keep on expanding our vision, although change comes slowly and painfully for many of us." Presentations such as the singspiel challenge and stretch us, as does regular reading of Messenger.

David and Joanne Morris

Toledo, Ohio

TWO FAITHFUL BRETHREN'S LEGACY

I appreciated the tribute to Lola B. Helser (July, page 1), a member of the pioneer Nigeria missionary team.

During their entire missionary careers, both with the Church of the Brethren Mission and with the Sudan Interior Mission, and afterward until their deaths, Lola and Albert Helser remained supporting members of the Olivet Church of the Brethren, in Southern Ohio District. Their legacy will long be cherished.

Charles S. Cupp

Thornville, Ohio

DON'T DOWNGRADE THE SPIRIT

Thanks to Nettie Thomas for her perceptive, sensible, and reverent "Opinion" (July), "God Doesn't Suffer From Laryngitis."

I have long been puzzled by my many sincere and devoted fellow Christians who insist on "glorifying God" by downgrading the living power of his inspiring Spirit.

Jim Martin

Annville, Pa.

page one

There's always a glow of "fatherly" pride when we carry the by-line of one of the several former BVS interns who have served on the Messenger staff. When that intern is Randy Miller, our "pioneer" intern (1974-1975), and he not only does the story, but the photography as well (including the cover shot) the glow takes on an extra brightness.

Randy, an active member of the La Verne (Calif.) Church of the Brethren, is associate editor of *World Vision* magazine, in Monrovia, Calif. His willingness to take on the Korean congregations assignment reflects his interest not only in the local Brethren scene but in denominational program as well.

Randy Miller

After seeing his by-line in our December Messenger, the next big thrill for Randy—and his wife, Sheri—will be the birth of their first child, slated for next month. That gives us a glow of . . . well . . . "grandfatherly" pride!

Tempering our satisfaction at rounding out Volume 135 of Messenger is the sobering thought that we are coming to the end of a long and fine tradition—Messenger being printed by Brethren Press and its predecessors. As you will read on page 8, Brethren Press has sold its printing operation to George Printing, Inc., of Aurora, Ill. (down the Fox River some 20 miles south of Elgin).

Readers should notice no difference in the appearance of Messenger. It will look and feel the same as before. But what a difference for us, the staff! All these many years we have been like much indulged children—giving our work only a lick and a promise, assured that Brethren Press employees knew exactly what we meant and wanted, and would fix things right for us.

Most of all we will miss our friends and colleagues, and the camaraderie we enjoyed over the years. We feel their pain, and bid a fond farewell to Dan Adkins, Ray Begitschke, Tim Fleischman, Ray Good, Kathy Kline, Dick Knechel, Leon Miller, Sue Oldenburg, Loring Pease, John Post, Dick Roller, John Shelton, Dee Snelsen, Lee Swanson, John Trimmer, Ruby Warnke, George Wishon, and John Ziegler.

But we must carry on with our work. So hang on, Messenger will still be printed . . . by George.—The Editor

in touch

S.J. Neher: 'Eternally young' at 95

If you happen to go to the Carthage (Mo.) Church of the Brethren, be careful where you sit. Somewhere in that third row is what 95-year-old S.J. Neher calls "my seat." And he is nearly always there to fill it.

At 95, "S.J. is just eternally young and has a wonderful outlook on life," says longtime friend and General Board member Sandy Bosserman, who has worked with S.J. in district activities over the years.

It appears that keeping busy has helped keep S.J. so young. At one time, he boasts, "I was 'working' 40 hobbies." More recently, failing eyesight and an operation have forced him to concentrate his efforts on a few of his specialties, one of which is playing the harmonica. An ordained elder in the church, S.J. has been playing for 80 years and brings his instruments to church each Sunday to accompany hymns.

His home library of 900 cassette tapes and records allows him to continue his hobby of reading while he also tends his two gardens, one of which is "as big as any two."

A 1917 graduate of McPherson College, S.J. received his master's degree in botany from Hayes University in Kansas in 1932. Later he traveled throughout the US, Mexico, and Canada collecting plants for his herbarium, which he has since donated to McPherson.

His interest in nature, coupled with his love for youth, led S.J. to Southern Missouri/Arkansas District youth camps, where he was active as a nature teacher into his 90s. "My theme," he recalls, "was 'through nature to God.'" S.J. considers his work with youth his greatest accomplishment. Sandy Bosserman agrees: "He has been a wonderful influence on the children, my own, and on other campers. He really led them to appreciate nature."

Born in Leeton, Mo., S.J. joined the Church of the Brethren at age 17 and was married for 51 years until his wife died in 1966. Today S.J. has 12 grandchildren and "about 23 great grandchildren the last I counted."

The family plus the myriad friends S.J. has made over the years pose some interesting logistical problems. According to Sandy, one of his recent birthday celebrations outgrew the church building and needed to be held in the chamber of commerce building. For his 95th, S.J. had two celebrations, one in January and another in July for those who could not make the first.

Looking forward to his 100th birthday, S.J. confides whimsically, "It would be interesting if I could live until the next century. . . ." Where *that* party would be held remains to be seen. — D.F.

Carole Crist: The L

The people at Quinter (Kan.) High School weren't looking for a community musical director when they asked Carole Crist to come and teach English and speech. But as things worked out, they got a teacher and a director.

"I retired once from teaching at Wheatland High School near here," says Carole, a member of the Quinter Church of the Brethren. "However, a few years later our hometown superintendent called and urged me to come teach at Quinter." After much encouragement from parents and students, Carole agreed.

She needed to renew her teaching certificate, however. She was discussing options for an independent study to get the necessary credits when her school principal "suddenly suggested, 'Let's do a musical. I'll help you.'"

An accomplished organist, Carole had never done anything like directing a

Galen Holderread: A 'li

Many people consider it their Christian duty to respond when others are in need, but Galen Holderread, North Webster (Ind.) Church of the Brethren, sees it more as a privilege.

This past summer Galen, an indepen-

director

musical. A McPherson College graduate and a member of the American Guild of Organists, she had led congregational singing at the 1976 Church of the Brethren Annual Conference, but that was surely quite different from directing a show.

She decided to "go for it" anyway. Ninety-three people from Quinter—population 1,000—responded to an ad, and Carole was on her way to directing her first production, "The Sound of Music." All the local ministers got involved and in the end 85 people were in the cast, while a total of 120 helped out with the production.

"Although I had been in theater before, I felt a great deal of trepidation about attempting this first musical," says Carole. "I kept asking the Lord what I should do as the production progressed. It still seems uncanny how the answers came."

When she was in need of a rehearsal pianist, the phone rang and she had one. Her husband, D.A., a wheat farmer, solved her stage set problems. He and son Dan loaded up the farm irrigation pipe and built a balcony without driving a single nail into the floor or walls of the Prairie Theater. "The audience gave that set a standing ovation," Carole recalls with a smile.

Since then she has directed two more all-community musicals, "Oklahoma" and "The Music Man," and another is tentatively scheduled for the last of July next summer.

An author of poetry and fiction, she tackled the task of writing a centennial pageant with slide show background for the Quinter Church of the Brethren this past summer. The pageant portrayed how times have changed in the Quinter community during the past century, with the emphasis on the role of the Church of the Brethren. (The town, settled by Brethren, was named for MESSENGER editor James Quinter.) The pageant was a big hit, as all her productions have been.

"Music and drama are among the passions of my life," says Carol. But if it weren't for the nuisance of having to pick up those six credits, she may not have discovered her gift for directing and writing musicals. —IRENE S. REYNOLDS

Irene S. Reynolds is a freelance writer in Lawrence, Kan.

itty' part

dent truck driver, took time off to deliver two loads of precious hay from his Indiana home to the drought-stricken Southeast, the first load going to Boones Mill, Va., and the second to farmers near South Boston, Va. All told, he covered around 2,800 miles in his tractor. But rather than talk about what he did, he prefers to talk about all the other folks contributing to the relief effort. Says Galen, "I was really glad to be a part of the haylift, but I only had a little bitty part in it."

TRUCKLOAD SERVIC

He would rather talk about the work of Max and Garry Tom, two Brethren farmers in Galen's area who have put in countless hours coordinating the relief effort. Or about the many farmers who donated hay. He is quick to mention the Whiteford Trucking Co., whose vice president is also a member of North Webster.

Galen normally hauls concrete on flatbed trailers with his own tractor. To haul hay he needed a trailer, which Whiteford quickly donated. Whiteford then arranged a paying load for the return trip that virtually covered expenses.

Despite the devastation that he saw on his first trip, Galen was excited by the optimistic mood of the farmers around Boones Mill. Some of the farmers were Brethren, as was the coordinator in the area, and, according to Galen, "It was just kind of like a Brethren get-together down there. There was so much common ground."

When he is not driving truck, Galen serves as a deacon at North Webster and leads the singing most Sundays. Serving periodically as a Sunday school discussion leader, Galen, along with his wife, also served as a youth advisor before their three children came into the youth group.

Galen's second trip south, to South Boston in early August, was difficult for him emotionally. "They had the doors open on the trailer almost before I was out of the tractor. I saw more of the desperation on the people's faces, and went away feeling sad," he recalls.

Even so, he was impressed with the generosity of the entire community. A local oil company gave him 100 gallons of fuel for the return trip. One woman who had a brood of children of her own "wanted to take me home and put me up," recalls Galen, and the local YMCA supplied free showers for all the drivers.

"It's just great how the farmers and the Christian community can show compassion to the world," says Galen. "There's a real witness there."

In the middle of all those who have let their lights shine in the relief effort is Galen Holderread. But Galen prefers to cast light on what others are doing, and not on the "little bitty" part he has played in it all. —D.F.

A family displaced by war and famine receives food at a feeding center in Sudan.

Sudan church leader warns of starvation

Religious and civil strife in Sudan is rapidly leading to a famine "too terrible to imagine," warned a spokesman for the country's Christian churches.

Clement Janda, general secretary of the Sudan Council of Churches, and chief contact person for the Church of the Brethren's work in Sudan, said in an interview that a civil war between the Muslim-dominated government and Christian rebels in the South has cut off shipments of food and endangered millions of lives.

Already, according to western relief agencies, hundreds of thousands of people are starving in southern Sudan, and the death toll could reach two million.

The Sudanese People's Liberation Army (SPLA) has sealed off the South from receiving aid by threatening to shoot down any aircraft entering the region without prior agreement. The government is also preventing supplies from reaching those areas of the South controlled by the SPLA.

"Both sides are using hunger as a weapon," Janda told Religious News Service, while in Washington in September. "They are using hunger as effectively as they are using the bullet to kill."

Negotiators have been unable to reach an agreement that would allow relief to reach the area, because the two sides cannot agree on which areas should receive the aid—those controlled by rebel forces or those controlled by the government.

International agencies blame the situation on a struggle between the country's Arab and Muslim North and the black African South. The rebel forces consist largely of Christians and animists seeking to repeal a harsh Islamic legal code imposed by the previous regime in September 1983.

The churches of Sudan have opposed the Islamic laws, Janda said. "What we say is that Sudan is pluralistic in its people and regions. It can only be governed in recognition of all its diversity," he said.

The church official cited fear among non-Muslims that the laws will lead to restrictions placed on them in all spheres of life. But he added that the churches have taken no side in the armed conflict, deciding to act instead as a "reconciling agent."

A major catastrophe can be averted only if the international community presses both sides to enter into negotiations, said Janda.

The North American churches should "use whatever influence they have on North American governments to get to the Sudan government on the one hand and the rebel side on the other to stop the war," Janda told the Mennonite Central Committee in a separate interview. "I don't think the churches should be satisfied with sending food."

Karlsschule marks 125th anniversary

Friends of the Evangelische Schule am Karlsplatz in Vienna, Austria, gathered in October to celebrate the 125th anniversary of the school, which was rebuilt by Brethren Service Commission workers following World War II.

Used by Nazi troops as a munitions depot during the war, the building was burned to destroy its contents when the troops evacuated in 1944.

The Brethren Service Commission, in cooperation with the Evangelical Church, began to rebuild the school in 1954, and was joined by the Mennonite Central Committee in 1955. Reconstruction was completed in 1961.

"The rebuilding of the Karlsschule was an act of hope and courage following a destructive war which never should have happened," wrote Dale Ott, director of Brethren Service in Europe, in a congratulatory letter to Karlsschule. "The fact that ecumenical teams helped rebuild the school offered an added symbol of hope since this was an expression of international and inter-church unity."

Tax reform bill called a 'major step forward'

The tax reform bill passed by Congress this fall is a "major step forward for poor people," according to Interfaith Action, an interreligious task force supported in part by the Church of the Brethren.

Under the bill, an estimated six million low-income households will be dropped from the federal tax rolls. By 1988, households earning less than $10,000 will see their taxes reduced by an average of 65.7 percent, according to the Joint Committee on Taxation.

"In terms of the dollars transferred, there's certainly not been another piece of legislation that would transfer as much money to (low-income families with children) in probably a decade," said Mary Bourdette, director of government affairs for the Children's Defense Fund.

Efforts to limit tax shelter farming in the bill met with mixed results. According to Interfaith Action, "The bill preserves some of the worst tax breaks in agriculture but is nonetheless an improvement over current law." The bill does close several farm tax shelters.

James Garber resigns board executive post

James K. Garber, executive of Human Resources for the Church of the Brethren General Board, has announced his resignation, effective December 31. He will become director of major gifts and planned giving for Manchester College.

As executive of Human Resources, Garber has been responsible for creating a plan for human resources in the denomination, while also supervising the board's Office of Human Resources. He has been a member of the Administrative Council, which oversees the organization's goal-setting, budgeting, and program planning.

Garber was the first to hold this post, beginning service in January 1984. He considers the creation of a new salaried staff manual, development of closer ties between the Elgin and New Windsor offices, and the hiring of more women to be some of the most important accomplishments of his tenure.

"I'm particularly pleased with the high quality of the staff that has responded to the call to work for the church," he says.

A Manchester College graduate, Garber earned a master of business administration from Indiana University. Originally from Elkhart, Ind., he served 22 years as director of public relations and development for Manchester College.

Garber has been active at the Highland Avenue Church of the Brethren, where he coordinated a capital-funds campaign for a church construction project. In the community, he has served as president of the board of a family counseling center; worked on several United Way committees; and has been active with Elgin Interfaith Peacemakers.

Seminar will examine superpower relations

"How do we make the connection between our faith experience and the global village?" That key question will be addressed at the National Christian Citizenship Seminar, to be held April 5-10, according to youth and young adult ministries staff person Chris Michael.

Open to all high-school age youth and adult advisors, the seminar will take place in New York City and Washington, D. C., with the theme of Soviet-American relations.

Participants will see New York City and the nation's capital, meet senators and representatives, learn about the historical and current complexities of the relationship between the two superpowers, and have an opportunity to hear from United Nations and embassy personnel.

"This is an opportunity for youth to learn and grow in an area that will have so much impact on them in the future," says Michael. "It's really important that we allow faith to intersect with political realities."

For more information and registration forms, contact Chris Michael, 1451 Dundee Ave., Elgin, IL 60120.

update

Dedicated to exercise. Dedication ceremonies were held October 15 at the Morrison's Cove Home, in Martinsburg, Pa., for the new Gamefield Walking Course for Seniors. The course, part of a national fitness campaign begun in 1979 by the Wells Fargo Bank, consists of a series of 14 "mild but energizing" exercising stations, complete with detailed instruction signs and fitness tips. The course will be used by the home's physical therapy and activities staff, and will also be open to community groups.

Names in the news. Ronald C. Arnett, associate professor of interpersonal communication at Marquette University and an adjunct faculty member at Bethany Seminary, has written *Communication and Community: Implications of Martin Buber's Dialogue*, just published by Southern Illinois University Press. . . . Herbert Wolgemuth, of the Chiques church, Manheim, Pa., was recognized at the Atlantic Northeast district conference for 50 years of service. Wolgemuth has served as pastor at Shamokin, Pa., as a camp counselor until age 75, and as a free minister in his home church.

Milestones. The Happy Corner church, near Clayton, Ohio, celebrated its 175th anniversary by setting aside four Sundays in September and October to recognize Brethren heritage, outreach and missions, the history of the congregation, and the future of the Church of the Brethren. . . . Howard church, near Kokomo, Ind., marked its centennial September 21. . . . The Bethel Center church, Hartford City, Ind., celebrated its 100th anniversary September 19-21 with Paul Hoffman as guest speaker for the Sunday service. . . . Oregon-Washington District's Camp Myrtlewood celebrated its 50th anniversary this fall and drew the largest participation in the camp's history.

Financial aid. Mennonite Mental Health Services (MMHS) is awarding scholarships to college or graduate students pursuing careers in mental health fields. Scholarships from the Elmer Ediger Memorial Scholarship Fund are available to Mennonite, Brethren in Christ, and Church of the Brethren members. For application forms, write to Carl L. Good, executive director, MMHS, 21 S. 12th St., Box M, Akron, PA 17501.

Tenth disaster auction breaks another record

The 10th annual Atlantic Northeast District disaster relief auction raised a record $206,000 for the denomination's Emergency Disaster Fund, easily eclipsing the goal of $175,000 set by organizers for the event.

The bulk of the proceeds raised at the September 19-20 event came from the sale of 87 items—rugs made by Navajo Indians at the Church of the Brethren in Lybrook, N. M., quilts, and wall hangings—along with 74 animals sold at the Friday evening heifer sale.

The most expensive quilt was made by 97-year-old Lizzie Longenecker from the White Oak Church of the Brethren, near Manheim, Pa. She was wheeled to the platform in her wheelchair and looked on as the work went for $7,100.

A three-dimensional wood-carved painting made and donated by Abner Zook sold for $10,200.

One bull calf was bought and donated back to be resold 12 times, netting $2,300 for the auction.

Fifty-four people sold arts and crafts, and the 8,000 people attending bought more than 700 pies by 2 p.m.

Thom and Sue Keller of the Midway church, near Lebanon, were coordinators for the auction.

India study committee begins mediation efforts

The Annual Conference committee appointed to work for reconciliation between two Christian groups in India met in late September to plot out a time frame for its work and to discuss the history of the problem.

Congregations founded by the Church of the Brethren, which has done extensive mission work in India, joined with five other churches in 1970 to form the Church of North India. A group that separated from the CNI about six years ago has been asking to be known as the Church of the Brethren in India.

Members of the study committee, pictured above, are (front) Edith Griffith, Glen Campbell, (back) Chalmer C. Dilling, LaVon Rupel, and Kenneth McDowell.

Study is incomplete, say refugee workers

A respected refugee group headquartered in Geneva, Switzerland, has reported that it has uncovered no incidents of reprisals against refugees returned to El Salvador. But church leaders and refugee workers have sharply challenged the accuracy of the report.

According to a September 19 article in the *United Methodist Reporter,* the Intergovernmental Committee on Migration (ICM) checked on 4,800 Salvadoran deportees from the US and found that none had been known to be tortured or made a political prisoner after returning.

An ICM staff member said the organization "has never pretended its humanitarian follow-up efforts represent a scientific data base, since all contacts between ICM and returnees are voluntary on the part of returnees." The staff member, Gretchen S. Bolton, said the study was undertaken at the request of the governments of El Salvador and the United States.

The *Reporter's* claim that no deportees were persecuted drew cries of "outrage" from Patrick A. Taran, of Church World Service. He questioned "moral implications of presenting such misleading and distorted information, which has life-and-death implications for hundreds of live human beings."

ICM provides transportation and training to refugees and migrants. In El Salvador it set up a reception and counseling program at the airport to help returnees. They were given a series of questionnaires and asked to mail them back over a six-month period, providing information on their location and general condition.

Of 1,100 people returned to El Salvador between March 1 and June 30, 1985, 53 percent could be located three months later. Direct interviews were conducted with only 23 percent of the 1,100.

Of the 57 percent sent to "conflictive zones," 12 percent could be located and fewer could be interviewed.

According to Amnesty International, which has been closely monitoring human rights in El Salvador for many years, 40,000 to 50,000 have been killed since 1979. The United Methodist article did not cite recent human rights reports, such as Amnesty International's 1985 report, the May 1986 Americas Watch report, and the US State Department's 1985 human rights report.

The ICM study was reported just days before a major sanctuary meeting in Washington, D.C. A Church World Service response circulated at that meeting said, "Of course persons in factionalized El Salvador contacted by an unknown organization would report no security problems." The CWS paper also noted that ICM's study was conducted under a US State Department contract.

The four-day sanctuary event attracted more than 300 sanctuary workers, including some of those convicted earlier this year of harboring and aiding illegal residents. The meeting celebrated the growing number of churches and synagogues in the sanctuary movement and criticized US immigration and foreign policies.

Staff changes made by Elgin, district

Chris Abernathy has resigned as operations manager for Brethren Press, effective October 10, to become plant accounting manager for Clarke Checks in Seattle, Wash.

Hired by the General Board in February 1982 as estimator for Brethren Press, she became operations manager in January 1983 and has been responsible for handling all distribution systems for Brethren Press products.

A graduate of Manchester College, Abernathy has been deeply involved with the Highland Avenue Church of the Brethren in Elgin.

Barbara Lenart has been named coordinator of the general secretary's office, effective October 1. She has served as secretary in that office for six and a half years.

As coordinator, she is administrative staff to the Administrative Council, the Goals and Budget Committee, the Executive Committee, and the General Board; coordinates activities of the General Board and related committees at Annual Conference; and administers and coordinates day-to-day secretarial duties of the general secretary's office.

Chris Abernathy

Barbara Lenart

David J. Markey

David J. Markey has resigned as associate district executive of Atlantic Northeast District, effective October 1. Markey, who has served the district since 1977, has accepted a position with Penn Financial Services of Lemoyne, Pa., where he is being trained as a financial advisor.

A graduate of Elizabethtown College, Markey served three pastorates—Carlisle, Pa.; First church in Baltimore, Md.; and Northview in Indianapolis, Ind.—before joining the district staff.

Reformed church 'breaks with apartheid history'

The mixed-race Dutch Reformed Church in South Africa has "finally broken with the hurtful apartheid history," says newly elected moderator of the church Allan Boesak.

At the church's quadrennial synod in Bellville, near Cape Town, in what Boesak termed "an historical moment," the Nederduitse Gereformeerde Sendingkerk (NGSK) adopted the Belhar Confession, which declares that theological justification of apartheid is heresy and idolatry.

By adopting the confession by a vote of 399 to 71, the synod essentially broke relations with the major white pro-apartheid Nederduitse Gereformeerde Kerk (NGK).

With a second decision, the delegates canceled an 11-year-old arrangement that had allowed white ministers to retain dual membership, status, and financial and other privileges in both churches.

Boesak is also president of the World Alliance of Reformed Churches.

worldwide

For the first time since the division of Korea in 1945, Christians from North and South Korea have met face to face in what has been hailed as a major ecumenical development. Representatives from the two Koreas met in September at Glion, Switzerland, for a biblical and theological seminar on peace concerns, sponsored by the World Council of Churches. The discussions were not "negotiating sessions" but a "delicate exchange," said Dwayne Epps, of the National Council of Churches in the US.

In a strongly worded and risky open letter, more than 300 Christian leaders in South Korea have called on the Reagan administration to "repent" and abandon its support for the ruling dictatorship in their country. Under South Korean law, it is a criminal offense to voice criticism of the government to foreigners. Pastors of Protestant and Catholic churches in South Korea were among the signers of the letter. In a further act of defiance, the letter also carried the addresses, telephone numbers, and thumbprints of its 311 signers.

For the first time, the Christian church in the People's Republic of China has issued an appeal to the worldwide ecumenical community for relief assistance. The request comes on behalf of all the people in south China who were affected by Typhoon Peggy. The Church of the Brethren has allocated $15,000 from its Emergency Disaster Fund, to be channeled through Church World Service.

The Living Bible has been condensed by half and put in chronological order, in an effort to interest people in "just reading the story." Called "The Story: From Adam to Armageddon," the abridged version will "read like a novel," says Kenneth Taylor, founder and president of Tyndale House Publishers. The book is abbreviated by chapters, rather than verse by verse.

Children are invited to submit artwork on the issues of "justice, peace, and the integrity of creation," a current emphasis of the World Council of Churches. The "children's drawing festival" is open to children born in 1974 or later. Pictures submitted may be used in a 1989 calendar or in audiovisual materials. Any form of painting, drawing, design, photography, or collage may be submitted, with a deadline of August 31. For guidelines and other information, write to MESSENGER, 1451 Dundee Ave., Elgin, IL 60120.

Pension Board votes divestment policy to fulfill social, fiduciary responsibility

The Church of the Brethren Pension Board has voted to divest from companies doing business in South Africa—unless there are cases where divestment would violate fiduciary responsibility.

This action appears to be the first divestment action taken by a church pension board.

The Pension Board was responding to the denomination's Annual Conference, which in June requested all church agencies to divest "to the extent permitted by fiduciary constraint."

At its October 14 meeting, the Pension Board instructed its staff to "proceed with the presumption against holding investments in or making new investments in companies doing business in South Africa, so that the investment case must be made by the (investment) manager to justify continuing or making new investments in such companies."

This action differs from the General Board action of March 1986, since the Pension Board still has the option of investing in such companies if the investment manager can justify the investment from a fiduciary standpoint. Last March the denomination's General Board voted to divest immediately.

After hearing the counsel of investment manager James Hotchkiss, Pension Board members determined that divestment does not currently seem to violate fiduciary responsibility and that it would be possible to fulfill both fiduciary responsibility and social responsibility. Essentially the board shifted the burden of proof to the investment manager.

The vote demonstrates "the board's desire to uphold its obligation to the beneficiaries of the Pension Plan and, at the same time, support the values of the Church of the Brethren," said Executive Secretary Wilfred Nolen.

The Pension Plan's investment portfolio has a current market value of $56 million. About 10 percent of the holdings are in companies that do business in South Africa.

Formerly the board allowed investments in companies doing business in South Africa if they were signatories to the 1984 revision of the Sullivan Principles. Should there be any investments overriding the divestment decision, this guideline will still apply, said Nolen.

In a related action, the Pension Board reconsidered a decision made at its June meeting and will not implement a fourth investment fund in the active lives reserve. The fund was to have had more stringent social responsibility guidelines than the three existing investment options.

The decision not to proceed was made after staff reported that none of the publicly held social responsibility investment funds have stricter guidelines than the Pension Plan.

The funds considered were the Managed Growth Portfolio of the Calvert Social Investment Fund, the PAX World Fund, the Parnassus Fund, the New Alternatives Fund, and the Dreyfus Third Century Fund.

The funds place different priorities on the various social issues, so that none emerged as being more strict in total than was the Church of the Brethren Pension Plan.

In addition to the guideline about South Africa, the Pension Board limits investments in companies doing business with the Department of Defense and in companies deriving income from the sale of liquor, tobacco, and gambling devices.

In other business, the Pension Board:

- toughened the performance objectives for the common stock and balanced funds;
- approved a permanent five-percent increase in all annuities, effective January 1;
- asked staff to study the feasibility of lowering the age (from 60) that members can begin their annuities;
- established a policy and guidelines for administering the accounts of Pension Plan members involved in divorce property settlements;
- voted to offer supplemental life insurance to insurance plan members;
- asked staff to study the feasibility of separating the medical and life insurance coverage for retired plan members.

Robert Durnbaugh

Brethren Press sells printing unit to GPI

Following up on a decision voted a year ago (see December, page 9), the General Board approved the sale of the printing part of Brethren Press to George Printing Inc. (GPI) of Aurora, Ill.

GPI, a full-service commercial printer about half an hour from Elgin, is similar to Brethren Press except for its technological advancement and modern equipment, said Robert Durnbaugh, general manager of Brethren Press.

The sale affects 18 employees. GPI has said it will hire six or eight of those employees; six have chosen not to be interviewed.

The terms of the sale place the printing of the board with George Printing for two years. Under the terms, GPI will provide substantial discounts on printing, $1,000 a month donation for the duration of the contract, and the purchase of existing Brethren Press supplies.

The sale of the printing equipment is to be handled separately.

To continue its publishing and marketing activity, Brethren Press is reorganizing with a workforce of 10 employees.

Board votes belt-tightening

Moderator Guy E. Wampler, an ex officio member of the board, examines an exhibit for one of the items of General Board business. The heaviest agenda item was a proposed rearrangement of programs that enabled the board to accomplish a balanced budget for 1987.

In order to balance the 1987 budget, the General Board voted major reductions in program and staff. The action reduces the projected budget by $868,000 to about $4.8 million.

In shifting programs, the board also approved the launching of selected new or expanded ministries.

"Essentially the action brings correctives to the board's fiscal planning in a way that makes growth and new initiatives possible," explained Phillip C. Stone, chairman of the General Board. "We are striving to resolve current funding dilemmas quickly and move with strength into the future."

For some staff, program assignments are being repositioned and budgets cut by 15 to 30 percent or more. A year's salary freeze for employees was enacted. Affected most deeply by the decision are several staff members whose positions are being terminated.

"Over the past four years the board has relied on fund balances, or reserves, to sustain current programing," commented Donald E. Miller, general secretary. "For 1986 this may require $800,000, even after imposing firm restraints on spending in this last quarter of the year. Significantly, the budget projected for 1987 brings this dependency on reserves to an end."

The Administrative Council determined that unless the drain on reserves was halted, the result would be a critical funding problem. The shortfall was attributed to three factors:

- The board budgeted more congregational income than is being given. While church giving will likely show a 4-percent increase over 1985, the board had budgeted higher.
- The board had budgeted a considerable use of reserve funds. It has budgeted into reserves since 1981.
- Investments are yielding less because of lower interest rates.

"The 1987 budget is a conscious effort to tailor program expenses to congregational giving and other sources of income," Miller said. "The board seeks to be responsible to what the churches are willing to support."

The board does anticipate increased funds through the Adventure in Mission program now being launched. The ministries of the board will be extended as funds are forthcoming, said Miller.

Staff terminations

Staff whose positions are being terminated effective January 31 are:

Bob Bowman, carrying assignments in worship resources, the Hymnal Project, *Agenda, Source,* and People of the Covenant editing. His duties are being reassigned. The Hymnal Project will be contracted out on a one-third time basis. People of the Covenant editing will be contracted out. *Agenda* and *Source* have been assigned to the Communication Team. Inquiries about worship resources will be handled by various staff members, but no new materials are planned.

Dale Ott, Brethren Service representative, Geneva, Switzerland. The office is expected to be continued under volunteer leadership.

Ralph Watkins, legislative counsel, Washington Office. The remaining three staff members will reorganize assignments, but some areas will not be covered.

Jean Keith, staff for personnel and development, Office of Human Resources. Her duties will be combined with those of the executive for OHR.

Reductions in staff and grants will occur in Nigeria and Sudan. Details will be worked out with the partner church agencies in those countries.

An additional position, coordinator of historical resources, will become vacant at the end of the year with the retirement of Kenneth I. Morse. The one-fifth time assignment will not be filled.

Areas of expansion

New ventures in the 1987 budget are TRaining in Ministry (TRIM) and a response to the rural crisis. Ministries to be expanded are Brethren Volunteer Service, planned giving, peace counseling, and an Asia portfolio. Programs that have been in the planning stages and are soon to unfold are a national youth program and a program for women.

TRIM, aimed at training leadership for

smaller churches, will be directed by Rick Gardner, as will the related, ongoing program, Education For a Shared Ministry (EFSM).

Shantilal Bhagat will give full-time to economic justice and rural crisis ministry, including hunger concerns. Church members have been looking increasingly to the General Board for assistance in responding to the rural crisis, and Bhagat has been able to give only limited time up till now.

The BVS team will aim for 110 volunteers, up 22 over this year's actual recruits. Two new staff in planned giving will be added, an increase of one and a half positions. Chuck Boyer's work as peace consultant will shift from half-time to full-time. Lamar Gibble will pick up the part-time portfolio on Asia, in addition to responsibilities in Europe and peace and international affairs.

Reassignments

Ralph McFadden, Parish Ministries executive, will pick up the role of director of district ministries half-time. This position, previously two-thirds time, was filled by J. Stanley Earhart before his retirement this year.

Responsibility for overall planning for the board, which was previously carried by McFadden, will be shifted to the general secretary.

The position of Latin America and Caribbean representative has been reduced to half-time, and will be bolstered by a volunteer field worker placed in the region. Personnel are yet to be named.

People of the Covenant will turn to a network of field volunteers rather than General Board staff to conduct field work. While Shirley Heckman will still be involved in the program, Chuck Boyer will relinquish a half-time portfolio in that area and editorial work for the program will be contracted out.

Agenda and *Source* will be added to the assignments of Communication Team members Wendy McFadden and Howard Royer.

Responsibility for work in the Middle East will be shifted from Lamar Gibble to Bill Keim.

The half-time portfolio in Hispanic ministries will not be filled. A part-time field volunteer will staff what was formerly the associate district executive position with Florida and Puerto Rico District.

Merle Crouse will add work with new Hispanic congregations, liaison with Comité de Enlace, and coordination of Puerto Rico field staff to his new church development program. Paul Mundey will add Korean ministries to his assignment in evangelism.

Walt Bowman will discontinue quarter-time responsibilities with Life Lab and People of the Covenant. He will continue with outdoor ministries half-time.

On Earth Peace will assume full responsibility for raising its 1987 budget and will strive to hold expenses to the income received.

Major reductions in grants will be made for the work at Lybrook, New Mexico, and for United Ministries in Education. ☐

National youth program set to begin Jan. 1

The Parish Ministries Commission has approved plans for a new national youth program. Set to begin January 1, it will be the first such program since 1968.

"Our goal," says Chris Michael, staff for youth ministries, "is to provide resources for the development of leadership in youth ministry so that congregations are better equipped to do ministry with youth."

Working within budgetary constraints, the program will perform three central tasks: 1) provide printed resources to congregations; 2) train leadership; and 3) coordinate and publicize youth ministries.

Printed resources will include the name and logo of the program to provide a clear sense of identity and belonging to a national organization. A logo has not yet been chosen.

To train youth leaders, the program will utilize a team of trained volunteers who will work through district committees to reach congregations.

The program will also coordinate and publicize youth ministry events, such as National Youth Conference, Christian Citizenship Seminars, regional youth conferences, and the On Earth Peace academies. An annual theme will unify diverse youth ministries. The theme for 1987 is "Living the Vision."

Board acts o

While the General Board devoted most of its October meeting time to accomplishing a balanced 1987 budget, it also adopted a philosophy statement of planned giving and endowment and recommended several items for Annual Conference. The following is a rundown of the board's actions.

Stewardship Team report. The Stewardship Team reported that 1986 congregational giving is expected to show a four-percent increase over last year, but that last year's giving was under budget by $214,000. Income from congregations, direct gifts, annuities, and bequests is expected to fall short of the budget by $410,000. (This shortfall is in addition to the budgeted use of reserves.) The General Board's working endowment was increased by more than 20 percent.

Adventure in Mission. The Stewardship Team was optimistic about denominational enthusiasm for the new Adventure in Mission program. About 450 congregations (representing 21 of the 24 districts) have committed themselves to the program, and the team expects about 550. Some congregations will continue to enter the program in future years, and the team

enetic engineering, other Conference items

Taking part in the commissioning of Donald E. Miller as new general secretary were board chairman Phillip C. Stone, Paul Kinsel of Trotwood, Ohio (who participated in Miller's ordination in 1957), and Annual Conference moderator Guy E. Wampler.

hopes for 800 by 1989.

Humanitarian assistance. The board adopted a resolution that reaffirms its commitment to provide humanitarian assistance without distortion by political considerations. Underlying the resolution was a concern about instances such as the US government's approval of $100 million for the contras in Nicaragua, where military and political assistance has been labeled "humanitarian aid."

Statements and resolutions. After a review of issues that do not have current coverage by Annual Conference statements or resolutions, the board voted three recommendations regarding its participation in creating such documents. Part of the aim is to set priorities and schedule the development of such policy statements so that over a period of years the church addresses all issues that appear to need attention. The Washington Office recently completed an index of all previous Church of the Brethren policy statements and resolutions.

Special response queries. The board approved a paper that recommends to Standing Committee a detailed process for Annual Conference to follow when dealing with issues deemed to require a "special response." The General Board paper outlines procedures for forming the Annual Conference committee, guidelines for the committee's work, and a five-step process for dealing with the item of business on the Conference floor.

Genetic engineering. The board passed and recommended to Annual Conference a revised statement on genetic engineering. An earlier version was passed by the 1985 Annual Conference as a study paper for congregations, to be considered for final action in 1987.

Planned giving and endowment philosophy statement. The board approved a new philosophy statement on planned giving and endowment. The statement, which emphasizes planned giving as part of overall stewardship, will guide the work of the board's stewardship team.

SERRV. The board heard that New Windsor-based SERRV has reduced its deficit by $115,000, and expects to break even for 1986. SERRV also plans to begin reducing the amount of interfund borrowing so that by 1989 that amount will have decreased from $2 million to $1.5 million. The board voted to put a cap of $2 million on that borrowing. Additionally, in 1987 SERRV and other interfund borrowers will begin paying interest on that borrowing.

Logo. The board rejected as too abstract a logo design recommended by the Administrative Council and the logo committee. The logo would have been a General Board logo available also for use by congregations, districts, and certain Brethren agencies. Board members liked the design's simplicty and the concept, but wanted it to be more literal. The Administrative Council and the committee are asked to consider further work on the design.

Committee on Interchurch Relations. Ruth Davidson Clark, of Froid, Mont., was elected to the Committee on Interchurch Relations. She replaces Jean Lichty Hendricks, who resigned shortly after being elected in June.

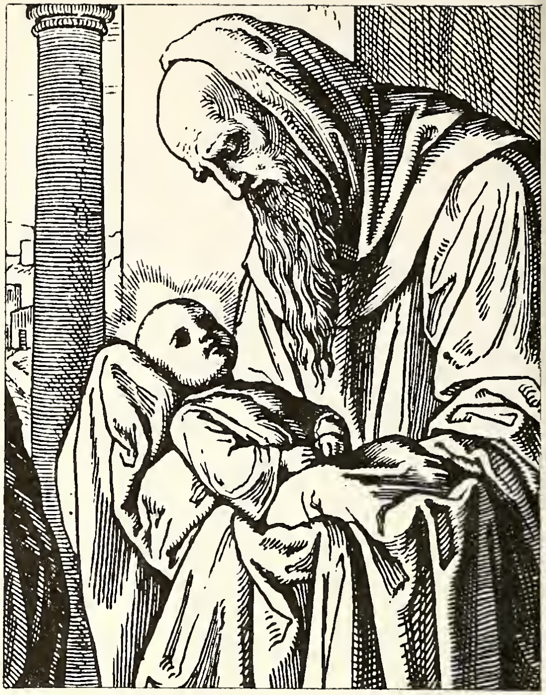
Recognitions. Citations were read for resigning staff members James K. Garber and Chris Abernathy and retiring staff members Stewart Kauffman, Clyde Weaver, and J. Stanley Earhart. Citations were also read for Nigeria staff J. Roy and Carol Valencourt and Sandra Romberger, who each recently completed three-year terms.

Haiti grant. The Goals and Budget Committee approved a one-time grant of $35,000 to help Aide-Aux-Enfants minister to children and adolescents in Port-au-Prince, Haiti. That organization is changing the scope of its feeding program because of needs that have become evident since the fall of the Duvalier regime. The grant comes from designated money already received.

Germantown Trust. The board voted to forgive $60,000 in loans used for maintenance by the Germantown Trust, which oversees the property at Germantown, Pa. The General Board holds the title to the property and owns the buildings. ☐

Seeing as Simeon

Do we, at Christmas, have a vision large enough, quick enough, astute enough to see the joy that can flood into our lives? Can we see Christ's birth as Simeon did?



by David S. Young

Blue streamers were draped over the rural mail box. On the box was a handmade sign: "It's a boy!" Passing by in my car, I shared in the celebration as I felt their joy leap in my heart. I honked my horn. Although I did not know these proud parents by name, I could share in their happiness. It was an unexpected discovery in the midst of an otherwise routine trip.

Advent means that Christmas is coming upon us. We are on the journey, a journey we have made often. The question is whether an unexpected discovery will happen for us. Will anything distinguish this year's journey? Will we discover the birth? Just making it through the season has become the goal for many a weary traveler, jaded by too many busy, expensive Christmas celebrations of the past. Is there any possibility for a discovery of Christmas?

Luke tells the story of an old man, Simeon, who lived in Jerusalem. Simeon was a "regular" at the temple. But there was more to distinguish him than his regular attendance at worship. He was the first person to name who Jesus was. He was unique.

Simeon was a man with a vision. He boldly expected to see the Messiah in his lifetime. He anticipated experiencing God's visit by the Anointed one before he died. While other faithful ones might be satisfied with routine temple worship, Simeon kept alive a vision.

Do we, this Christmas, have a vision large enough, quick enough, astute enough to discover the birth? Will we catch that vision and see through the season in order to discover the joy that can flood into our lives? Will there be a place in which we can catch a glimpse of the birth?

A couple of years ago, a Christmastime court battle placed the question before us in a unique way: Should public places using public utilities be used to display the manger? Part of me agrees that, because of a nation's policy of separation of church and state, public funds should not be used for religious purposes.

But should we also ban the use of sacred carols in department stores to boost Christmas sales? Will we prevent a saint from being used to help parents find what toys to buy?

In the merging of the sacred and secular, perhaps we are not intentional enough with our vision of the birth. Perhaps we need to clear away both *sacred place* and *sacred time* to sense again the birth.

Could any of us this Christmas come to the sanctuary early one morning to sense God's presence as it enters the world? Could we take one day out of the "20 shopping days till Christmas" and spend that time in a quiet retreat studying the Good News? Could we clear away the dishes of a Christmas feast for already dieting believers in order to take a meal to a neighbor who lost a loved one this past year? Who would have a vision for the discovery of the meaning of the season?

Simeon somehow stayed alive with his vision. He also had a second quality to add to it, what Elton Trueblood called a "center of certitude." Simeon lived with an assurance in his life that made him certain to see the Lord's promised Messiah. He knew where he stood. The Scriptures say that he was righteous and devout, knowing the Holy Spirit was with him.

Righteous means "fulfilling a relationship." Devout means "conscientious in religious practices." Filled with the Holy Spirit means "to have a sense of coming fulfillment." Simeon was ready for the birth in all ways. He went into the temple and, with the certainty of faith that surprised even Mary and Joseph, said "'Mine eyes have seen thy salvation . . . a light for revelation to the Gentiles, and for glory to thy people Israel'" (Luke 2:30-32).

Everyone needs a "center of certitude," some convictions that we hold close to our hearts. Otherwise we are swayed by whatever opinion is abroad and are continually afraid to stand alone outside the crowd. We also miss being ready to discover the presence of an unusual visit.

That "center of certitude" we know is Christ. The factor about Simeon's life that impresses us is that he was sure of his God. He could recognize when God's salvation had become known to humankind. Simeon could sense the Divine when it was close to him.

We have heard a lot about humans making it on their own. We have heard expressions such as man come of age, a war to end all wars, the great society, a world without fear. But we have seen such dreams dashed, and we live with inequity, fear, and violence all around. There is an inner loneliness in our society because we have been led to believe we could meet all a person's needs. Where does meaning come from? Only the discovery of the Divine will bring us that certitude.

Malcolm Muggeridge wrote of Mother Teresa, "Once when I was in Calcutta with Mother Teresa, she picked up one of the so-called 'unwanted' babies which had come into the care of her Missionaries of Charity. It had been salvaged from a dustbin, and was so minute that one wondered it could exist at all. When I remarked on this, a look of exultation came into Mother Teresa's face. 'See,' she said, 'There's life in it!' So there was; and suddenly it was as though I were present at the Bethlehem birth, and the baby Mother Teresa was holding was another Lamb of God sent into the world to lighten our darkness."

The "center of certitude" leads us to a third characteristic of Simeon. He was willing to die. He had accomplished what he set out to do and now life was seen in a different fashion. He accepted what was to come. Most persons who have accepted death go on to live in a new way.

Life that has made the discovery of Christmas changes as well. There is an internal change just as noticeable as Simeon's discovery. I am ready to die to my selfishness. I am ready to give up self-consciousness and stand alone. I am ready to give up that clutching, bitter attitude. The discovery of Christmas means a vision of life's purpose.

The discovery of Christmas can happen for us. If we keep our vision clear on the purpose of the season, the birth will come upon us. If we hold to the "center of certitude," we will wait expectedly for the birth. And it will be in accepting our own death (knowing that the Savior will often call us to the cross) that we will know him and see him. The cross follows the birth and leads to the birth again and again. With such preparations made, we too will discover Christmas. ☐

David S. Young, of West Chester, Pa., is an ordained Brethren minister, presently doing graduate studies at Princeton Theological Seminary.

Windows in the Word

by Timothy K. Jones

Light

A friend's letter once described her troubled week. She likened her mood to the darkness of a "deep, narrow pit." Only as she began seeing again the wonder of the trees, the hills, and her family around her did the gloominess disappear.

Every life has its shadowed moments. We all have weeks when St. John of the Cross's "dark night of the soul" is more than poetic imagery. Sometimes we walk more by faith than by sight; we carry on even when the world's injustice and indifference darken our vision. And even now, when the glimmer of Christmas tinsel and Advent candlelight fills our eyes, we never completely escape this darkness.

Accounts of Christmas in South Africa last year attest to what I mean. Residents of Bellville and other communities of the Cape province darkened their homes every Wednesday of Advent. Candles placed in their windows reminded passers-by of scores of people arrested or detained. Church leader Allan Boesak called for "a quiet Christmas."

Christmas is no glittering celebration in the housing projects of Chicago, either. Nor in the rural homes of forgotten elderly unable to afford heat and light. Nor in unlit urban doorways where the homeless huddle.

Even the Christmas story of Jesus' coming is painted with the hues of night. Luke tells us that this birth was first announced on midnight Judean hills. Matthew tells us that Magi made their nighttime way only by the faintness of starlight.

But the darkness could not quench the light. If anything, darkness forms a backdrop to make it shine all the brighter. The writer of the Gospel of John knew this. John quickly says that "the light shines in the darkness, and the darkness has not overcome it."

Because Jesus comes amid the suffering, deprivation, and obscenities of our human condition, we have hope. When we confront dark forces of hatred, or negotiate murky corners and blind curves, he is all the more light among us, light on the way before us. We no longer grope in the dark.

Henri Nouwen discovered this when he spent several months in the Trappist Abbey of Genesee. On Christmas night one of the monks had arranged a simple nativity scene on the altar. "Three small wood-carved figures made in India: a poor woman, a poor man, and a small child between them. . . . The figures are smaller than a human hand—nearly too small to attract attention at all. But then—a beam of light shines on the three figures and projects large shadows on the wall of the sanctuary. That says it all. The light thrown on the smallness of Mary, Joseph, and the Child projects them as large, hopeful shadows against the wall of our life and our world. . . . Without the radiant beam of light shining into the darkness there is little to be seen. I might just pass by these three simple people and continue to walk in darkness. But everything changes with the light" (from *The Genesee Diary*).

Everything changes with the light born in Bethlehem. It shines still, in Bellville, in a Houston suburb, and in our hearts. And the darkness has not overcome it. That much we know. ☐

Timothy K. Jones is pastor of Christ Our Peace Church of the Brethren, The Woodlands, Texas.

Small talk

by Kathy Kline

A special birthday

I am here with good news for you, which will bring great joy to all the people. This very night in David's town your Savior was born.

Luke 2:10-11 TEV

Christmas is more than pretty trees with ornaments and lights, yummy cookies you bake once a year, and big meals with all the trimmings. It's more than cards, gifts, and carols.

Sometimes we are so busy buying presents for people—because we are expected to—that we forget the real purpose for celebrating Christmas.

What does the word Christmas really mean? It's actually two words—*Christ* and *Mass.* Christ refers to the Messiah, God's chosen son, who came to earth to live with us. A mass is a Christian ceremony in which participants take communion. Many years ago the church celebrated a mass on December 25th in remembrance of Jesus' birth. This celebration became known as Christ's Mass or *Christmas.*

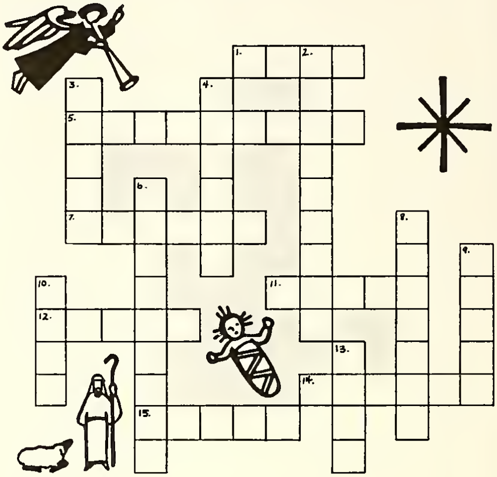
This year, take some time out from all the busy-ness to thank God for sending us the best Christmas present ever, a little baby named Jesus.

Winter fun

Nick Kreider, age 6
Quarryville, Pa.

How much do you know?

See how well you know the Christmas story by attempting the puzzle without using the hints given in parentheses. All scripture references are from the Today's English Version of the Bible. You can find the entire Christmas story in the first two chapters of Matthew and Luke. Good Luck!



ACROSS

1. Mary had a little _______ and named him Jesus. (Luke 2:16)
5. Mary's relative, the mother of John. (Luke 1:36)
7. Mary rode this animal to Bethlehem.
11. The angel told Mary to name her son _________. (Luke 1:31)
12. The messenger sent by God was named Gabriel. Gabriel was an _________. (Luke 1:26)
14. The husband of Mary. (Matthew 1:24)
15. The country where Joseph, Mary and Jesus went to escape from Herod. (Luke 2:13)

DOWN

1. The town where Jesus was born. (Luke 2:4)
3. The king of Judea when Jesus was born. (Matthew 2:1)
4. Jesus' first bed was in a ___________. (Luke 2:12)
6. The person who takes care of the inn.
8. The men who followed the star to where Jesus was born.
9. One of the gifts brought by the wisemen. (Matthew 2:11)
10. The mother of Jesus. (Matthew 1:18)
13. The precious metal that was a gift to Jesus. (Matthew 2:11)

Answers: ***Across*** *1. baby, 5. Elizabeth, 7. donkey, 11. Jesus, 12. angel, 14. Joseph, 15. Egypt.* ***Down*** *2. Bethlehem, 3. Herod, 4. manger, 6. innkeeper, 8. wisemen, 9. myrrh, 10. Mary, 13. gold.*

Small Talk is a monthly page for displaying children's art and writing, and to suggest ideas for fun. All children are encouraged to take part. Send your items to Kathy Kline, c/o Brethren Press, 1451 Dundee Ave., Elgin, IL 60120. All art work becomes the property of MESSENGER.

Who are the Brethren of 1986?

The Church of the *what?*

by Carl Bowman

How can anyone pretend to predict the future? Throughout history, predicting the future has been the infamous work of charlatans, soothsayers, and quacks of varying guises. Today even the best of government economists rarely yield more than numerically sophisticated guesses. How then can we accurately foretell the Brethren future?

The truth is that we can't, but we *can* engage in informed speculation. We can look at past and present trends, and predict what the future will hold if current trends continue. The US government bases key fiscal policies upon such projections. Perhaps the Church of the Brethren can also benefit by such an exercise.

This article will use Brethren Profile data to compare Brethren aged 65 or older with those 45 to 65, and those younger than 45. The goal will be to identify the most important differences between those who have already enjoyed their most active years of church membership and those who are currently experiencing them (or will experience them in the future).

In the year 2000, the youngest members of the 65 and older group will be 80 years old. It follows that the current views and attitudes of the *younger* groups will become more and more typical of the Church of the Brethren as a whole. Using this method, what can be foreseen in the Brethren future?

The decline of the Brethren ordinances

If current trends continue, the outlook for the Brethren love feast is less than rosy. Younger Brethren simply do not attend love feast as often as older Brethren do. It would be premature to conclude that the love feast's complete disappearance is imminent. Still, its status has eroded greatly during the 20th century. It is no longer the expression of Christian love, community, and service that symbolically binds all Brethren together into a common faith. For some it still serves this function, but not for the church as a whole, when 44 percent of our young adults rarely ever attend the service. (See graph below.)

This year-long series, which began in January, is based on a denominationwide survey the author has taken. Interested readers will want to study the subject more fully in Carl Bowman's contribution to the new Brethren Press book Church of the Brethren: Yesterday and Today, *an exciting newly told, authoritative story of the denomination.*

Although one might suppose that Brethren who transfer from another denomination are less likely to attend love feast, the data do not bear this out. Brethren family roots (whether one's grandparents were Brethren), on the other hand, do make a difference, with "pure-bred" Brethren being more likely to attend.

ATTENDANCE AT LOVE FEAST

AGE	More than once a yr	Once a yr	Rarely	Never
65 or Older	47%	25%	10%	18%
Younger than 45	31%	25%	15%	29%

The bottom line, however, is age. Regardless of Brethren ancestry or denominational origins, younger people are simply less likely to participate in the love feast than are older people.

Historically, our mode of baptism was every bit as important as our love feast. Brethren preached baptism, debated baptism, and until 1908 even called themselves "German Baptists." They modeled what they considered to be the true, New Testament form of baptism. Every applicant for church membership was required to be "dunked."

With the exception of a few congregations, this idea has been abandoned. Instead, modern Brethren have shifted their focus away from the *external* form of baptism toward the *internal* acceptance of Christ as Lord and Savior. As a result, most Brethren who transfer from another denomination no longer receive trine immersion. Approximately two-thirds (63 percent) are now received by a simple and straightforward affirmation of faith. What would have alarmed the Brethren of the 1920s has become commonplace.

In my own recent experience in Brethren congregations, I have witnessed the dedication of babies of nonmembers, the participation of young children in Sunday morning communion services, and the frequent reception of new members by simple affirmation of faith. For many, these innovations reflect a new openness towards outsiders, an ecumenical attitude, and a willingness to experiment with new forms of symbolism. They are a positive affirmation of the communion of all Christians, followers of the same Lord.

For others, however, these changes represent a cheapening of church membership. How do we know that the child who participates in Sunday morning communion, or the woman who joins the Brethren so she can worship closer to home, has "counted the cost" of being Christian? The answer is that we don't. When so little is asked of new members and communicants, the boundaries between the church and popular culture become blurred. Perhaps there is no real difference. For those who view middle-class American culture as essentially compatible with Christian discipleship, the Brethren acceptance of "universal" Christian rites and rituals is long overdue.

The decline of distinctive doctrines

A small minority of elderly Brethren may yet recall the time when all church members were required to publicly proclaim their agreement with the principles of nonconformity, nonresistance, and nonswearing. It was understood that becoming Brethren implied acceptance of *distinctive* Brethren principles and practices.

Over time, nonresistance was translated into the "peace position," and the nonconformity into the doctrine of the "simple life." In both cases, a negative variant of the doctrine was exchanged for a more affirmative, positive one—the modern variants state what the Brethren are for, rather than what they are against.

At the same time, the idea of a distinctive "order of the Brethren" enforced by church counseling and discipline has been abandoned in favor of a new individualistic reinterpretation of the old Brethren theme of no force in religion—"Brethren may act according to their conscience!"

Most of today's Brethren unquestioningly accept this modern, liberal viewpoint. With a puzzled look on his face, a Brethren elder from Lancaster County, Pa., recently summed up these changes: "When I was a child, it seemed we were against everything. Today, it seems we aren't against anything."

What has happened to our peculiarly Brethren doctrines? If one assesses it by tangible features of the way Brethren live, the simple life has basically vanished.

Of course, there are Brethren who remain concerned about nonconformity and simple living, but they often view it as a question of one's *attitude* towards possessions, rather than the nature or *quantity* of goods one owns. You might say we have exchanged the simple life doctrine for a doctrine of "simple priorities," which is less threatening to comfortable, middle-American lifestyles.

In any event, the concern with specific issues such as simple dress is clearly on its last leg. Although 37 percent of Brethren age 65 and older continue to believe that "Brethren should dress more simply than the average American," only 14 percent of Brethren younger than 45 share this view.

When the issue of Christian lifestyle is cast in terms of abstract principles rather than specifics (such as dress), we discover greater support for traditional Brethren positions. Even so, support for such themes as "simplicity" and "nonviolence" declines among the younger generations. For example, 86 percent of Brethren 65 or older say that "As a Christian, I feel called to a life of humility, simplicity and nonviolence." Only 59 percent of those under age 45 share this viewpoint. Similarly, 34 percent of those 65 or older feel *very* strongly that "it is important that the Church of the Brethren maintain a strong focus upon peace, simplicity, and service." This contrasts with 16 percent of those under age 45.

The peace position is one dramatic exception to this rapid erosion of distinctive doctrines. Younger Brethren are just as likely as older Brethren to say that they would join alternative service rather than enlisting in the armed forces.

Still, even on the peace issue, there are generational differences. For instance, younger Brethren are more likely to *disagree* with the statement, "It is wrong to help in any war by fighting." Also, older persons are more likely to say that Brethren should be counseled against joining the US armed forces. (Only 21 percent of Brethren under age 45 believe that such counsel should be given.)

In light of these generational differences, it is not surprising to learn that older Brethren are more likely to say that "complete nonviolence as a way of living is very important to me."

The decline in the nonresistant attitude is also reflected in our attitudes toward the law. Forty-nine percent of those 65 or older still say that Brethren should not initiate lawsuits. Only 24 percent of those under age 45 accept this traditional Brethren position.

Generational differences among Brethren suggest that we are gradually distancing ourselves from our traditions of peace and nonresistance. This erosion of the peace position is subtle, unlike the more obvious abandonment of nonconformity, but it is present nevertheless. As the church becomes more and more estranged from its "peculiar" heritage, can even this sole survivor of its departure from middle-American values endure? Without the nurturing of a *general* attitude of nonconformity, can Brethren continue to shield themselves from the militaristic patriotism that dominates the media and strikes a match in the hearts of so many Americans?

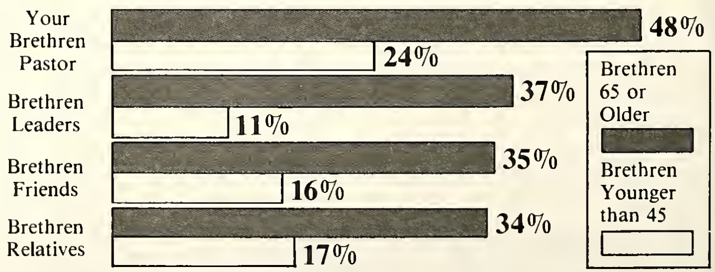
The decline of Brethren influences

One major reason for the decline in traditional doctrines and ordinances is that younger Brethren are no longer immersed in a Brethren social milieu. While almost three-quarters (73 percent) of older Brethren say that at least three of their five closest friends are Brethren, only 39 percent of younger Brethren say the same. Instead, younger Brethren center their social life outside of the church, among their co-workers or non-Brethren friends and neighbors. As a result, their religious, social, and political viewpoints are less influenced by Brethren friends and relatives, and they are less persuaded by local and national Brethren leaders. The graph below illustrates this trend.

Another shaper of Brethren life and thought has been Annual Conference. It is hard to imagine that just 75 years ago most Brethren viewed the Conference minutes as a guide for daily living. The minutes told them whether they could vote (they were encouraged not to), how to dress, whether they could join a union, and whether they could go to war. Faith was measured in part by obedience. Of course, even 75 years ago, the minutes were violated, but there was always the danger of being disowned by the church if the violation was severe enough and if the

BRETHREN INFLUENCES UPON MEMBERS' VIEWS

Which of the following have been very influential in shaping your views?

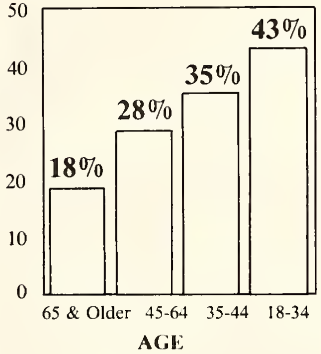


sinner remained unrepentant.

Today, only 22 percent of those under age 45 say that Conference decisions have been even "somewhat influential" in their lives. (This compares with 49 percent of those over age 65.) The graph at the right illustrates the declining influence of official Conference statements.

ANNUAL CONFERENCE INFLUENCE

Percentage who report that Annual Conference decisions have been "not at all influential" in shaping their views.



This increasing disregard for official Brethren positions is closely linked to the content of teaching at the congregational level. Instruction in Brethren doctrine once provided by church elders, and subsequently by church membership classes, has all but disappeared. In our ecumenical desire to open ourselves to a variety of Christian viewpoints, we have become increasingly hesitant, almost apologetic, to say, "This is what Brethren believe; this is where we stand on the issue." Pastors are hesitant to provide instruction on peace, the simple life, or the love feast for fear of losing potential members with our peculiarity. As a result, many who join the church have no sense that becoming Brethren is different at all from becoming Christian in the local Methodist or Baptist congregation. And often it is not.

Church of the what?

During the 20th century, the Church of the Brethren has moved from a position of strict enforcement of Annual Conference decisions to tolerance of congregational and individual diversity, to the point where fewer and fewer persons care at all what the "official" Brethren position is on a particular question. Whether we examine the impact of Annual Conference, Brethren leaders, Brethren pastors, Brethren social networks, or historic Brethren doctrines, the pattern is the same: Brethren influence over members' beliefs and viewpoints is declining.

But why should this matter, anyway? Is being "Brethren" really important in the 1980s? Shouldn't our energies be channeled instead into the cultivation of *Christian* faith? Yesterday we were concerned with being Brethren; today we are Christian. Fortunately, we have finally discovered our common ground with Christians of all denominational backgrounds. Is there anything wrong with this line of reasoning?

Maybe not, but it does have certain implications. First, when distinctive rites and doctrines are no longer taught, they die. That may be acceptable, but if we are finally to bury our Brethren heritage, let it be a planned burial. Let us dispense with our remaining peculiarities out of design, rather than neglect.

The data presented in this article underscore the fact that many things that have always been associated with the Church of the Brethren are passing away. What is more, 58 percent of all Brethren who are 45 and older say that *valuable* parts of our heritage and tradition have been lost. If features of our distinctive heritage have value, perhaps they should be adapted, rather than lost to the modern world through neglect.

Interestingly, only 28 percent of Brethren under age 35 feel that valuable parts of our heritage have been lost. Apparently, there is a generation gap in attitudes toward Brethren heritage. Younger Brethren may feel little sense of loss because they were never taught Brethren traditions to begin with.

Second, to fail to teach distinctive Brethren doctrines is to place them on the same level with any number of interpretations of what it means to be Christian. Again, this may be desirable, but we should be conscious of what we are doing. If we fail to teach new members, for instance, that military service is sinful, then we are in essence saying that any other "Christian" interpretation of armed resistance is equally acceptable. The problem with this is that "freedom of conscience" becomes our only identifiable principle.

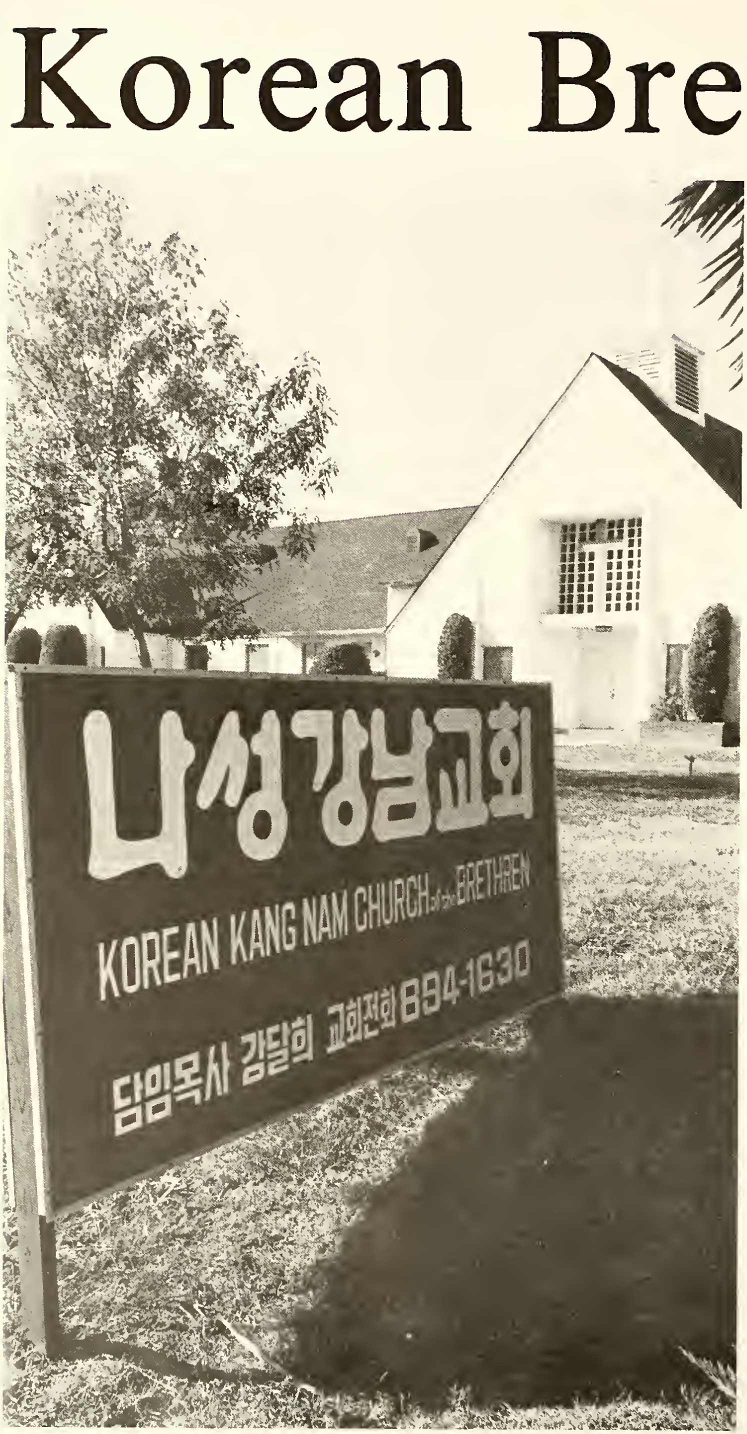
Our Brethren ancestors did not reject freedom of conscience because they wanted all church members to become very *Brethren,* but because they had very definite ideas of what it meant to be *Christian.* Two centuries of Brethren were committed to peace, humility, plain-living, avoidance of politics and litigation, caring for the poor, and personal honesty and integrity as a model for Christian living. These were promoted not as abstract principles, but as a concrete plan for living.

Finally, speaking in purely marketing terms, the Church of the Brethren experienced continuous growth until about 1960, because it had successfully carved itself a niche in the religious market. That is, it attracted many (such as Mennonites) who supported Anabaptist principles, but wanted fewer restrictions upon individual expression; and it also attracted others who desired a conservative church with a strong sense of family and an emphasis upon the New Testament doctrines of peace, service, and simplicity. Until the post-World War II period, outsiders could look at the church, recognize its distinctive features, and decide whether becoming "Brethren" was desirable.

Perhaps one of the causes of our rapidly declining membership during the past 25 years is that too many Brethren and too many outsiders now look at our church and ask themselves, "Church of the *what?*" That is, the church no longer offers a unique, well-defined product. As our heritage of peculiar doctrines continues to be supplanted by the more charitable and open—but spineless—doctrine of freedom of conscience, the church continues to lose members. It may require the refashioning of a clear notion of what it means to be Brethren to turn it all around. ☐

Carl Bowman is a member of the Bridgewater (Va.) Church of the Brethren, and teaches sociology at Bridgewater College. His study of the Brethren is part of his ongoing doctoral research at the University of Virginia.

Korean Brethren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New chu

by Randy Miller

Tae Hoon Gang made himself at home on the piano bench in the Panorama City/Kang Nam Korean Church of the Brethren sanctuary and began plinking out one of his original melodies. A handful of people sat quietly on the pews in the dim light and listened in the moments preceding the Sunday morning worship service.

But the pianist's southern California debut was cut short by Hae Young Kim, who scurried up the sanctuary aisle toward the piano and scooped Tae Hoon into her arms and away from the keyboard. At two-and-a-half, Tae Hoon, while showing some musical promise, wasn't quite ready to perform during the pre-worship meditation period.

The son of Kang Nam pastor Joon Su Gang, Tae Hoon obviously felt comfortable in the familiar surroundings of a church sanctuary. And no one in the pews seemed to mind his brief performance. For a moment he rested quietly in Hae Young's arms as she paused briefly at my pew to explain who he was and apologize for his playing. Then he squirmed free and scampered down the aisle and out of the sanctuary. Hae Young excused herself to don her robe for her dual role in the service as organist and youth choir member.

The worship service was conducted entirely in Korean. Dan Kim, recently recognized as Brethren consultant for Korean ministries, sat to my left and took notes during the sermon for me, translating from Korean to English.

While I didn't understand most of the proceedings, and was surrounded by people from a culture different from my own, I felt at home. I could tell I was in a Church of the Brethren and in the presence of people who approached life with the same graciousness and humility I'd known all my life growing up in the Church of the Brethren. Their love of music, their kind and giving spirits, even

ongregations:
ches on a two-way street

the aroma of food being prepared, which came wafting into the sanctuary toward the end of the service, paralleled traditions and approaches to life I had long been familiar with.

What's happening in southern California is a blossoming friendship between the Brethren and some Korean Christians, whose seeds were planted in 1979 in Panorama City. A handful of Koreans had been worshiping in the home of Dan Kim for three months, and their number had increased beyond what his living room furniture could bear. Dan approached the nearby Panorama City Church of the Brethren with the request to worship in its facilities. The Brethren agreed, and Dan's congregation began worshiping there regularly on Sunday afternoons.

As weeks passed the two congregations became better acquainted, and even got together occasionally for Bible study and other activities. "That was our first impression of the Brethren," recalls Dan Kim. "Our experience with Americans before then had been that if we invited them to do something, they usually didn't return the favor. But the Panorama City church did, and that impressed us."

After three months, Panorama City pastor Wayne Zunkel asked Dan and his congregation to join the Brethren in celebrating love feast. The event was a turning point for Dan and piqued his interest in the church.

"I had never heard of the practice of feetwashing before," Dan says, "but I liked it very much. I knew of it in the Bible, but when I learned that the Brethren practiced it, I realized this must be a very biblical church."

As Dan's interest in the Brethren became more apparent, Wayne asked if the young pastor and his congregation might wish to consider becoming Brethren, since their church was not affiliated with any denomination. The idea appealed to Dan, but neither he nor his congregation wanted to move too quickly into such a major commitment.

In the months that followed, Dan learned all he could about the Church of the Brethren, studying Brethren books and meeting with Brethren pastors.

"This relationship was not entered into lightly," says Wayne. "Dan and several other pastors, both Korean and Brethren, met weekly at Fuller Theological Seminary (Pasadena) to pore over Emmert Bittinger's *Heritage and Promise*. We tried to cover a chapter a week, but sometimes couldn't get that far because the Koreans would scour every line of text, asking,

Below: *Yep, they're Brethren, all right! If laying out a scrumptious meal is any sign, then the Korean brothers and sisters are dyed-in-the-wool Dunkers! Kang Nam folks feast after Dan Kim's recognition service as Korean consultant.* **Left:** *Dan Kim casts an appraising eye as district executive Pattie Stern concentrates on her chopsticks.*

Key figures in the Korean Brethren saga (from top): **Dan Kim,** *consultant for Korean ministries; Kang Nam pastor* **Joon Su Gang** *(with wife Mim Jung and son Tae Hoon);* **Wayne Zunkel,** *Panorama City pastor (with Joon Su Gang);* **Irven Stern,** *Pacific Southwest district executive (along with his wife,* **Pattie,** *shown on page 19), and* **Abe Park,** *Hyung Jae pastor in Laguna Hills.*

'Why does it say this?' and 'What does this mean?' The other Brethren pastors and I didn't soft-pedal the Brethren. We laid it right out, explaining just who the Brethren are, from war and peace to love feast and baptism."

Howard and Soo Yu, Korean immigrants who have been members of the McFarland (Calif.) Church of the Brethren since 1970, helped explain the Brethren to Dan early in his relationship with the church. While attending a baseball game in Los Angeles during a Brethren "Dodger Night," the couple spotted the Valley Korean church's name on the stadium's huge Diamond Vision screen. They decided to look Dan up and introduce themselves.

"We didn't meet him at the stadium, but were able to a few weeks later," says Howard. "Dan and I discovered we were from the same denomination in Korea. Dan attended Seoul Theological Seminary, and my church was located on the seminary campus. We almost felt we knew each other.

"During the following weeks, Soo and I visited Dan's church periodically, which had about 40 members at that time. We attended church services and deacon's meetings and explained what it meant to be Brethren. A while later their entire congregation came up to our farm in Earlimart and had a picnic and worship service with our members."

Howard and Soo continue to maintain active schedules in the church both locally and district-wide. Howard is a member of the Pacific Southwest District new church development committee, and Soo is on the district board's ministry and church extension commission.

Dan's love and respect for the Church of the Brethren grew as his knowledge increased. In 1981, after consultation and evaluation with then district executive Truman Northup and Merle Crouse, national staff for new church development, the Valley Korean church was accepted into full Brethren membership.

The first Korean Brethren pastor's quest for knowledge about the Brethren did not stop at the conclusion of his weekly study sessions in the Fuller Seminary cafeteria. Dan continued to read and study Brethren heritage and belief in the years that followed his congregation's acceptance into the denomination. And in 1984, after he finished his doctor of ministry studies at Fuller Seminary, Dan spent a year at Bethany Theological Seminary in Illinois in order to comprehend still more deeply the essence of Brethren belief and thought. Phone calls from his wife and young children across the continent in California regularly underscored the sacrifice he was making to learn more about the Brethren, but he felt it was one he had to make.

Before Dan's Brethren heritage and belief sojourn at Bethany began, his congregation brought Korean evangelist Dal Hee Kang on board to fill their pastoral needs. The church grew under his leadership, but he felt his calling more in a broader evangelism ministry. He brought in his nephew, Joon Su Gang, to take the reins when he left.

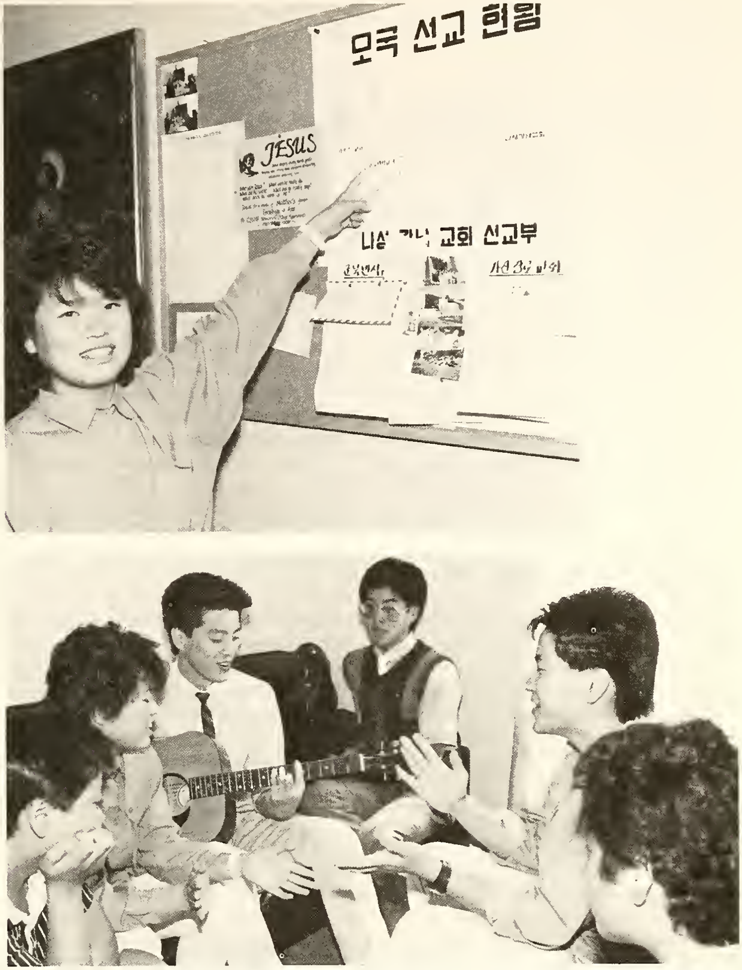
Joon Su arrived at the Valley Korean church on Good Friday in 1985, and plunged headlong into Brethren life by taking part in the love feast.

"I had never heard of this in Korea," says Joon Su, "and at first it looked strange. But I knew this is what Jesus had done with his disciples on his last night with them, and I was impressed that this church was so biblical in its practices."

November of that year brought another change to the congregation as it merged with another growing church—the Kang Nam Korean church. The significance of the name? "The literal meaning is 'south bank of the river,'" explains Joon Su. "But that expression in Korean culture has come to mean 'hometown.' Because we are far from home and feel homesick sometimes, we are telling our fellow Koreans that they can come here and feel at home."

The second and only other Korean Brethren congregation to date is the Hyung Jae church in Laguna Hills, Calif. The 35-member congregation is led by Abe Park, who has known Dan Kim since the two roomed together while attending Seoul Theological Seminary in the mid-1960s. "We laughed and cried and argued together," Abe remembers, smiling.

Before he started his own independent church in December 1980, Abe attended Dan's Valley Korean church for a year. "So I had become acquainted with the Brethren at that time," Abe says. His church began as two families—his own and another—meeting in his home. The next spring, when their number had grown to around 30, he sought meeting space in the First Baptist church in Laguna Hills, where they have been



Top: *Hae Young Kim, of the Kang Nam church, points to two churches in Korea that get aid from Kang Nam members.* **Above:** *Youth are a vital part of the Korean Brethren congregations. Here Kang Nam youngsters continue in an informal session after morning worship.*

meeting ever since.

As his congregation grew, so did Abe's interest in the Church of the Brethren. Along with his friend Dan, he learned all he could about the church. A book he found especially helpful was *To Follow in Jesus' Steps*, written by Wayne Zunkel with the intention of conveying Brethren heritage and belief in simple terms to persons whose knowledge of English was limited. And unlike *Heritage and Promise*, the book was written for an audience with no prior knowledge of the Church of the Brethren. Abe recognized the book's value in explaining the Brethren in a straightforward manner, and took on the task of translating the text into Korean.

In May 1983, Abe's congregation chose to pursue membership in the Church of the Brethren, and it has gradually become more aware of Brethren practice and belief. But Abe does not want to push Brethren doctrine too fast or too soon.

"I'm introducing Brethren concepts to my congregation slowly," Abe explains. "I first want to build a strong congregation, and part of that means initially providing people with a Christian context they're familiar with. In Korea, Presbyterian is the main denomination. Nobody has ever heard of the Church of the Brethren. If a sign on one Korean church says "Presbyterian Church" and another says "Church of the Brethren," the Koreans would all go to the Presbyterian Church because that's all they know.

"So I want to bring people to the church and make them feel secure in the congregation," Abe continues. "Then, as the church becomes strong in itself, I will introduce more about the Brethren."

Already some of the members have taken part in a love feast and feetwashing service, held in conjunction with San Diego's North County Church of the Brethren. Many felt the service put action to the words of scripture.

In November 1985, after careful evaluation by the district and prayerful consideration by the young fellowship, the church was accepted into membership by the Church of the Brethren.

A testimony to Abe's commitment to his growing flock is the midnight oil he burns in sermon preparation and other pastoral duties. He holds a fulltime job weekdays as an inspector for Rockwell International in Anaheim. "Every night he's up writing his sermons, sometimes until 12:30 or 1:00 in the morning," sighs Sarah, his wife. Weekends are filled with church commitments too, leaving precious little family time for Sarah or their children, nine-year-old Helen and four-year-old Daniel.

Part of Dan Kim's new role as consultant for Korean ministries is to assist pastors like Joon Su Gang and Abe Park continue to learn more about the Brethren—and to help them help their membership do the same. It is Dan's responsibility to interpret Brethren heritage, theology, doctrine, and polity to his fellow pastors. Beyond that, he is actively seeking out other Korean pastors, not just in California, but throughout the United States, who have expressed interest in learning more about the Church of the Brethren.

Dan acknowledges that at this stage of the process the Korean Brethren seem to be more on the receiving end than the giving end in relationship with the church. "The Korean church in this denomination is like a seed now. We're getting acquainted not only with American culture but also with the Church of the Brethren. We're in the position of having to ask, 'Can you help us with this?' and, 'Can you give us this?' But in the future I see us growing so that we can give something ourselves."

Some longtime Brethren who've come to know their new Korean brothers and sisters have a slightly different perception.

"The Korean people are very gracious. They're very giving," remarks Wayne

Zunkel, who's been on the receiving end of a fair amount of Korean hospitality in recent years. "We can learn a lot from them. One of the most important things we can learn has to do with their life of prayer. Every time their members come into the church, for example, they bow their heads and pray. In fact every time they come into my home—or any home—they bow their heads and pray.

"Another thing we could take a lesson in is their emphasis on evangelism. Dan says, 'The Chinese start restaurants, the Japanese make cars, and the Koreans start churches.' I've tried to explain to them that historically the Brethren have been concerned with both social action and evangelism. And a lot of the Koreans like Dan feel that the things we say about peace and justice and human dignity are very important for their nation and for their people. And they like that about us. They just wish we were a little stronger in the other area. I think maybe they could help call us back to a stronger emphasis on evangelism."

Many Brethren, particularly in California, are delighted by the addition of the Korean contingent to the denomination's ranks and look forward to the kind of cultural enrichment the Koreans can bring. At the same time, some longtime Brethren are skeptical of the new move, fearing changes in the nature of the church as it has traditionally been known. Might moving too quickly to add new members in this fashion be risky and dilute some of the qualities we've always claimed as uniquely Brethren?

"We're white, Germanic, and American in our heritage, for the most part. We need to broaden our vision," says Ralph McFadden, executive for Parish Ministries. "Other people of different cultures are just as faithful as we are, yet can bring a different sense of worship to our lives. We need to be open to what they can bring to us, to how they can enrich our denomination and help us grow.

"I think it's important to try and recognize where God's spirit is leading us in this process," Ralph adds. "As we enter into this, we may change. We may lose some of what we've known and been comfortable with in terms of the Church of the Brethren as we've come to know it up until now. But is our traditional uniqueness sacred in itself? I think maybe not. I think we need to be open to whatever direction God is calling us."

"I think that one of the things that gets in our way is fear," echoes Wayne. "We wonder, 'What if there get to be more of them than us?' Or, 'Will they really be Brethren?' Or, 'How will it change us if there are large numbers of not only Koreans but others—Filipinos, blacks or Hispanics?'

"I don't think these fears mean that these Brethren are prejudiced. It's just that the church has meant so much to them that they have a kind of protection mentality. It's like, 'We've been small for so long. How do we know that what's precious to us won't be destroyed by all these new people coming in?' It's the same kind of thing that Paul faced in the New Testament when he went out. The first Christians were concerned about all these new people from other places coming in. And they *were* changed. And it would change us. But we have a family to give to them, and perhaps a fuller understanding of what the gospel is all about than other churches that might take them in—fuller because it *does* involve social action as well as evangelism. But the Koreans have a lot to give us in terms of dedication. They take their faith very seriously. So I think it's a two-way street. I think our lives would be enriched greatly, and I think their lives would be enriched too.

"We say we want the church to grow," says Wayne. "And God opens doors. But sometimes we're afraid to walk through because we don't know what it would mean. But we don't have to know what it means. All we have to do is respond in faith and do our best. Every time you take in even one new member there are risks. But if the church is going to grow, you've got to allow people the same freedom that you wanted for yourself to find your way and understand what it means to be a Christian."

Open lines of communication at both the district and national levels are helping to ensure mutual understanding by all parties involved in nurturing the Korean Brethren church. Last December Ralph McFadden invited Dan Kim and 18 other Korean pastors from across the United States to visit Bethany Seminary and the church offices in Elgin, and to take part in a love feast and feetwashing service. The purpose was to help Korean pastors—Brethren, as well as those interested in the Brethren—to become more thoroughly acquainted with the church.

"That was an important visit," Ralph recalls. "We tried to be good hosts and give a clear picture of the Church of the Brethren. They left with very positive feelings. Some of those pastors are keenly interested in the Church of the Brethren, but they want to take their time and really get to know us before jumping in too fast."

At the district level, executives Irven and Pattie Stern are maintaining close ties with Dan Kim as he nurtures the Korean Brethren pastors and interprets Brethren doctrine to Korean pastors in California and beyond.

"The possibilities for enrichment and growth are fantastic," Pattie affirms. "It would be a mistake to rush; we need to take our time with this. But there is certainly a lot we can offer each other. Both Irven and I are encouraged by the kind of development that's taken place so far."

During Dan Kim's July recognition service in Panorama City for his role as consultant for Korean ministries, Wayne Zunkel told those in attendance that Dan was of the order of Melchizadek, the priest described in Hebrews who was not descended from Abraham. Melchizadek had no biological heritage linking him to Abraham: "He is without father or mother or genealogy . . . but resembling the Son of God he continues a priest forever" (Heb. 7:3). Neither do Dan Kim, Abe Park, or Joon Su Gang have names or backgrounds common to traditional Germanic Brethren heritage. Wayne says, "You can't go up to Dan Kim and ask, 'Wasn't your grandfather a Zigler? Wasn't your father born in Pennsylvania?'"

The text in Hebrews goes on to say, "When (a) priest arises in the likeness of Melchizadek, (he) has become a priest, not according to a legal requirement concerning bodily descent but by the power of an indestructible life. For it is witnessed of him, 'Thou art a priest forever, after the order of Melchizadek'" (Heb. 7:15-17).

Kim, Park, Gang, Melchizadek—people with unfamiliar backgrounds and cultures. Yet people who share our vision for God's kingdom.

"It may take a while," Wayne says, "but soon at our conferences and meetings people will come to say to the Kims and the Parks and the Gangs and the Chens: 'Oh, you must be related to Abe or Joon Su or someone else.' Their names will be Brethren names too." ☐

Randy Miller, a former editorial assistant with MESSENGER, *is associate editor of* World Vision *magazine. He is a member of the La Verne Church of the Brethren, La Verne, Calif.*

ALZHEIMER'S:
Pinecrest treats it special

by Don Fitzkee

After being admitted through locked doors, we move through the well-lit hallway. The walls are painted in dull colors, so dull that it almost seems intentional. The left and right sides of the hallway are different colors. The floor lacks any sort of shine, probably the work of a lazy janitor. To top it all off, a Lawrence Welk tape is playing quietly in the background—perhaps someone's idea of a cruel joke.

Actually the locked doors, the dull-colored walls, the unwaxed floor, and Lawrence Welk are all intentional. Each of these environmental factors serves a purpose in this special unit for sufferers of Alzheimer's disease at the Church of the Brethren's Pinecrest Manor retirement home in Mount Morris, Ill.

The locked doors are necessary to prevent residents from wandering off into danger. The dull walls and floor are part of a "low-stimulus environment" to avoid confusing residents who can't handle more than a few stimuli at once. The different colors on the left and right sides of the hallway are cues to keep residents from becoming disoriented, and Lawrence Welk is there as part of some subtle reminiscence therapy.

Attention to details such as these is just a small part of caring for victims of Alzheimer's disease. The fourth-leading cause of death among the old—after heart disease, cancer, and stroke—Alzheimer's is estimated to afflict two to three million Americans, including 10 percent of those persons over 60 years of age.

Alzheimer's is the leading cause of senile dementia, which refers to severe loss of mental powers. Progressive, relentless, and eventually fatal, it begins with memory loss and inevitably leads to death over a period of as few as 5 or as many as 20 years. Its causes are little understood and no cure has been found.

First described in 1906 by German neurologist Alois Alzheimer, the disease was thought to be rare, striking only the relatively young. In fact, the syndrome was termed "presenile dementia." But in the 1960s, with the aid of electron microscopes, researchers discovered "neurofibrillary tangles"—clumps of twisted nerve cell fibers, the tell-tale sign of Alzheimer's—in brain tissue from elderly patients. It is now clear that Alzheimer's is neither rare nor confined to the young.

At first, the victim may just suffer mild forgetfulness. But as the disease progresses, relatives become strangers and one's own face may not be recognizable in a mirror. Language skills deteriorate, learning new information becomes difficult, and even performing everyday tasks like combing hair and brushing teeth becomes impossible. In the later stages of the illness, judgment becomes faulty. The victim may dress for winter in midsummer or layer clothing, wearing five pairs of pantyhose at once, for example. Sometimes violent outbursts result from the frustration caused by this dementing illness.

For one woman, according to Mary Lou Garrison, administrative assistant at Pinecrest Manor, her husband striking her as she helped him out of the car was the last straw that led her to admit him into the special unit for Alzheimer's sufferers at this Brethren home.

Pinecrest is a pioneer among Brethren homes: Last May it became the first to designate a separate environment and separate programing for Alzheimer's patients.

Mary Lou explains that special units such as the one at Pinecrest are needed because Alzheimer's victims do not fit in with other residents in a typical retirement home setting. They are disruptive, wander into others' rooms, and have special needs that are not met. "These people don't belong here," she says, "but there is no place they do belong."

With this concern in mind, she and Pinecrest administrator Gary Montel, along with two doctors from nearby Mount Morris Community Health Center, came together with consultants and discussed creating a special unit for Alzheimer's victims.

"People are always hesitant to start something new, and in this case there is nothing to base it on," says Mary Lou. "Nobody has written the book that this is how to do it." After a year of research, which included attending seminars and visiting facilities in Chicago and Wisconsin that did have some type of Alzheimer's units, Pinecrest opened the doors to its

Pinecrest requires constant staff/resident interaction. Roxanne Llamas (left) and Mary Lou Garrison (right) spend time chatting with one of Pinecrest's Alzheimer's sufferers.

own unit. Beginning with residents already living at the home, the unit currently houses 11 residents and has a capacity of 16.

Dr. Loyd Wollstadt, medical director at the Mount Morris Community Health Center, explains the importance of such a unit: "Although currently we don't have a cure for Alzheimer's disease, there are many things that can be done to help these people function better and live a happier life."

The concern for the residents' happiness is evident in all phases of the program at Pinecrest. Even the name of the unit—Alzwell Care Center—is intended to emphasize the importance of residents' well-being. The staff and administrators believe that "those with Alzheimer's disease have the right to a safe, supportive environment; to be treated with respect; and to be allowed to function at the highest level possible."

"That person," states Mary Lou, "has every right to maintain dignity and be treated like an adult." This isn't always easy and places high demands on the staff, who seldom take breaks, interacting with residents constantly, even sharing meals.

Because new faces on the hall cause confusion among residents, the size of the staff is kept small and members must be activities planners and occupational therapists, in addition to being nurses and constant sources of patience and love.

The goal is to let residents do whatever they can as long as they can, even if that means just letting them turn off the lights. If brushing teeth is no longer possible, but putting the toothpaste on the brush still is, the resident is allowed to do that.

Much is done in the unit to make the lives of residents easier. Alzheimer's sufferers become easily confused when bombarded by too many external stimuli, so Pinecrest provides a low-stimulus environment.

The number of staff passing through is limited; no voices bark over speaker systems; bright colors, confusing patterns on wallpaper, and anything else that could cause a glare are avoided. Names and pictures of residents are tacked on the doors to their rooms.

Residents are allowed to roam freely through the unit and to take walks in a fenced-in area, but all other exits are kept locked to prevent residents from wandering off, something Alzheimer's victims often do.

Mary Lou explains, "The hardest thing for a person with Alzheimer's to do is to make a decision." A structured daily routine is helpful in this regard. Morning, afternoon, and evening activities are scheduled and range from exercises and walks, to music and crafts. Baking is a favorite activity, after which guests, staff, and residents share the spoils.

Meals are served family style and are increasingly eaten in silence. Background music is turned off at mealtimes. Mary Lou explains, "If you get a conversation going, they forget to eat." Some residents do not recall how to use utensils, and for others deciding which food to eat first is difficult, so meals are often served one course at a time.

"Once a skill is lost with an Alzheimer's sufferer," says Mary Lou, "it is lost forever." Trying to reteach the skill only leads to frustration and sometimes aggression. Residents are never reprimanded or made to feel that their behavior is wrong since they cannot be held accountable for their actions, says Mary Lou. Instead, it is better to distract them and get them involved in something else when they do something unacceptable.

These are just some of the ways to deal with the special needs of Alzheimer's victims. The program also includes support groups for family members.

Alzheimer's disease has been called "the disease that kills two people—victim and caregiver." Caring for a loved one with Alzheimer's is a tremendous burden on family members. When it finally becomes necessary to admit the victim into a program like Pinecrest's, there are often feelings of guilt. Furthermore, family members are devastated when they are no longer recognized by their spouse or parent.

At Pinecrest, time is taken at the preadmission stage to prepare family members and to teach them how they can still be active in the care of their loved one. Sometimes family members need to be taught simple things such as how to address the Alzheimer's sufferer. Simple statements like "Hi Dad, it's your son" can help family members avoid the rejection of not being recognized.

The results of the program at Pinecrest have been encouraging so far. Mary Lou cites the example of one resident who was disruptive in the conventional part of the home, but has responded well to the environment in the Alzheimer's unit. Dr. Wollstadt agrees that the initial months have been rewarding. He has noted positive changes in many of the residents.

He sees, however, that work needs to be done to educate the public: "The first thing that caring people need to realize is that what we call Alzheimer's disease is really a disease of the brain in the same way heart disease, diabetes, and cancer are diseases in other parts of the body. It is not part of the normal aging process."

Pinecrest Manor's staff and administration have recognized this and, with its new Alzheimer's unit, this Brethren home is working to meet the needs of the sufferers of this dreaded illness. ☐

To learn more

To learn more about Alzheimer's disease, contact the Alzheimer's Disease and Related Disorders Association (ADRDA), 70 East Lake St., Chicago, IL 60601. Tel. 1 (800) 621-0379. In Illinois, tel. 1 (800) 572-6037. ADRDA is a national volunteer organization with many local chapters that can provide resource materials dealing with various aspects of Alzheimer's disease.

The following books and pamphlets are available from ADRDA:

The 36-Hour Day. Mace, Nancy L., and Peter V. Rabins, M.D.

Grandpa Doesn't Know Me.

Alzheimer's Disease: Questions and Answers. US Dept. of Health and Human Services.

Caring: A Family Guide to Managing the Alzheimer's Disease Patient at Home.

Understanding and Caring for the Person with Alzheimer's Disease.

When Love Gets Tough: The Nursing Home Decision. Manning, Doug.

Other useful books are:

Another Name for Madness. Roach, Marion. Boston: Houghton-Mifflin.

The Loss of Self. Cohen, Donna, and Carl Eisdorfer. New York: W. W. Norton & Co.—DOROTHY GARST MURRAY

'Endless night, endless mourning'

'It began with memory lapse and despondency. But then, later, unusual behavior. Like buying enough car wax and antifreeze to last for years.'

by Ronald E. Keener

Dad was slipping away from us long before we were aware. Long before *he* was aware. Long before doctors were willing to put a name on it. Only two years after his retirement, following 40 years at the Hershey chocolate plant, Roy S. Keener was hospitalized with Alzheimer's disease (AD), a degenerative illness that results in cognitive and functional deficits, denial, depression, and anxiety.

It began with memory lapse and despondency. But then, later, unusual behavior. Like buying enough car wax and antifreeze to last for years. His driving became dangerously bad, and his attitude was resentful, changing quickly over nothing.

One day Dad, while seated at the kitchen table going over bills to be paid, turned to Mother and remarked that he couldn't add or subtract anymore. He turned the family finances over to Mother—who had never written a check—after years of caring for them himself.

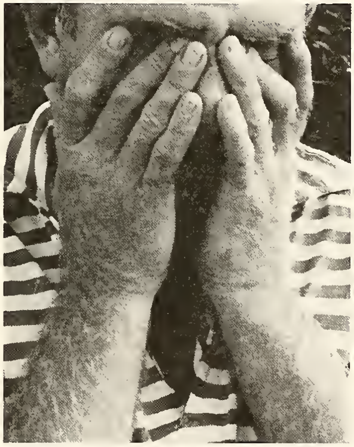
Then one day while walking the family poodle in the neighborhood he fell and broke his small finger. But rather than seek a doctor's care, as you and I would have, he returned to the house and said nothing, indicating no awareness about the obviously injured finger. Within the weekend, he was under the institutional care he never left.

Over the previous couple of years Mother had begun noticing the behavior. She had also read about Alzheimer's disease, and began to put Dad's behavior and the disease together. But only in her direct questioning of the doctor was it confirmed that the trouble really was Alzheimer's.

There are heart-rending stories of families who have had to care for a loved one at home, who have seen the disease rob the minds and memories of a spouse or friend. The situation they face is worse because it is robbed of hope—there is no cure for AD. Diagnosis is uncertain; doctors eliminate all other potential causes before they settle on AD.

For the caregiver, usually a spouse, it can be draining and unrelenting. Some AD victims, in their dementia, can become abusive, violent screamers, patterns of behavior that would be totally unlike them when they were well and living a normal life.

Often the AD victim is sleepless during the night, when the caregiver hopes to gain some rest in preparation for a difficult day ahead, lending to the expression that living with an Alzheimer's patient is an "endless night, endless mourning."



Living away from home during these past few years, I was not in a position to see Dad's downward progression, as was Mother. Visits home didn't indicate anything to be concerned about, and comments about memory loss or poor driving seemed nothing to raise alarm.

One trouble with understanding the disease is that the patient is quite healthy physically, eating well, even more heartily than ever. Yet the mind has faded, selectively. Most times Dad recognized people, smiled broadly, said "Hi" easily, but then broke into uncontrolled crying. He wept often, seemingly aware of the people he knew all his life, but unable to make connection with them, unable to sustain a conversation.

When Dad was hospitalized in the Veterans Administration Hospital—40 years to the day that he had entered the US Navy—Mother called me to come home. I made a quick study of AD while flying to Pennsylvania.

I read parts of the book *The 36-Hour Day*, an excellent reference about the disease. I had visited the Alzheimer's Disease and Related Disorders Association in Chicago. There are 149 local chapters in 44 states with numerous support groups ready to give comfort, financial and legal counsel, and referral to social agencies that can help. There is little medical or financial help for families with an Alzheimer's patient—and often the institutionalized care of an AD victim drains the financial resources saved over years of prudent living. Many AD patients may live 10 or 15 years. Funds anticipated for a good retirement, for the care and support of a spouse, are quickly depleted for the necessary expert care.

After two and a half years of diagnosed Alzheimer's, Dad died this past August 28 in the Lebanon Valley Brethren Home. One of our fondest memories during his illness was a picnic with some 50 members of the Kline and Keener families in the spring of 1985. Dad did well for the four hours we had him there, sitting in a wheelchair, recognizing (or so it seemed) all the relatives. For that brief time, he was truly home—in touch with the people and the place that meant so much to him.

We know that maybe half the patients in nursing homes have AD, and the efforts of the Pinecrest Manor retirement home need to be duplicated in every Brethren facility. A support network for this special disease is a ministry the church would appropriately undertake. □

Ronald E. Keener, a former member of the General Board's Communication Team, is vice president of Healthcare Financial Management Association, Oak Brook, Ill.

Listening to the Word

New life for the aging

by Chalmer Faw

"Though our outer nature is wasting away, our inner nature is being renewed every day" (2 Cor. 4:16).

Growing old can be scary. There is the threat not only of sickness and death, but of monotony and nothingness, with a hundred aches and pains, weaknesses and uncertainties along the way. What a "script" for the closing out of life! There must be something in the Word that can help us, whether we are already facing this time in life or only viewing it at a distance. Praise God, there is!

Paul was not all that old when he dictated our text, but he had suffered incredible hardships and was even then recovering from some crisis that forced him to face the end of life and face it realistically. Let us *listen* to the implications of what we have before us.

There are three possible approaches to the aging problem. One is to grouse and gripe and fight it all the way. Some people do this and end up making themselves and everyone around them miserable. Every retirement home has its share of them. Some shut-ins at home are of this kind, to say nothing of those still out and around. It is not a good approach.

Another possible reaction is to pretend that you are not growing old at all. Laugh it off, go off into euphoria and say that age makes no difference, that it's all in the head. Or just put on a brave front, a stiff upper lip, and "bull through" come what may. Such an approach is better for all concerned than the gripe-and-growl one, but it is still not the best, not the Christian way.

A third way of dealing with aging is what the Word before us in this whole section of Second Corinthians is telling us. *Listen*!

The Bible is very realistic about aging, as it is about death itself. "Our outward nature (that which is human about us) *is wasting away*" (dying out). There's no use kidding ourselves. As we grow old we're not the persons we once were, physically, mentally, or emotionally. Deterioration has set in. Powers are fading, whether gradually or in fearful jolts. This happens to everyone, in differing aspects of their being and in varying degrees. Face it and then go beyond it—to the rest of our text. "Though our outer nature is wasting away, *our inner nature is being renewed every day*!"

This means, first of all, that there is a *renewing* Power working within us that is doing something to us every day. That Power is really a Person, the great God of all the universe, Father of our Lord and Savior Jesus Christ and, with Jesus, the Giver of the Holy Spirit. Helpless as we are, as humans, caught in the dying processes, we have a resource that is far beyond us, and *that* is the new life, the hope that is offered us in the Word.

God, who spans time and eternity, this life and the next, is already injecting the powers of the life to come into us as we will permit it. Here is where walking by an ever-increasing *faith* instead of *feelings* comes in. It was Paul's prayer in Philippians 3:9-11 that he be "found in him" (Christ) not having a righteousness of his own but one from God "that depends on faith," that he might "know him and the power of his resurrection, and may share his sufferings, becoming like him in his death" and "attain the resurrection from the dead." The resurrection powers of Jesus were already working in him as he grew older. It is described in Hebrews 7:16c as "the power of an indestructible life."

Having that power and vision within, the Christian then can find not a *threat* but a *promise* in the deterioration of old age. While the "earthly tent we live in is destroyed, we have a building from God, a house not made with hands, eternal in the heavens" (2 Cor. 5:1).

We will not, of course, court pain or long for suffering—we don't need to; it will come anyway! And we will want to prevent it or remove it as much as possible and within reason. But we no longer need to fear it. We can accept it, rise above it, and go beyond it. Paul could even "glory" in his weakness because in and through it Christ's power rested upon him. Indeed, he learned that when he was weak (in pain, suffering) then he was strong (2 Cor. 12:8-10).

A purely *human* approach would be to look at the aging years as "feeling bad" most of the time, of feeling less bad some times, and only occasionally escaping the bad feelings entirely. The *divine* approach is to concentrate on the power of Christ, find a sense of mission in the midst of the weakness and pain, and go on.

The future to which the Christian looks is all-important. Life on this earth may be growing short, but there is awaiting us what Paul calls "an eternal weight of glory beyond all comparison" (2 Cor. 4:17), a time when "what is mortal is swallowed up by *life*" (2 Cor. 5:14). This does not mean holding one's breath until death ushers us into the real life, but living that new, resurrected life right here and now.

That is where the Holy Spirit comes in. Not only does God's Spirit activate that new life within us right now, but the Spirit has been given to us as a "guarantee" of the glorious life to come (2 Cor. 5:15). The Greek word here and in Ephesians 1:13f is *arrabon*, the down payment made in advance that is both a part of the full payment and the *guarantee* that that full payment will indeed be made over a whole eternity of rich reward and fellowship.

Enter now into the joy of your Lord in prayer, witness, and service, assured that even pain will be "sanctified to you" as part of the package deal of the Spirit. ☐

Chalmer Faw is a retired Bethany Seminary professor and Nigeria missionary living in Quinter, Kan. He and his wife, Mary, carry on a spiritual life renewal ministry across our denomination.

On sin, scripture, Jericho Road

Lauree Hersch Meyer

There's Sin, and then there's sin

In his response to my article of Jesus' encounter with the Canaanite woman, Dale Aukerman (Letters, November) rightly assumed we disagree about what the text "says" about Jesus. I believe the sin referred to in Hebrews 4:15 (Jesus is "in every way tempted as we, yet without sinning") refers to Sin (our human reliance and relation to God), not to sin (beliefs and behavior particular faith communities identify as rightly embodying their faith in God).

The distinction between Sin and sin helps me understand that faithful believers are called to conversion, too. Like Jesus, believers' trust and loyalty to God is shaped by what we learn is right and wrong in our communities of faith. The old church spoke of Jesus as fully human and fully divine. Because of Jesus' full humanity, we are able to learn from him; because of Jesus' full divinity, what we gain redeems, saves, transforms us.

I believe Jesus' full humanity is visible in that Jesus in the flesh initially expressed his faith within Jewish religious, social, and moral limits. Jesus' divinity meant that he was open to God's revelation, and to transformation, even if it came through alien, unexpected, and unwelcome messengers. Jesus' enfleshed risen body, the church, was born amid that kind of struggle; and people of faith work at the same concerns today. So Paul came to believe his faith was right, while its human expression was falsely limited. Jews who believed their crucified Lord was risen and lived found their Lord's presence on all "sides" of the dividing walls of hostility that their various religious formations called them to observe.

Luke's story of the "good Samaritan" is really easier for most of us to read than Jesus' story of the (presumably Jewish) man beaten up on the way from Jerusalem to Jericho. In Luke's story, we easily identify with persons called to do good to those whose life depends on us; in Jesus' story we are asked whether, when the religiously pure and elite pass us by, if we are cared for by the morally taboo, we will identify God's hand in the touch of those we have named dogs.

Transformation stories call us to sort out our faith as Jesus, his disciples, and all believers did, and do. It is hard enough to *know* how God would have us respond to those our religious and moral training has taught us to condemn; to accept and treat as mutual heirs those we have been taught to view as alien, is far harder. Yes, I believe Jesus was in every way *tempted* as we; I also believe after he struggled with the humanly formed limits of faith he first knew, he let God transform his expressions of faith while he was still alive. (That seems, indeed, to be what he was killed for.) Taking Jesus seriously as fully human and also "very God of very God" means that I can admit that God is as apt to bring redemption in

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To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Opinions" are invited from readers.

We do not acknowledge our receipt of obvious "Opinions" pieces, and can print only a sampling of what we receive. All "Opinions" are edited for publication.

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ways that affront us disciples as in ways which please us.

True, the dogs of Matthew 15:26 are probably house-puppies. That does not touch the more basic fact that Jesus, like us, grew up knowing that religious and moral dogs have no place at table with the real heirs of God. To say that children of the house must first be satisfied, or that Israel's historical privilege limited the earthly work of Jesus illumines the passage for me too, albeit differently than for Dale. For in this text, the woman sees and identifies in Jesus what Israel had neither seen nor identified. Responding to her faith which transcended Israel's and his own human limits, God's divinity possessed Jesus' humanity in ways that transcended (broke) the limits of Jesus' earthly ministry and Israel's automatic expectation of privilege.

If we interpret this text so as to let the gentile woman and her child be legitimate second-class citizens, house pets whose inequality we are free to justify, we will incline to grant ourselves historical privilege and justify our faith, even if we admit inadequate performance of it. Such a posture acknowledges no need for God's transformation, but only greater need to conform ourselves and the world to understandings we already possess. In Jesus' life and death, as in the church's life, God transforms believers' humanity by addressing us through the very persons we protect ourselves from by viewing them as "the least" in our world. ☐

Lauree Hersch Meyer is assistant professor of biblical theology at Bethany Theological Seminary, Oak Brook, Ill.

Dale Aukerman

Jesus wasn't blind to the Scriptures

In her Opinion article (see above) Lauree Hersch Meyer writes, "Jesus' divinity meant that he was open to God's revelation, and to transformation." That description is something very much less than and quite different from what the New Testament teaches about the divinity of Jesus. Such "divinity" any of us can have.

Meyer believes that "Jesus . . . grew up knowing that (Gentile) dogs have no place at table with the real heirs of God" and that the encounter recorded in Matthew 15:21-28 freed him from that narrow view. That assessment of hers is contradicted most notably by Jesus' pointing to the Gentiles as recipients of God's mercy when he preached in the Nazareth synagogue at the very beginning of his public ministry (Luke 4:16-30) and by his warning in Matthew 8:11-12, "Many will come from east and west and sit at table with Abraham, Isaac, and Jacob in the kingdom of heaven, while the sons of the kingdom will be thrown into the outer darkness." Many, many Old Testament passages give the vision that all nations, all peoples are to be drawn into God's coming era of glorious salvation (e.g., the Lord's great feast pictured in Isaiah 25:6-8). Surely we are not to suppose that Jesus had been blind to that part of the Hebrew scriptures. ☐

Dale Aukerman, a Brethren writer and peace advocate, seeks, with his family, to live out a somewhat counterculture lifestyle near Union Bridge, Md.

Burton H. Wolf

Norfolk had a Jericho Road

Annual Conference week in Norfolk had been long and intense. We had celebrated our expanding vision as a church by including fellowships of Navajos, Puerto Ricans, Koreans, and others into the Brethren community. We had heard Chris Michael give us a stirring message on being drawn to the city as a place where we might realize our potential as a people of God. Bible teacher Gene Roop encouraged us to "go forth in faith," and moderator Don Durnbaugh had reminded us of our radical discipleship of the past.

Then one evening after the worship service, some of us were gathered at the bus stop across from the convention center. We were tired, and eager to return to our comfortable accommodations down by the "Waterside." A wino who looked "bad" came up and began to mutter incoherently and to stare at us "good" Brethren. In our group were past and present Brethren leaders and some of the saints of the church. To our credit, no one said anything derogatory to the man. We just ignored him. We moved away from him, and left him alone.

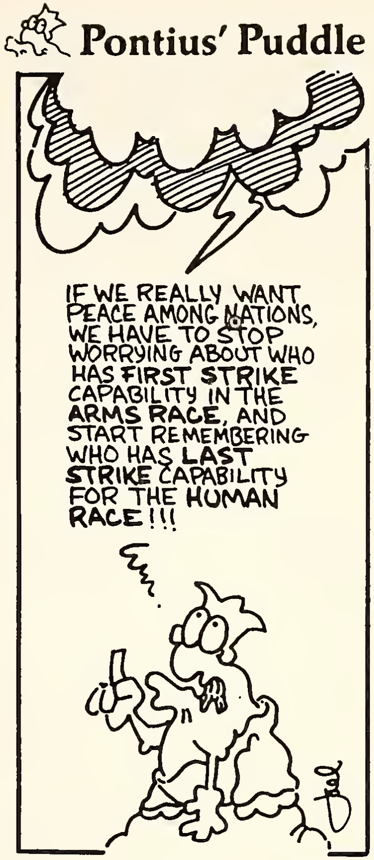
The next morning as we were going to the business session, I noticed how we hurried by and ignored another man in front of the convention center. He was dressed not as us but as a man of the street. As we scurried past him to deal with the pressing business of the church, he systematically went from one garbage can to another, looking for something for breakfast. Finally, he found it, a half-eaten hot dog.

From then until now, my heart continues to ache over how we carefully and systematically choose the right word, phrase, clause, or sentence for the papers we write and then also proceed to ignore human brokenness in our midst. My (our) confession is (needs to be) that I (we), more times than not, am (are) motivated more by fear than by faith, by convenience than by Christlike service.

I was impressed that unseen youth were out in front leading us in these matters. At the beginning of an evening worship service when others were inside, these youth took a pizza to a park bench to share with a street person. In so doing, they proclaimed more boldly than those of us who were older and wiser that they were willing to venture in faith.

To be sure, most of us would like a witness of our lives to be as bold as that of our young people, and more so, but we are afraid, afraid to love as Christ loved. With confession and prayer and repentance, we may yet learn to go forth more in faith than in fear . . . to the glory of God and our neighbor's good. ☐

Burton H. Wolf is pastor of the West Milton (Ohio) Church of the Brethren.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INVITATION—Attend 9:00 Sunday School, 10:15 worship in Arizona at East Valley, a community church. Come to 111 N. 72nd St., Mesa. Mail inquiries to East Valley Church of the Brethren, 6350 E. Main St., #133, Mesa, AZ 85205. Tel. Pastor Calvin Hill (602) 983-1003 or Board Chair Paul Becker (602) 985-8819.

INVITATION—Winter visitors invited to join in worship with the Lorida Church of the Brethren, 15 miles S.E. of Sebring off US 98, turn right on Bay Street. Church school 9:30 a.m. Worship service 10:30 a.m., nursery provided. Norman L. Harsh, Pastor. Tel. (813) 655-1733.

INVITATION—Alert us to Brethren or non-Brethren in Greenwood, Ind., area (south side of Indianapolis) who are interested in new church fellowship. Send names, addresses to Wendell and Joanne Bohrer, 8520 Royal Meadow Dr., Indianapolis, IN 46215. Project of South/Central Indiana District and Brotherhood new church development program.

RETIREMENT—At the Palms Estates Community near Sebring, Florida. Affiliate of Florida Brethren Homes. Choice of cottages, single-or double-wide mobile homes. 35 travel home spaces available. Access to large lake, citrus groves, swimming pool and many activities. Short walk to church. For more information write Mrs. Phyllis Haidle, P O Box 364, Lorida, FL 33857 or after September 1, call (813) 655-1909.

TRAVEL—To Soviet Union. Worship with Soviet Christians. Visit Moscow, Alma-Ata, Samarkand, and many other historic places. Three-week tour led by Clyde Weaver and Ken Kreider leaves June 19, 1987. For information write J. Kenneth Kreider, 1300 Sheaffer Road, Elizabethtown, PA 17022.

TRAVEL—"Sail with a song." A Christian-oriented cruise featuring Four H. Quartet from the East Chippewa Church of the Brethren, Orrville, Ohio. Enjoy nightly music from a men's gospel quartet along with all the excitement of a week-end Bahamas cruise. Sail from Miami, Friday, May 1, 1987; arrive at Nassau, Sat. morning. Sunday is spent on a secluded island enjoying a variety of activities. Return to Miami, Monday, May 4, concluding cruise. Cost per person: inside cabin- $387, outside cabin-$450. Children under 17- $190. Reservation deadline Feb. 1, 1987. Contact Leon Hilty for more details. Tel. (216) 857-6595.

turning points

Licensing/ Ordination

Baldwin, Terry Lee, ordained July 20, 1986, Syracuse, N. Ind.

Barber, Joy Lillian, licensed May 18, 1986, Robins, N. Plains

Benedict, James, ordained Aug. 10, 1986, Royersford, Atl. N.E.

Binns, Gordon, ordained Oct. 5, 1986, Sunfield, Mich

Bloom, Robert, ordained March 23, 1986, Purchase Line, W. Pa.

Chappell, James Irvin, licensed Aug. 27, 1986, White Hill, Shen.

Crago, Florence Marie, ordained Aug. 24, 1986, Toledo, N. Ohio

Finnell, Paul Richard, licensed Sept. 14, 1986, Wabash, S/C Ind.

Graham, Douglas L., ordained June 22, 1986, Skippack, Atl. N.E.

Jones, Melanie Ann, licensed June 22, 1986, Long Green Valley, Mid-Atl.

Marston, Bruce, licensed Aug. 10, 1986, Lewiston, Atl. N.E.

Poole, Daniel Lee, licensed Sept. 14, 1986, Wabash, S/C Ind.

Rice, Robert Edwin Jr., licensed July 27, 1986, Walnut, N. Ind.

Schload, Jess L., ordained June 22, 1986, Lititz, Atl. N.E.

Sweigard, Laurie, licensed July 20, 1986, Bethany, Mid-Atl.

Tyner, Ira Loy Jr., ordained Aug. 3, 1986, Beaver Creek, Shen.

Pastoral Placements

Bieber, Charles M., from district executive, N. Ind., to Mingo, Atl. N.E., interim

Bohrer, C. Wendell, from Middleburg, N. Ind., to Indianapolis, S/C Ind.

Carmany, James R., from other denomination, to Bethel, N. Ohio, part-time

Chapman, Robert Lee, from Lakewood Community, Ore./Wash., to Arcadia, Fla./P.R.

Clasper-Torch, Leland, from Freemont Seminary, to Lower Miami, S. Ohio

Durr, Horace, to Pike Run, W. Pa., part-time interim

Fisher, Herbert A., from Denver, W. Plains, to McPherson, W. Plains, interim full-time

Griffin, Ronald W., from Bethany Seminary, to William Penn House, BVS

Hirst, Kevin W., from San Francisco Community, Pac. S.W., to Drayton Plains, Mich.

Hostetter, J. Earl, to District Office, N. Ind., interim DE

Leidig, Melvin, from other denomination, to East Nimishillon, N. Ohio, part-time interim

McCray, Lila, to Elkhart City, N. Ind., interim

Naylor, Kent E., to Lick Creek, N. Ohio, interim

Wantz, Douglas Edward, from Baltimore, Mid-Atl., to New Haven, Mich.

Whitmore, Kevin, from other denomination, to Marion, S/C Ind.

Wierwille, Richard, from other denomination, to West View Manor, N. Ohio, chaplain part-time

Wolfgang, Larry, from other denomination, to Royersford, Atl. N.E., part-time

Wedding Anniversaries

Bosserman, Curtis W. and Rhoda M., Gettysburg, Pa., 50

Brumbaugh, Eli and Emma, Martinsburg, Pa., 55

Bush, W. Floyd and Dorothy, Martinsburg, Pa., 59

Callihan, Clark and Maria, Martinsburg, Pa., 52

Craun, Harold and Kathleen, Roanoke, Va., 50

Drake, Wayne and Alverta, Martinsburg, Pa., 52

Fruitt, Floyd and Josephine, N. Manchester, Ind., 61

Giles, Herman and Ruth, Polo, Ill., 50

Hendricks, Herald and Vera, Brooklyn, Mich., 68

Liskey, Perry and Edith, Myerstown, Pa., 60

Miller, Ray and Marie, Martinsburg, Pa., 59

Nance, Ward and Nettie, Aransas Pass, Texas, 76

Pyle, Robert and Lucile, Claypool, Ind., 55

Scrogum, Arthur and Marie, La Verne, Calif., 65

Smith, Ralph and Meredith, Martinsburg, Pa., 52

Waybright, Noah and Wilma, Aurora, W. Va., 55

Weller, David and Ethel, Windber, Pa., 51

Williams, Robert and Erma, Lanark, Ill., 50

Wray, Russell and Dee, Ottawa, Kan., 51

Yoder, Wilbur and Una, McPherson, Kan., 50

Deaths

Albright, Galen W., 88, Eldora, Iowa., Aug. 20, 1986

Barnhart, Anna V., 70, Mercersburg, Pa., July 26, 1986

Beegle, Edward, 83, Wooster, Ohio, May 9, 1986

Bookwalter, Helen, 78, Greenville, Ohio, Aug. 16, 1986

Bower, Lester, 57, Wooster, Ohio, Aug. 17, 1986

Bross, Naomi, 86, Fredericksburg, Pa., Sept. 5, 1986

Butler, Thomas Alton, 63, Modesto, Calif., Sept. 15, 1986

Cool, Glen, 86, Sebring, Fla., June 21, 1985

Davis, Harriet, 94, Boonesboro, Md., April 19, 1986

Delauter, Franklin, 76, Hagerstown, Md., March 6, 1986

Duvall, Robert, 80, Phoenix, Ariz, Sept. 26, 1985

Driver, Paul S., 76, Lima, Ohio, July 29, 1985

Durr, Willis J., 73, Oakland, Md., Sept. 12, 1986

Eby, Sarah, 75, Hagerstown, Md., May 18, 1986

Eikenberry, Verna Eby, 91, Wenatchee, Wash., Aug. 29, 1986

Famous, Clara, 84, Harleysville, Pa., Sept. 1, 1986

Fetters, George, 84, York, Pa., Aug. 23, 1986

Finnell, Dorothy, 73, Bradenton, Fla., August 30, 1986

Flory, Maggie, 94, Neffsville, Pa., Sept. 24, 1986

Freeman, Mark E., 23, Greencastle, Pa., Aug. 22, 1986

Garrett, Dwight L., 75, Flora, Ind., Aug. 17, 1986

Garst, Margie John, 103, Roanoke, Va., Aug. 26, 1986

Goletz, Helen, 68, Phoenix, Ariz., Feb. 3, 1985

Gossard, Harry F., 67, Lima, Ohio, Aug. 18, 1986

Harst, Dorothy Mary, 91, Ottawa, Kan., Sept. 13, 1986

Hartong, Howard, 84, Claypool, Ariz., Jan. 21, 1986

Hess, Anna L., 82, Manheim, Pa., Oct. 7, 1986

Hollenberg, Frederick M., 93, Hagerstown, Ind., June 7, 1986

Holsopple, Ira A., 87, Pittsburgh, Pa., Sept. 5, 1986

Jarboe, Edessa, 76, Phoenix, Ariz., Dec. 29, 1985

Kagarise, I. Harvey, 87, Martinsburg, Pa., Aug. 3, 1986

Kayser, Jacob, 80, Gettysburg, Pa., June 13, 1986

Keifer, Alma, 90, Dayton, Ohio, Aug. 18, 1986

Klingler, Pearl, 87, N. Manchester, Ind., Feb. 27, 1985

Kreps, Alfred Elmer, 62, Nampa, Ida, July 22, 1986

Kuhn, Bernard, 65, Hagerstown, Md., July 14, 1986

Landis, Roy, 80, Laura, Ohio, Sept. 20, 1986

Lusk, Robert, 66, Lima, Ohio, Sept. 3, 1985

Mabbitt, Doris Severson, 59, Phoenix, Ariz., Jan. 25, 1985

Markey, Gene, 66, Dallastown, Pa., Aug. 18, 1986

Metz, Mary, 65, Williamsport, Md., May 19, 1986

Miller, Earle G., 87, Greencastle, Pa., April 24, 1986

Miller, Harold E., 77, Gettysburg, Pa., Sept. 22, 1986

Miller, Julie, 93, Vandalia, Ohio, Aug. 19, 1986

Perkins, Robert R., 53, Granger, Ind., July 24, 1986

Rairigh, Wilson, 77, Scottsdale, Ariz., Aug. 13, 1986

Rhodes, Mary Kathryn, 61, Martinsburg, Pa., July 21, 1986

Rusmisel, Paul, 93, Lima, Ohio, Feb. 16, 1985

Sandy, Ruth, 76, Bluffton, Ohio, Sept. 4. 1985

Shaulis, Frank, 91, Sun City, Ariz., Jan. 15, 1986

Shriver, Charles, 86, Hanover, Pa., July 10, 1986

Shull, Burr, 82, Lawrence, Kan., Aug. 18, 1986

Stouffer, Elva, 91, Williamsport, Md., March 10, 1986

Thompson, William W., 78, New Carlisle, Ohio, Aug. 12, 1986

Van Baale, Howard, 66, Prairie City, Iowa, Aug. 23, 1986

Ward, E. Eugene, 71, Ottawa, Kan., May 5, 1986

Weagley, Elsie, 90, Boonesboro, Md., March 13, 1986

Weagley, Robert, 83, Hagerstown, Md., Sept. 4, 1986

Widdowson, Ada, 89, Ormond Beach, Fla., June 29, 1986

Winand, Edna, 61, Glenrock, Pa., Sept. 2, 1986

Wineland, Lillian S., 73, Martinsburg, Pa., Aug. 17, 1986

Winger, Mildred, 80, Hagerstown, Md., March 8, 1986

Whittington, John, 78, Hagerstown, Md., Aug. 22, 1986

Wray, Goldie, 84, Ottawa, Kan., May 16, 1986

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Standing on the promises

Remember George Orwell's book, *Animal Farm,* written as an attack on totalitarianism? In it, the farm animals at first have painted on the barn wall seven commandments that guide them in their new communal life. The commandments promise equality and the good life for all the four-legged animals.

But the pigs slyly gain control of things, and keep changing the rules to suit their purposes. As the pigs take on one bad human trait after another, they insert weasel words into the commandments to cover their actions.

The animals are astonished to hear a loud crash one night and to find Squealer the pig sprawled on the ground by the barn alongside a broken ladder, a paint brush, and an overturned pot of paint!

Washington Post political cartoonist Herblock recently did a take-off on Orwell by portraying an apparent White House official up on a ladder altering the truths we've held to be self-evident. The new versions read: Disinformation is truth. A summit is not a summit. Failure is success. CIA involvement is not US involvement. Deficit policies are anti-deficit policies. Civil wrongs are civil rights. Swaps of captives are not swaps. Falling flat on your face is standing tall. Etc.

We laugh at the obvious parallel, but thoughtful reflection sobers us. In recent years we have seen our country doing the despicable things we always thought we were destined to save the world from, while masquerading all the while as the truest of patriots, worshiping the constitution, wrapped in the flag, and eating apple pie. One almost expects to hear Squealer's ladder come crashing down some night.

For those of us who want to see our cherished Brethren ideals—love of neighbor; succor for the poor, the downtrodden, the oppressed; reconciliation; nonviolence; peace—exemplified in our national policies, these are bleak, disillusioning times. Much we had come to take for granted has failed us. It is painful to see people buying into an outlook characterized by greed, selfishness, callousness, insensitivity, narrowness, bigotry.

What if the foundations of our Christian faith rested on such shifting sand? The more I am shocked and saddened by the awful things we see perpetrated in the supposed name of democracy—seeing evil masquerading as good—the more grateful I am that in the most important area of my life, there are eternal promises to stand on—come what may. And it's good to reflect on those promises, especially around Christmas, when we celebrate the coming of the One who was that Word made flesh.

Down home in Virginia there was an old woman of our community known to all as Aunt Aggy Muse. Aunt Aggy's long life had been one of hardship, trials, and tribulations—a deep vale of tears—and in her old age she was destitute, depending largely on the charity of her neighbors for her livelihood. It was all she could do to make buckle and tongue meet.

Practically the only joy Aunt Aggy had was attending meetings of the local Primitive Baptist church, where she was wont to give vent to her religious fervor in shouts of praise to the Almighty who had sustained her. Among the Old Baptists, stern Calvinism frowned on such carryings on, but Aunt Aggy, perhaps by virtue of her age and unquenchable exuberance, was tolerated in her outbursts of joy.

One Sunday some young bucks, just for devilment, told Aunt Aggy before preaching started that if she could stay quiet through the service they would buy her a pair of shoes. Aunt Aggy was sorely tempted to win this badly needed prize, so she said, "All right, boys, I'll try."

She remained silent and subdued as one long-winded preacher after another rose and exhorted the congregation. But, finally, when the service was almost over, the Spirit overpowered her. Aunt Aggy catapulted into the aisle, danced barefoot before the Lord, and shouted, "Praise God! Shoes or no shoes!"

Let us take heart this Christmas at the Light that shines in a darkened, sin-filled world. Let us rejoice as did Isaiah in the coming of the Lord. For him, "the nations are like a drop from a bucket, and are accounted as the dust on the scales." Yet, "he gives power to the faint, and to him who has no might he increases strength."

Eternal promises. They are what our faith is built on. And come earthly blessings or woe, our God does not fail us. That gives me hope when I occasionally feel our society is swiftly on its way to perdition. As in the words of the old gospel song, "Glory in the highest, I will shout and sing, standing on the promises of God."

While counting our blessings this Christmas, let us put at the top of our list the promises God makes and keeps for us. Let us lift our voices and praise God. Shoes or no shoes.—K.T.

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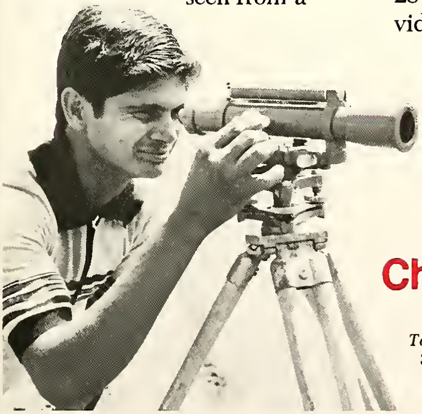

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